Śrī Rāmānuja GĪTĀ Bhāṣya

With Text and English Translation

Śrī Rāmānuja Gītā Bhāṣya

With Text in Devanagari & English Rendering, and Index of First Lines of Verses

Translation by

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Preface

Śrī Rāmānuja is one of the noted commentators on the Vedānta Sūtras of Bādarāyaṇa, and the Bhagavad Gītā. This has brought him recognition as one of the greatest exponents of Vedānta from the Vaiṣṇava point of view. He has not, however, written any commentary on the Upaniṣads unlike Śrī Saṅkara and unlike several other exponents of Vaiṣṇavism. The explanation given for this omission by his followers is that as most of the essential passages of the Upaniṣads occur in Bādarāyaṇa's Vedānta Sūtras, Śrī Rāmānuja's commentary known as Śrī Bhāṣya should be considered adequate as a commentary on the Upaniṣads also.

Born as the son of Keśava Dīkṣita in Śrīperembadūr, which is not far off from the city of Madras, by the blessings of Pārthasārathy in Tiru-alli-keṇi (meaning Lily-lake, but now known in its anglicised form as Triplicane), he had his education in scriptures first under Yādava-prakāśa in Kāncheepuram. He, however, differed from Yādava-prakāśa — an exponent of the Bhedā-bheda ideology which was then considered as Advaita — on account of his inherent tendency of Vaiṣṇava monotheism. After separating from Yādava-prakāśa, he look to the service of Varadarāja in the great Viṣṇu temple in Kāncheepuram. Afterwards he migrated to Srīraṅgam and for the whole of his long life (120 years), he remained as a servant of Raṅganātha, except when he went on short periods of propaganda tours to different parts of this country and also to Melkote in present Mysore State because of the persecution of Vaiṣṇavas by a Chola King named Kulothunga. His exile was a blessing in disguise, because Vaiṣṇavism became prevalent in those places

which were then dominated by Jainism. All this is a long story which may be out of place in a preface or a Publisher's Note. Interested readers can find all details from our publications '*Life of Rāmānuja*' by Swāmī Rāmakṛṣṇānanda and in our book '*Bhakti Schools of Vedānta*.'

The translation of Śrī Rāmānuja Gītā Bhāṣya has been done by Swāmī Ādidevānanda. He was a distinguished member of the Rāmākṛṣṇa Order of Sannyāsins. He, however, retained his inherent Śrī Vaiṣṇava heritage. This is not at all incompatible with the traditions given as a legacy by Śrī Rāmakṛṣṇa and Swāmī Vivekānanda.

Swāmī Ādidevānanda has to his credit several other Śrī Vaiṣṇava texts, like Stotraratna and Yatīndra-Mata-Deepika.

His present translation of the Gītā Bhāṣya is of special importance, because it is the only translation with the original Sānskrit text now available for readers interested in the philosophy of Śrī Rāmānuja. We are only sorry that it is a posthumous publication, because Swāmī Adidevānanda, who was then in charge of Śrī Rāmākṛṣṇa Aṣrama at Bangalore, passed away in 1983.

This publication is undertaken with considerable financial assistance from Sundaram Charities, headed by Śrī T.S. Santhānam, Chairman of the T.V.S., which is one of the most prominent business concerņs of Madras. Our grateful thanks are due to him for enabling us to undertake this publication and offer it to the public at a very modest price.

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Contents

The List of Abbreviations

Ai.	Aitareya
B. S.	Brahmasūtra
Bṛ. U.	Bṛhadāraṇyaka Upaniṣad
Bṛ. U. Mādh.	Bṛhadāraṇyaka Upaniṣad (Mādhavānanda)
Chā. U.	Chāndogya Upaniṣad
Ka. U.	Kaṭha Upaniṣad
Ma. Bhā. Śā.	Mahābhārata Śāntiparva
Ma. Bhā. Sabhā.	Mahābhārata Sabhāparva
Ma. Bh̄. Vana.	Mahābhārata Vanaparva
Ma. Nā.	Mahā Nārayaṇa
Manu.	Manu Smṛti
Muṇ. U.	Muṇḍaka Upaniṣad
Ṛg. S.	Ṛgveda Saṁhita
Sāma.	Sāmaveda
Śa. Br.	Śatapatha Brāhmaṇa
Su. U.	Subāla Upaniṣad
Śve. U.	Śvetaśvatara Upaniṣad
Tai. Ā.	Taittirīya Āraṇyaka
Tai. Br.	Taittirīya Brāhmaṇa
Tai. Sam.	Taittirīya Saṁhitā
Tai. U.	Taittirīya Upaniṣad
V.P.	Viṣṇu Purāṇa
Yaj.	Yajurveda

KEY TO TRANSLITERATION AND PRONUNCIATION

		Sounds like			*Sounds like*
अ	a	o in son	ठ	th	th in ant-hill
आ	ā	a in master	ड	d	d in den
इ	i	i in if	ढ	dh	dh in godhood
ई	ī	ee in feel	ण	n	n in under
उ	u	u in full	त	t	t in French
ऊ	ū	oo in boot	थ	th	th in thumb
ऋ	r	somewhat between	द	d	th in then
		r an ri	ध	dh	then in breathe
ए	e	ay in May	न	n	n in not
ऐ	ai	y in my	प	p	p in pen
ओ	o	o in oh	फ	ph	ph in loop-hole
औ	au	ow in now	ब	b	b in bag
क	k	k in keen	भ	bh	bh in abhor
ख	kh	ckh in blockhead	म	m	m in mother
ग	g	g (hard) in go	य	y	y in yard
घ	gh	gh in ghee	र	r	r in run
ङ	ṅ	ng in singer	ल	l	l in luck
च	c	ch (not k) chain	व	v	v in avert
छ	ch	chh in catch him	श	ś	sh in reich (German)
ज	j	j in judge	ष	ṣ	sh in show
झ	jh	dgeh in hedgehog	स	s	s in sun
ञ	ñ	n (somewhat) as in	ह	h	in hot
		French		ṁ	m in sum
ट	t	t tn ten		h	h in half

Meditation on the Gītā

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम् ।
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनी-
मम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम् ॥

Om! O Blessed Mother Bhagavad-Gītā, Thou Goddess! Who was imparted to Arjuna by Nārāyaṇa Himself, who was recorded amidst the Mahābharata by Vyāsa the ancient sage, who showers the nectar of Advaita, who is composed of eighteen chapters—I meditate on Thee, the destroyer of Samsāra!

नमोऽस्तु ते व्यास विशालबुद्धे
फुल्लारविन्दायतपत्रनेत्र ।
येन त्वया भारततैलपूर्णः प्रज्वालितो ज्ञानमयः
प्रदीपः ॥

Salutations to Thee, O Vyāsa of mighty intellect, Thou whose eyes are large like the petals of a full-blown lotus! It was Thou who lit the wisdom lamp which brims with the oil that is the Mahābhārata.

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।
ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥

Salutations to Thee, Kṛṣṇa, who art a veritable wish-yielding tree to all who surrender, whose one hand holds a cane to drive cattle while the other is held in the Jñāna-pose, and who is famous as the milker of the nectarine milk that is the Bhagavad-Gītā.

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥

All the Upaniṣads are the cows; the cowherd's son Kṛṣṇa is the milker; Pārtha (Arjuna) is the calf; the nectarine Gītā is the milk; and the pure-minded are the drinkers of it.

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

I salute Lord Kṛṣṇa, the son of Vasudeva, the bestower of supreme delight to Devaki, the destroyer of Kamsa and Cāṇūra, and the teacher of the world.

भीष्मद्रोणतटा जयद्रथजला गान्धारनीलोत्पला
शल्यग्राहवती कृपेण वहनी कर्णेन वेलाकुला ।
अश्वत्थामविकर्णघोरमकरा दुर्योधनावर्तिनी
सोत्तीर्णा खलु पाण्डवै रणनदी कैवर्तकः केशवः ॥

Lo! The battle-river of Kurukṣetra, with Bhīṣma and Droṇa as the banks; with Jayadratha as the water; with the prince of Gāndhāra as the blue water lily; with Śalya as the crocodile; with Kṛpa as the current; with Karṇa as the high wave; with Aśvatthāma and Vikarṇa as terrible sharks; and with Duryodhaṇa as the whirl-pool—was crossed by the Pāṇḍavas because they had Kṛṣṇa as the ferry-man.

पाराशर्यवचः सरोजममलं गीतार्थगन्धोत्कटं
नानाख्यानककेसरं हरिकथासम्बोधनाबोधितम् ।

लोके सज्जनषट्पदैरहरहः पेपीयमानं मुदा
भूयाद्भारतपङ्कजं कलिमलप्रध्वंसिनः श्रेयसे ॥

May the stainless lotus of Mahābhārata, which was born on the waters of the words of Vyāsa the son of Parāśara, which has the message of the Gītā for its overpowering fragrance, which contains numerous narratives proclaiming the glory of Hari as its stamens, and which is sucked again and again in great joy every day by the honey-suckers of virtuous men—may it prevail for the good of all who want to be cleansed of the taint of the age of Kali!

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिम् ।
यत्कृपा तमहं वन्दे परमानन्दमाधवम् ॥

I salute Mādhava (Lord Kṛṣṇa), the Supremely Blissful One, by whose grace a dumb man can become eloquent, and a lame person cross over mountains.

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवै-
र्वेदैः साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः ।
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो
यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः ॥

My salutations to that Supreme Being, whom Brahmā, Varuṇa, Indra and Rudra glorify by divine hymns; whom singers of Sāman praise by chanting the Veda with all the complementary parts, sections and Upaniṣads; whom Yogins intuit with minds concentrated in meditation; and whose limit neither the hosts of Devas nor of Asuras know.

लोके सज्जनषट्पदैरहरहः पेपीयमानं मुदा
भूयाद्भारतपङ्कजं कलिमलप्रध्वंसि नः श्रेयसे ॥

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The Gītārtha-saṅgraha
of
Śrī Yāmunācārya

स्वधर्मज्ञानवैराग्यसाध्यभक्त्येकगोचरः ।
नारायणः परं ब्रह्म गीताशास्त्रे समीरितः ॥ 1 ॥

1. In the scripture known as the Bhagavad Gītā, Nārāyaṇa, the Supreme Brahman, is declared. He is attainable by Bhakti alone, which is to be brought about by the observance of one's own Dharma, acquisition of knowledge and renunciation of attachment.

ज्ञानकर्मात्मिके निष्ठे योगलक्ष्ये सुसंस्कृते ।
आत्मानुभूतिसिद्ध्यर्थे पूर्वषट्केन चोदिते ॥ 2 ॥

2. In the first hexad, the performance of desireless Karma and Jñāna, with the practice of Yoga in view, is enjoined for the realisation of the self.

मध्यमे भगवत्तत्त्वयाथात्म्यावाप्तिसिद्धये ।
ज्ञानकर्माभिनिर्वर्त्यो भक्तियोगः प्रकीर्तितः ॥ 3 ॥

3. In the middle hexad, Bhakti Yoga, which can be brought about by Karma and Jñāna is treated for the attainment of the exact knowledge of Bhagavān, the Supreme Being, as He is.

प्रधानपुरुषव्यक्तसर्वेश्वरविवेचनम् ।
कर्मधीर्भक्तिरित्यादिः पूर्वशेषोऽन्तिमोदितः ॥ 4 ॥

4. In the last hexad, which subserves the two preceding hexads, is treated matter (Pradhāna) in the primordial condition, matter in its evolved state, the self (Puruṣa), and Īśvara the Ruler of all. Besides, the disciplines relating to work, to knowledge and to devotion are again dealt with by way of supplementing and completing what has been taught earlier.

अस्थानस्नेहकारुण्यधर्माधर्मधियाकुलम् ।
पार्थं प्रपन्नमुद्दिश्य शास्त्रावतरणं कृतम् ।। 5 ।।

5. The treatise was initiated for the sake of Arjuna, who was overtaken by misplaced love and compassion and also perplexity as to what was Dharma and what Adharma, and who took refuge in Śrī Kṛṣṇa.

नित्यात्मासङ्गकर्मेहागोचरा साङ्ख्ययोगधीः ।
द्वितीये स्थितधीलक्षा प्रोक्ता तन्मोहशान्तये ।। 6 ।।

6. The knowledge of Sāṅkhya and Yoga, which comprehend in their scope the eternal self and disinterested activity respectively, leading to the state of steady wisdom, is taught in the second chapter for removing Arjuna's delusion.

असक्त्या लोकरक्षायै गुणेष्वारोप्य कर्तृताम् ।
सर्वेश्वरे वा न्यस्योक्ता तृतीये कर्मकार्यता ।। 7 ।।

7. In the third chapter is taught the need for the performance of works without attachment to any fruits other than the pleasure of the Lord and for the protection of the world, ascribing the agency to the Guṇas or placing it in the Lord of all.

प्रसङ्गात्स्वस्वभावोक्तिः कर्मणोऽकर्मतास्य च ।
भेदा ज्ञानस्य माहात्म्यं चतुर्थाध्याय उच्यते ।। 8 ।।

8. In the fourth chapter the following matters are treated: His nature is explained by the way. Next it is taught that Karma Yoga has an aspect other than action, i.e., knowledge-aspect. The varieties of Karma Yoga and the eminence of knowledge in it, are emphasised.

कर्मयोगस्य सौकर्यं शैघ्र्यं काश्चन तद्विधाः ।
ब्रह्मज्ञानप्रकारश्च पञ्चमाध्याय उच्यते ॥ 9 ॥

9. In the fifth chapter are set forth the ease and quick efficacy of Karma Yoga, some of its elements and the mode of knowledge of *Brahman,* i.e., the individual self.

योगाभ्यासविधिर्योगी चतुर्धा योगसाधनम् ।
योगसिद्धिस्स्वयोगस्य पारम्यं षष्ठ उच्यते ॥ 10 ॥

10. In the sixth chapter are taught the practice of Yoga (concentration and meditation), the fourfold divisions of (successful) Yogins, the means to success in Yoga, and the supremacy of Yoga concerning Himself.

स्वयाथात्म्यं प्रकृत्यास्य तिरोधिश्शरणागतिः ।
भक्तभेदः प्रबुद्धस्य श्रैष्ठ्यं सप्तम उच्यते ॥ 11 ॥

11. In the seventh chapter is taught the exact knowledge of Himself, His concealment by the Prakṛti, the surrender to Him as the means to overcome this, observations on various types of devotees and the superiority of the man of wisdom among these devotees.

ऐश्वर्याक्षरयाथात्म्यभगवच्चरणार्थिनाम् ।
वेद्योपादेयभावानामष्टमे भेद उच्यते ॥ 12 ॥

12. In the eighth chapter are discussed the distinctions of what are to be understood and acquired by each of the three classes of devotees—those who are after prosperity, after the true nature of the self and after the feet of the Lord.

स्वमाहात्म्यं मनुष्यत्वे परत्वं च महात्मनाम् ।
विशेषो नवमे योगो भक्तिरूपः प्रकीर्तितः ॥ 13 ॥

13. In the ninth chapter are treated His own eminence, His undiminished supremacy as the Divine even when He assumes embodiments as Incarnations, the excellence of Mahātmas or devotees who seek God alone, and the discipline of Bhakti or devotion to God.

स्वकल्याणगुणानन्त्यकृत्स्नस्वाधीनतामतिः ।
भक्त्युत्पत्तिविवृध्द्यर्था विस्तीर्णा दशमोदिता ॥ 14 ॥

14. In the tenth chapter are described in detail the infinite auspicious attributes of the Lord and His absolute control over everything, so as to generate and develop Bhakti or devotion to God in the minds of aspirants.

एकादशे स्वयाथात्म्यसाक्षात्कारावलोकनम् ।
दत्तमुक्तं विदिप्राप्त्योर्भक्त्येकोपायता तथा ॥ 15 ॥

15. In the eleventh chapter, it is stated that the divine eye which can give an immediate vision of Him as He is, was given to Arjuna, and accordingly it is stated that Bhakti is the only means of knowing and attaining Him in the way described.

भक्तेश्श्रैष्ठ्यमुपायोक्तिरशक्तस्यात्मनिष्ठता ।
तत्प्रकारास्त्वतिप्रीतिर्भक्ते- द्वादश उच्यते ॥ 16 ॥

16. In the twelfth chapter, are taught the superiority of Bhakti Yoga, the means thereto, the direction for the one unqualified to meditate on the self, the details of the qualities to be acquired and modes of Sādhana to be practised for that end, and the immense love of the Lord for the devotees.

देहस्वरूपमात्मासिहेतुरात्मविशोधनम् ।
बन्धहेतुर्विवेकश्च त्रयोदश उदीर्यते ॥ 17 ॥

17. In the thirteenth chapter, the nature of the body, the means for the realisation of the self, investigation of the nature of the self, the cause of bondage, and the discrimination between the self and the body are dealt with.

गुणबन्धविधा तेषां कर्तृत्वं तन्निवर्तनम् ।
गतित्रयस्वमूलत्वं चतुर्दश उदीर्यते ।। 18 ।।

18. In the fourteenth chapter are explained the various ways in which the Guṇas bind the self, how they are the agents in respect of all works, and how to eliminate their hold. It also explains how the Supreme Person is the basis of all the three ends attainable, namely, heavenly sovereignty, the abidance in the pristine state of the self, and dwelling in the Lord.

अचिन्मिश्राद्विशुद्धाच्च चेतनात्पुरुषोत्तमः ।
व्यापनाद्भरणात्स्वाम्यदन्यः पञ्चदशोदितः ।। 19 ।।

19. In the fifteenth chapter the Supreme Person is declared to be other than the self both in Its state of conjunction with non-conscient matter and in Its state of pristine purity, because He pervades, sustains and rules over them and the universe.

देवासुरविभागोक्तिपूर्विका शास्त्रवश्यता ।
तत्त्वानुष्ठानविज्ञानस्थेम्ने षोडश उच्यते ।। 20 ।।

20. The sixteenth chapter deals first with the distinction between the divine and the demoniac natures in order to establish what is truth and what is right conduct, which can be attained by submission to the Śāstras.

अशास्त्रमासुरं कृत्स्नं शास्त्रीयं गुणतः पृथक् ।
लक्षणं शास्त्रसिद्धस्य त्रिधा सप्तदशोदितम् ।। 21 ।।

21. In the seventeenth chapter the following are dealt with; what are not ordained by the Śāstras and for that reason wholly demoniac; what are ordained in the Śāstras as varied in accordance with the Guṇas; and the characteristics of what are established in the Śāstras as threefold in terms of 'Aum', 'Tat' and 'Sat'.

ईश्वरे कर्तृताबुद्धिस्सत्त्वोपादेयतान्तिमे ।
स्वकर्मपरिणामश्च शास्त्रसारार्थ उच्यते ॥ 22 ॥

22. The last chapter presents the mental state required for ascribing the agency to the Lord, the necessity of cultivating the Sāttvic quality, the spiritual culmination of discharging one's duties, and Bhakti Yoga which forms the essence of the Gītā Śāstra.

कर्मयोगस्तपस्तीर्थदानयज्ञादिसेवनम् ।
ज्ञानयोगो जितस्वान्तैः परिशुद्धात्मनि स्थितिः ॥ 23 ॥

23. Karma Yoga is resorting to austerity, pilgrimage, charities, sacrifices and such other acts. Jñāna Yoga is the abidance in the purified self by those who have controlled their minds.

भक्तियोगः परैकान्तप्रीत्या ध्यानादिषु स्थितिः ।
त्रयाणामपि योगानां त्रिभिरन्योन्यसङ्गमः ॥ 24 ॥

24. Bhakti Yoga is abidance in meditation and other forms of adoration with one-pointed love for the Supreme Being. The three Yogas are interconnected.

नित्यनैमित्तिकानां च पराराधनरूपिणाम् ।
आत्मदृष्टेस्त्रयोऽप्येते योगद्वारेण साधकाः ॥ 25 ॥

25. The obligatory and occasional works are associated with all the three Yogas, as they are of the form of worship of the Supreme Being. All these Yogas serve as

the means for the vision of the self through Yoga. But Bhakti Yoga can be practised even before gaining the vision of the self. The aspirants can repeat His name, sing hymns, visit holy places, etc., even with superficial love of the Lord.

निरस्तनिखिलाज्ञानो दृष्ट्वात्मानं परानुगम् ।
प्रतिलभ्य परां भक्तिं तयैवाप्नोति तत्पदम् ।। 26 ।।

26. When one's nescience is removed and one perceives the self as subservient to the Supreme, one attains supreme devotion and through it alone reaches His realm. There is Vaidhī-bhakti or discipline-bound devotion, next Parā-bhakti (higher devotion of love) and then the final stage Paramā-bhakti or pre-eminently supreme love.

भक्तियोगस्तदर्थी चेत्समग्रैश्वर्यसाधकः ।
आत्मार्थी चेत्त्रयोऽप्येते तत्कैवल्यस्य साधकाः ।। 27 ।।

27. Bhakti Yoga helps to attain prosperity or comprehensive sovereignty, if one desires it. If one desires the self, all these three Yogas serve that purpose, which consists in the attainment of pure Isolation (Kaivalya).

ऐकान्त्यं भगवत्येषां समानमधिकारिणाम् ।
यावत्प्राप्ति परार्थी चेत्तदेवात्यन्तमश्नुते ।। 28 ।।

28. The attitude, that the Bhagavān is the ultimate end, is common to all these types of devotees. But if one aspires exclusively for the Lord overlooking the other two till such attainment, he attains Him completely.

ज्ञानी तु परमैकान्ती तदायत्तात्मजीवनः ।
तत्संश्लेषवियोगैकसुखदुःखस्तदेकधीः ।। 29 ।।

29. The Jñānī is one who is exclusively devoted to the Lord. His very existence depends on Him. Contact with

Him is his only joy, separation from Him is his only grief. His thought is focussed on Him alone.

भगवद्ध्यानयोगोक्तिवन्दनस्तुतिकीर्तनैः ।
लब्धात्मा तद्गतप्राणमनोबुद्धीन्द्रियक्रियः ॥ 30 ॥

30. When one has begun to find life's sole satisfaction in meditation on the Lord, the vision of Him through such meditation, speaking about Him, saluting Him, singing about Him and praising Him—then the operation of the senses, intellect, mind and vital forces will get concentrated on Him.

निजकर्मादि भक्त्यन्तं कुर्यात्प्रीत्यैव कारितः ।
उपायतां परित्यज्य न्यस्येद्देवेतु तामभीः ॥ 31 ॥

31. Looking upon all disciplines from performance of duties to the practice of Bhakti as meant only for pleasing the Lord and not with any extraneous motive, one should abandon all dependence on any other means than Him (the Supreme Person), and remain without any fear of inadequacy of such resignation in respect of his salvation.(The doctrine of Prapatti is taught in this verse.)

एकान्तात्यन्तदास्यैकरतिस्तत्पदमाप्नुयात् ।
तत्प्रधानमिदं शास्त्रमिति गीतार्थसङ्ग्रहः ॥ 32 ॥

32. Such a person finds his sole happiness in exclusive and continual service of God. He attains His realm. This work (Gītā-Śāstra) is meant mainly for such a devotee. Such is the summary of the meaning of the Gītā.

Introduction to Śrī Rāmānuja's Gītā-Bhāṣya

The Fundamental Tenets of the system

Every Vedāntic Ācārya has to justify his claim to that position by writing commentaries or Bhāṣyas on the three foundational texts of the Vedānta—the Upaniṣads, the Vedānta Sūtras and the Bhagavad Gītā. Ever since the time of Srī Śaṅkarācārya, this convention has been in vogue.

Śrī Rāmānuja has produced, besides several original works, commentaries on all these texts except the first. The reason for this omission, it is said, is that in the commentary on the Vedānta Sūtras of Bādarāyaṇa, which are based on the Upaniṣads, he has had occasion to comment on most of the important Upaniṣadic texts. While the Bhāṣya on the Sūtras, known as Śrī-Bhāṣya is highly technical and polemical, and therefore too difficult to enter into except by those who have mastered the Vedāntic way of exegesis, the Gītā-Bhāṣya is much simpler. It is not polemical at all except in two places. It can be followed by any one who has some aptitude for philosophy and has made some study in that line.

Rāmānuja's mission in life. was to effect a synthesis between the philosophic tone and methodology of Vedic learning with the highly emotional songs of the Āḻvārs, which brim with pure devotion. However masterly might be the achievement of this synthesis by Rāmānuja, the dividing middle line between these two could be easily perceived by any careful student of his writings. He lived an unusually long life of 120 years, and in the course of this, changes in his outlook, brought about by age and mature experience, must have taken place. This was probably responsible for

his earlier work, the Śrī-Bhāṣya or the commentary on the Vedānta Sūtras, being more scholastic, and his later works like the Gītā-Bhāṣya being simpler and limited largely to the exposition of the meanings of the verses in the light of his general ontological principles that the Supreme Reality is Personalistic with countless auspicious attributes, and that it is a qualified Whole of which Īśvara is the soul, and the Jīva and the Jagat (the soul and material nature), from the body in inseparable relation with the Whole. It is non-dual as a Whole, but there are internal divisions of the nature of modes in It. This is the meaning of calling this doctrine Viśiṣṭādvaita — Pan-organistic Non-dualism. This nomenclature was not coined by Rāmānuja but came to be used by others afterwards. As far as he is concerned, he is a Vedāntin, and his doctrine *the* Vedānta.

The doctrine is absolute Realism, without any place for illusion of any kind. There is no category like Māyā which is described in Advaita as an indeterminate existent-non-existent entity. Rāmānuja considers such a description as a philosophic figment. Māyā for him is the power of Īśvara and its effects are absolutely real, though changing.

The Jīva or the individual self is different from Īśvara, though indissolubly connected with Him as His mode. It is essentially a conscious entity— Jñānasvarūpa. Its consciousness has two aspects. The first is Its basic or substantive consciousness (Dharmī- jñāna) and the second, Its attributive-consciousness (Dharma- bhūta-jñāna). By virtue of Dharmī- jñāna the Jīva is only self-aware. It is the Dharma- bhūta-jñāna that makes It aware of others including Īśvara. In the state of ignorance It is almost one with unconscious matter (Prakṛti), but Its Dharmī- jñāna keeps up its individuality and the possibility of developing the Dharma- bhūta-jñāna. What stands in the way of this expansion of Dharma- bhūta-jñāna is Its load of Karma from beginningless time.

It is the creative process of Īśvara that helps this development. When fully evolved, it embraces the all-knowing Dharma- bhūta-jñāna of Īśvara Himself. The Jīva however never merges in Him. Its Dharmī- jñāna keeps up Its

individuality, just as a wick-light maintains its separateness even when its effulgence becomes submerged in the brilliance of the sun.

Unconscious matter is known as Prakṛti. It becomes dynamic by the will of Īśvara. Its dynamism expresses itself as the alternating processes of evolution (Sṛṣṭi) and involution (Pralaya), each of these processes lasting for eons calculable in terms of our modern conception of light years. This process of creation and dissolution is a play of Īśvara. It, however, serves the purpose of the Jīvas in so far as it is through this play that the Jīva is gradually enabled to overcome the load of Karma, which is called technically Ajñāna, and to develop its Dharma- bhūta-jñāna.

Involvement of the Jīva in this recurring process of Prakṛti is called Samsāra. It takes the form of repeated successions of births and deaths, with quantums of enjoyment and suffering, determined by the effect of maturing load of Karmas called the Prārabdha of the Jīvas. Until the Jīva realises Its own nature and relationship with God, It will be subject to this process. Release from the process is called salvation or Mokṣa.

The procedures that man must adopt for securing release are called Yogas or ways of communion. They are generally designated as Karma Yoga, Jñāna Yoga and Bhakti Yoga. In Rāmānuja's system one more is added—Prapatti or unreserved resignation to the Lord. It is such resignation that evokes God's grace, which alone can eradicate the load of Karma that persists from time without beginning. Bhakti must end in Prapatti.

Mokṣa in the fullest sense is attained only with the fall of the present physical body, after which the released Jīva is clothed in a body of Śuddha-sattva with which It is able to commune with God and experience His overpoweringly august but loving presence through eternity.

In the state of bondage the Jīva is under the domination of the 'I-sense', which is the perverse ego arising from association with the body. In a dog's body, the Jīva has a

dog-ego; in an elephant's body, an elephant-ego, and in a man's body, a human ego. What we generally call our sense of independence is the expression of this pseudo-ego which forms the Gordian knot of bondage. The Jīva is really a Śeṣa (a servant or liege) of God, forming, as It does, His body. And the Supreme Being is Its Śesī, the Lord and Master. The Śeṣa cannot exist in independence of the Śeṣī in the Pan-organistic system of Rāmānuja. So this sense of pseudo-independence is the result of ignorance and true devotion dawns when this is replaced by the natural sense of dependence of the Śeṣa on the Śeṣī. Such a sense of dependence is not a deprivation of freedom. It is establishment in spiritual strength. The Śeṣī is never a source of fear. For,He, the Supreme Being, is Śaraṇāgata- vatsala — a lover of those who seek shelter in Him, just as a cow is of its calf (Vatsa). He cannot subsist without such devotees, as devotees cannot exist without Him. So this Divine Bondage is a state of Supreme Bliss.

The Difference between Bhāṣyas and Interpretation of Researchers

These are some of the fundamental doctrines of Rāmānuja's metaphysics and religion. A Bhāṣya or a commentary on an accepted text is written with a view to show that the tradition which the commentator represents has the support of the text. Such a method involves some text-torturing to get the meaning one wants, and is for this reason held at a discount by modern free-lance researchers who seek to find out if there is any real meaning for the texts apart from any particular tradition. Most of such interpretations of the researchers turn out to be grotesque caricatures of the texts. Their method is generally analytical. They try to discover many layers of thought and authorship responsible for them.

In a Text like the Gītā where there is an attempt to reconcile several of the then prevailing systems of thought, and where technical words like Brahman, Ātman, Prakṛti, Kūṭastha, Akṣara, etc., are used in varying meanings in different places, it is easy to discover and attribute these so-called incongruities to different layers of thought originating

from different authors. Thus the Gītā has been analysed into some sixteen strands by Prof. Otto and he has concluded that the same number of authors must have set their hands on the present Gītā text. Such destructive forays of research are more a display of imagination and ingenuity than of constructive scholarship.

The Ācāryas' effort at interpreting Texts in the light of a particular spiritual and philosophical tradition appears more reasonable and satisfying than the works of such researchers. A sacred Text like the Gītā can contain messages suitable for different types of aspirants, and the different interpretations of the same Text by different Ācāryas can be taken as an elucidation of those meanings with the aid of the religious and philosophical traditions which each of them represents. To impart a sense of consistency of a Text to their followers, they are compelled to give interpretations that may sometimes look as far-fetched to others.

Sanskrit words fundamental to the understanding of the Gītā, like Brahman, Ātman, Akṣara, Avyakta, Māyā, Puruṣa etc., had undergone vast changes in respect of their usage and meaning in the course of millennia during which the language has been developing. Consequently, interpreters belonging to different systems have given divergent meanings to passages containing such words to conform to the philosophic traditions which each of them represents. It is this that looks like text-torturing. But this kind of torture however leaves the organism of the texts very much alive, whereas that inflicted by the researchers ends in its death.

Yāmuna and Rāmānuja

In his Gītā commentary Rāmānuja faithfully follows the analysis of the text by his great predecessor Yāmunācārya in his short metrical work of 32 verses known as Gītārtha-saṅgraha. According to this work, the Gītā of 18 chapters is divided into three hexads. The first hexad or group of six chapters deals with the self (individual soul) and of the means of attaining It, which consists in Jñāna Yoga and Karma Yoga. The next hexad deals with the Supreme Lord who is Nārāyaṇa, the seat of all power and auspicious

attributes. He alone can give salvation. Salvation is a matter of His grace. None the less one has to be worthy to be the recipient of that grace. That worthiness is attained through the practice of Bhakti which develops with the dawn of knowledge of the self preceded by the performance of duties (Karma Yoga). In the last group of six chapters many of the details of the topics of both the earlier hexads are treated for supplementing and completing them.

A Survey of the Bhāṣya: The First Hexad

The above guidelines are followed in Rāmānuja's commentary. Glowing descriptions of the attributes of Nārāyaṇa, however, occur in all parts of the work. The commentary starts with a long chain of attributes of Nārāyaṇa and a narration of his advent on earth as Śrī Kṛṣṇa and appearance in the battle field of Kuru-kṣetra, so that all could see Him even with their physical eyes. The actual commentary starts with the first exhortation of Kṛṣṇa to Arjuna to do his duty on the battle field, which he was reluctant to perform, because it would involve the slaughter of his kith and kin and the destruction of his whole clan. It is pointed out that this resolve to abstain from his duty as a Kṣatriya leader was born of the false notion that man is only a body (Prakṛti) and its destruction means extinction of the whole entity known as man. This false idea can be removed only by the knowledge of the truth about oneself that one is essentially the Ātman—in Rāmānuja's terminology the *Brahman.*

The use of this word in surprisingly different meanings makes the interpretation of the Gītā Text a difficult task. The word Brahman comes, according to philologists,from the root '*Brah*' which means vastness, power, growth etc. Based on this the word Brahman has come to denote the Supreme Being, Veda, Prakṛti and according to Rāmānuja, the Ātman also. The explanation offered by some scholars of his school for deriving the last meaning is as follows: The vast Being, who is 'cit-acit viśiṣṭam' (i.e. qualified by both conscious and unconscious entities or has got both Cit and Acit as His body)

is the Supreme Being or Brahman. Prakṛti is the vast Being (Brahman) that is Acit-visistam, i.e. qualified by insentiency only. And Ātman or individual soul is the vast Being (Brahman) that is Cit-viśiṣṭam, i.e. qualified only by Cit or consciousness.

In this sense Rāmānuja, to the surprise of people who are generally accustomed to the usage of the word Brahman to denote the Supreme Being only, uses the word Brahman to mean the Ātman also in the Gītā commentary. To differentiate this usage, we have put the word in italics wherever it means the Ātman or the self. The individual soul is Aṇu, atomic, in Rāmānuja's system. This expression is used not to indicate size, but to convey its identity in different transmigrations. Besides, Its individuality is not lost even in liberation. In that state Its attributive knowledge becomes fully expanded and co-terminous with that of Īśvara Himself. It becomes Vibhu (unlimited) in this sense also and is therefore Brahman.

Rāmānuja himself gives, in commenting on the second line of Gītā Ch.13,12, — *Anādi matparam brahma na sat tan nāsad ucyate,* — his justification for interpreting Brahman as Ātman. 'Mat-para' means 'one with Me (Īśvara) as one's superior. Who is that one? It is *Brahman,* i.e., the Ātman who is the liege (Śesa) of Īśvara. And the Ātman is associated with the quality of 'infinite extensiveness' in Its pristine state. Its being conditioned by the body is only brought about by Karma and is temporary. This conditioning is only in the state of bondage. When the Ātman is released from bondage, It regains Its pristine nature which is 'unlimited', and so It can be described as Brahman, as the Śruti and the Gītā do in many places, which are quoted in the commentary.

In the same way Rāmānuja establishes the meanings of the words Akṣara and Kūṭastha, so important for making a meaning out of verse 16 of Ch.15, as 'the Ātman in the liberated state'. In his interpretation of verse 1 of Ch.12 and of that chapter as a whole, it is pointed out that those who commune directly with Īśvara are called Bhaktas while those who practise meditation on the Ātman are denoted by the expression 'aspirants who follow the path of the Akṣara'

In Its essential nature the Ātman is unaffected by any of the transformations of Its material vestments of body-mind. Thus weapons cannot cut It, fire cannot burn It, wind cannot dry It—in fact nothing can destroy It. Not knowing this truth Arjuna wanted to abandon his duty—here leading his clansmen in war—, and take to a hermit's life. His idea was that thereby he would be saving himself from the path of sin and treading the path to peace and perfection.

Here Rāmānuja enters into a polemical exercise. While the Gītā-bhāṣya as a whole is not polemical but is only an elaboration of the meanings of the verses in the light of the Viśiṣṭādvaita teachings, here in respect of the 12th verse of the 2nd chapter, Rāmānuja enters into a debate with the doctrines of Bhāskara and of the Advaitin, the former maintaining the Upādhi (adjunct) doctrine and the latter the Ignorance (Avidyā) doctrine. In this verse the Lord positively asserts that the Ātmans are different from Him and that they are many. No Upādhi or adjunct is needed to account for the multiplicity of Jīvas. The Advaita doctrine of Avidyā tries to explain this fact away. Rāmānuja controverts this by pointing out the absurdity into which this will land one. The only other place in the Bhāṣya where he enters into a polemic with Advaitins is. in interpreting the 2nd verse of the 13th Chapter, where the Text deals with the distinction between Kṣetra and Kṣetrajña.

To free Arjuna from the false identification of the Essence in man with the body, Śrī Kṛṣṇa preaches to him that what he, Arjuna, proposed to do will only be a path to infamy on earth and perdition hereafter. Such is the consequence of abandoning Svadharma or duty in life determined by one's inherent nature and status and station in life. The real path to higher evolution lies through Karma Yoga and Jñāna Yoga—the paths of work and of knowledge. Though they two look different as paths, the end they seek is the same. Nay, even as paths they are mutually involved. Jñāna Yoga, which consists in the cultivation of a mental attitude that is exclusively riveted on the Ātman (*Ātm'āvalokana-buddhi*), can be fortified only through the long practice of Karma Yoga.

Next, though the path of pure Jñāna Yoga is theoretically possible, practically it is impossible for any one with body consciousness to follow it. Still more, even if one succeeds to some extent in this discipline, it is always accompanied by the threat of a fall; for, the Vāsanas or the tendencies in the mind are so strong that they are likely to blow away the mind of even a knowing one, just as the wind does in regard to a ship on the high seas.

Karma Yoga on the other hand is suited to all aspirants and is like a right royal road for all travellers. It consists in the discharge of all works ordained by the Vedas. They are of three kinds—the daily obligatory duties, the occasional duties, and desire- prompted works, the last being purely optional. Karma-Yoga consists in performing all these without an eye on their fruits. To maintain such an attitude in all these works, one must have the knowledge of being the Ātman at the core and not the body-mind. To that extent Jñāna Yoga is involved in Karma Yoga.

It is also pointed out that in Śrī Kṛṣṇa's view even those who are competent to practise Jñāna Yoga should resort only to Karma Yoga—first because there is nothing in it that obstructs the growth of Jñāna and next because one will thereby be setting the right example for the vast majority to follow.

Thus in Rāmānuja's system there is nothing like the bogy of *Jñāna-Karma- Samuccaya* (combination of knowledge and work) as in Advaita. On the other hand, they should be combined, as there is no mutual contradiction, and as such combination is necessary for the harmonious development of one's spiritual life. Such is the main teaching of the first group of six chapters.

The Second Hexad: Bhakti Yoga

1. Nature of Bhakti

In the second hexad beginning with the seventh chapter and ending with the 12th, the doctrine of Bhakti is elaborated,

as also the theology of Visnu- Nārāyaṇa. Bhakti (as distinguished from Prapatti) is in this system an edifice built on the foundation of Jñāna and not a mere preparatory discipline for Jñāna as in the Advaita. The meaning of Jñāna, however, differs vastly in the two systems. In the Advaita it is the intuitive understanding that the Jīva is one with Īśvara. In Rāmānuja's Viśiṣṭādvaita it consists, at the lower level, in being established in the understanding that one is the Ātman and not mere body-mind. One who has achieved this is called in the Gītā a Sthita-prajña. An aspirant who has achieved this state gets the continuous memory of Īśvara who is the Over-lord (Śeṣī) to whom he is the liege (Śeṣa). This realisation of one's right relation with Īśvara is the higher aspect of Jñāna that helps devotion to attain to its fullest maturity. The higher Jñāna and the higher Bhakti are the obverse and the reverse of the same coin.

The continuous and unobstructed flow of consciousness towards Nārāyaṇa is Bhakti in its highest form. The manifestation of this in the Jīva occurs when he is first established in Ātman- consciousness or *Ātmāvalokana-buddhi.* Until this is achieved the load of Karma from beginningless time acts as an insurmountable damper obstructing the flow of memory towards the Lord.

In the achievement of this stable Bhakti, a kind of preparatory Bhakti is practicable even from the beginning. For this purpose, in the practice of Karma Yoga informed by Jñāna, there is an important part which consists in the discharge of daily, occasional and desire-prompted actions. Now these actions can be performed as offerings to Puruṣottama, the Supreme Being. That is a kind of Bhakti which all aspirants at all stages are capable of practising. Besides, there are other aids to devotion like worship of images in temples, visits to holy places, singing the Lord's name and glories, contact with holy men, etc.

But it is only when the Ātman-consciousness is established in the aspirant that constant and continuous flow of consciousness towards Nārāyaṇa, just as of oil that is being poured from one vessel to another, can be maintained. That

alone is the highest form of Bhakti, described by such expressions as Parā-bhakti and Paramā-bhakti. [*Prapatti* is the direct path to God while Bhakti requires a foundation of Jñāna.]

2. Description of the Supreme Being

Another topic that looms large in the second hexad is the description of the Supreme Being. He is the origin, support and the dissolving ground of the whole universe. Though He is distinct from and unaffected by it, He is one Whole, with the animate Nature (Jīva) and inanimate Nature (Jagat) forming His two powers or Prakṛtis. These two powers (Jīva-Jagat) constitute the Cosmos which forms His body.

The body-soul (Śarīra-Śarīrī)relationship between Īśvara and His Prakṛtis (i.e. the Cosmos consisting of Jīvas and of inanimate matter) is used by Rāmānuja to interpret the Mahāvākya of the Vedānta, 'Tat Tvam Asi' in accordance with the concept of Samāṇādhikaraṇya, translated as co-ordinate predication and sometimes as grammatical co-ordination. The literal meaning of the word is 'the relation of abiding in a common substratum.' The scholastics of Vedānta have differentiated ten kinds of Samānādhikaraṇya. To understand Rāmānuja's position we shall take here only two of these into account, viz., Aikya- Samānādhikaraṇya (co-ordinate predication in terms of identity) and Guṇa-guṇin-Samānādhikaranya (co-ordinate predication in terms of substance and attribute). The former is favoured by Advaita Vedāntins and the latter by Rāmānuja's Viśiṣṭādvaitins.

The Vedāntic Texts state their whole meaning in aphoristic statements called Mahāvākyas. One of the most famous of these is Tat Tvam Asi—That Thou art, which declares some kind of identity between Tat (That) or the Supreme Being and Tvam (Thou) or the Jīva. The Vedāntic Ācāryas have to show how this statement fits into their systems. How can the little embodied being called the Jīva be identical with the Supreme Creator Īśvara? The pure Advaita system of Śaṅkara overcomes the difficulty by recourse to what is technically called Lakṣaṇa or indirect meaning of words.

Words can have a direct as well as an indirect implied meaning. Where the direct meanings are found inadequate to make a sensible meaning, indirect meaning (Lakṣaṇa) has to be resorted to. In the case of 'Tat Tvam Asi' the indirect meanings of the two terms are taken and interpreted as having a common reference or substratum. They are thus shown to be in apposition, which, it is claimed, is Samānādhikaraṇya or co-ordinate predication.

As an illustration let us take the statement: 'This is that Devadatta', with regard to a person seen in Madras in a small room in an unhealthy condition first, and afterwards in Bombay in a nice flat in a healthy condition. Then we say 'This is that Devadatta'. Here the 'This' and the 'That' refer to an identical person under different adventitious conditions. When bereft of these adventitious conditions, it can only imply an identity of the person. We then get the two terms 'This' and 'That' in a relation of apposition — the same as Samānādhikaraṇya.

Rāmānuja objects to this way of deriving the meaning of the Mahāvākya on two grounds. First when a direct meaning of an expression is sufficient, it is illegitimate to seek an indirect implied meaning (Lakṣaṇa), as done in the Advaitic interpretation of the Mahāvākya. Next, the Mahāvākya recognises 'Thou' and 'That' as different, and what is required is not to interpret the Text in a way that denies this difference, which would be doing violence to the Text, but to find out wherein their unity lies. Both the terms have their different identities but there is something in common between them bringing them together into a unity, and the correct interpretation of the Mahāvākya should bring out that unifying principle. Removing all the attributes from both the terms and establishing a bare identity of both is not true apposition (Samānādhikaraṇya). It is only tautology or repetition. The expression Samānādhikaraṇya implies two or more attributes having an identity of reference in one substratum (Ādhikaraṇa). For example, there is the expression 'Blue lotus'. Here 'blueness' and 'lotus nature' inhere in a common substratum without losing their individualities.

Samānādhikaraṇya indicates such a subsistence of many attributes in a common substratum and not a bare identity as conceived in the Advaitic interpretation. Rāmānuja claims that his doctrine of Bōdy-Soul (Śarīra- Śarīrī) relationship between Īsvara and the Cosmos as a whole on the one hand, and with every Jīva individually on the other, can alone properly accommodate this doctrine of identity without losing the individualities of the terms involved. The Almighty God and the little Jīva can never be equated with each other. But the mighty Īśvara, who is the Indweller in the Cosmic Body, is also the Indweller in every Jīva. Thus every Jīva individually is the body of Īśvara, just as the Cosmos as a whole too is. In the Great Sentence 'Tat Tvam Asi', the 'Tat' refers to Īśvara as the Indweller of the Cosmic Body, and 'Tvam' to the same Īsvara who indwells the Jīva also, and who as such has got the Jīva too as His body. Thus all the bodies, the Cosmic and individual, are held together in an indissoluble adjectival relationship (Apṛthak-siddhi) in one and the same Īśvara. 'Tat Tvam Asi' refers to this oneness of Īsvara. This is an interpretation in which only direct meanings of the words are taken and the conditions of Samānādhikaraṇya are fulfilled in all respects.

The Body-Soul (Sarīra-Sarīrī) relationship of the universe and Īśvara is put in different ways to bring out all the implications of such relationship. God is called the Prakāri or substance, and the Jīva and Jagat, His Prakāras or modes. The mode of a substance is only a projection of the substance, and has no existence apart from the substance. For example there is the water in the ocean and its waves. The waves, which we see as distinct from the water of the ocean as a whole, cannot however be separated from the ocean. It is only a projection of the water and is indivisible from it, and can have no existence separate from it. In the relation between Īśvara and the Jīva-Jagat, this distinction between them is, however, eternal and in the nature of things. The Prakāras or modes are manifested distinctly in the effect condition (Sṛṣti), and in a latent or invisible state in Pralaya or the causal condition. In both states they are distinct but not different from the Whole. Their relation is called

Apṛthak-siddha, viz., non-separable and adjectival distinct existence.

The relation is also described as Śeṣa-Śeṣī bond. Śeṣī means Principal or Master, and Śeṣa the subordinate or liege. The Śeṣas exist for the use and the purposes of the Śeṣī. In the realisation of this subservience to the Śeṣī abides the greatest delight of the Śeṣas. They find the real meaning of their existence in such realisation.

As the Jīva-Jagat constitutes His body and His Prakāras (modes), He can be called the material cause of the universe. For, the universe is completely moulded by His will. He is also the instrumental cause of the universe (Nimitta-Kāraṇa) in their evolution and dissolution.

His one will functions as the energy moving the whole universe according to the proclivities that the Karma of every entity involved in the creative process generates. Thus He is the one and only agent in the universe, but thereby the freedom of will, essential for moral responsibility of the Jīvas, is not denied. The Karmas of the Jīvas are what make them work in a particular way; but without God's sanctioning will behind, these Karmas cannot attain fulfilment.

The idea can be illustrated by the following example: In a great workshop there is a vast assemblage of wheels, cogs, shafts, belts, etc., moving in different ways, as they are designed. All their movements, variegated and peculiar to each, can be traced ultimately to the power coming from a big power house. The cogs and wheels of Jīvas are set in different directions by their Karma quanta, but they can function only according to the will of the great Power-house, the God of the universe.

3. Divine Mystery and Majesty

Bhakti is generated by the contemplation of the Divine mystery and the Divine majesty. So these are graphically described in chapter after chapter of this hexad. His mystery consists in that He manifests this universe of living and non-living beings and dwells in them also as their Soul. But at the same time it is not they that contain Him but He

who contains them. For, being subtler than the subtlest thing imaginable, He can pervade everything without being in the least affected or limited by them. His pervading everything does not make Him a prisoner within them; for, His will is their support from without, and His pervasion, their support from within, as of the beads of a rosary on a string. Of this Divine mystery the Lord says in the Gītā Ch.9: "All this world is pervaded by Me as the unmanifest Being. All objects subsist in Me, not I in them. And yet objects do not abide in Me; Behold My mysterious Divine Power — Source and Support of all things yet not abiding in them (i.e., not limited by them)."

His Majesty consists in being the All-Creator. He is the only Being who is free from subjection to the operation of the law of Karma. Free from its hold, He distributes and makes operative the Karmas of all other beings up to Brahmā. At the end of the cosmic cycle the whole universe dissolves into His Prakṛti (Nature) and becomes latent in it, and at the beginning of the new cycle it comes out of that Nature. Both in the latent and the patent conditions the universe constitutes His body over which He has absolute control. But these activities do not in any way bind Him, because He remains detached and unaffected in their midst.

His majesty is further declared by an enumeration of His Vibhūtis or glorious manifestations subtle and gross, which cover all the higher faculties and all entities exceptionally powerful, good and glorious in the whole universe — nay, it is declared that with a fragment of His being He supports this infinite universe and remains unchanged and transcendent. To contemplate on His essence in all that is glorious and impressive is to get thrilled with devotional experience and maintain perpetual ecstatic communion with Him. To those who are thus steadfast in spiritual communion, with all their vital energies centred in Him, He bestows that illumination of understanding by which they come to Him. Out of compassion for them, He, residing within as their innermost Self, destroys the darkness born of ignorance in them by the luminous lamp of wisdom.

4. He is a God of Love also

He is not only a God of mystery and majesty, but also a God of love, to whom the devotee is very dear. Though there is none equal to, or greater than, Him, and though endowed with power that none can resist, He is none the less the Father of all moving and unmoving beings. He is the most worshipful, and the greatest of all Teachers. To those who adore Him by an act of supreme self-surrender, He becomes gracious, and He pardons all their shortcomings as a father forgives those of his son and a lover forgives those of his beloved. Is He then partial? No, He is equal to all, but in the case of those who put all their trust in Him and surrender to Him, they are in Him and He is in them. He is thus not a mere impersonal being or a centre of irresistible power like gravity or electrical energy. He is a God of love who responds to prayer and self-surrender and possesses all the blessed attributes in an infinite degree. This is the significance of describing Him as personal.

He is the only being who accepts all worship and grants their fruits. Even those who worship other deities without knowing that Nārāyaṇa is the Supreme Being, are really worshipping Nārāyaṇa only but without knowing this fact. For, Nārāyaṇa resides in all, to receive worship offered under any name, and to bestow the fulfilments sought by devotees. But as these worshippers do not know this and are actuated by faith in different deities, the results they get are petty and short-lived.

His worship is very simple. The sole requisite for it is sincere devotion. Whoever makes an offering to Him with devotion — be it of flower, leaf or water — that devout offering made by a pure-hearted person, He accepts with joy. Besides this ritualistic offering, man is exhorted to make a total offering of all his physical and mental activities: "Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give in charity, whatever austerity you perform — do that as an offering unto Me." This is real renunciation, Sannyāsa, and one who does accordingly

is freed from the bonds of Karma, attains liberation and goes to Him

The God of love that He is, His grace extends even to sinners and those who are generally considered low-born and unfit for spiritual emancipation. It is therefore declared 'Even a confirmed sinner, if he worships Me with unwavering faith and devotion, must indeed be considered righteous, for he has taken the right resolve. Soon will he become righteous and attain to lasting peace. No devotee of mine will ever perish.'

The Gītā divides devotees into four classes — Ārta (one seeking relief from misery), Jijñāsu (one in quest of the Ātman), Arthārthī (one seeking some fulfilment of worldly objects like wealth) and Jñānī (the knowing one). According to the Gītā all these are Udārāḥ (generous), but the Jñānī is said to be considered by the Lord as His own Ātmā (self). Rāmānuja reduces these four classes into three. The Ārta and Arthārthī are classed together into one, as some worldly objective is common to both of them. The other two are separated from them — the Jijñāsu whose quest is for the Ātman and the Jñānī who has no quest but in its stead feels supreme satisfaction in the realisation of his servantship (Śeṣatva) to God who is his Śeṣī (liege-lord or supporter). Such a devotee is as dear to the Lord as a calf is to the mother cow. This conception of the Jñānī emphasises his inseparable closeness to the Lord and not the oneness of the Jīva with the Lord, as in Advaita. The context is against such an interpretation implying identity. The Lord cannot subsist without such Jñānī devotees to love, and the Jñānī cannot carry on his existence without the consciousness of this loving relation to the Lord. This inseparable relation between them is what is meant by speaking of the Jñānī as His very self. This is also the meaning of the famous passage "*Vāsudevaḥ sarvam iti* — Vāsudeva is all." In the context where it occurs, it cannot mean the effacement of all by Vāsudeva. It expresses the idea that Vāsudeva is the all in all, the Supreme Value and End for man and that He alone is the means for attaining Him.

5. The Cosmic Form

The summit of the exposition of the Divine Being is reached when, in response to Arjuna's request to be given the actual experience of the Supreme Divine, he is granted the intuitive power to perceive It, and he experiences the Cosmic Form of the Lord. In that Limitless Form, in one spot Arjuna saw the whole universe with the infinite Prakṛti and countless Jīvas and the numerous spheres and species of beings like Devas, Asuras, Gandharvas and several others — all spread out, not as a chaotic multiplicity but as the modes of a unifying substratum which is the Divine. He saw all that our ordinary understanding reveals as past, present and future, co-existing as a simultaneous divisionless instant, giving him a glimpse of what is known as omniscience. The battle of Kurukṣetra which is yet to be fought, he found already commenced and completed in the vision bestowed on him. And he exclaims "All these hosts of kings, along with the sons of Dhṛtarāṣṭra, Bhīṣma, Droṇa, and Karṇa, as also the principal warriors on our side — all rushing headlong into Thy fearful mouth set with terrible fangs. Some are seen with their heads crushed and caught in the gaps of Thy teeth. As swift-flowing waters of numerous rivers rush verily towards the sea, so these heroes among them are rushing into Thy glowing mouth. As moths swarm swiftly into a flaming fire and perish, so do these men rush headlong into Thy mouth to meet with sure destruction."

Awe-stricken, Arjuna asks Him to reveal His identity and explain how He is functioning. He gets the reply that what he is seeing is His manifestation as Time, in which all beings are generated, sustained and consumed. Arjuna's reluctance to fight is described as misplaced, as all the fighting and destruction is being done by the Lord Himself, and what Arjuna is going to do is only to be a semblance of His instrument in this task.

The vision of the super-mundane glory of the Cosmic Form of the Lord fills Arjuna with utter shuddering awe, and he prays to Him, whom he was accustomed till now to look

upon as his comrade, to appear in His usual gentle form as Kṛṣṇa. Resuming that gentle form, the Lord tells Arjuna whose mind got recomposed: "This form of Mine which you have seen is extremely difficult to behold. Neither by Vedic study, nor austerities, nor by charity, nor by sacrifice can one behold Me in the way you have done.... Through unswerving devotion for Me only can this form of Mine be known in truth, experienced and entered into. Whoever works for Me looking upon Me as the goal, whoever is My devotee, free from attachments and from antagonism to any being — such a man shall enter into Me."

In interpreting the significance of these instructions, Rāmānuja specially points out that it is not a criticism of Vedic study, sacrifice, austerity, charity etc., nor a characterisation of them as useless. The idea is to emphasise that they are causes of promoting liberation to the extent that they are suffused with exclusive devotion to the Lord.

In the next chapter entitled Bhakti Yoga, which marks the conclusion of the middle hexad, it is pointed out that the purport of the whole section is to explain the superiority and directness and quick fruition of the pure path of devotion to the Lord, compared with the path of work (Karma Yoga) expounded in the earlier hexad. This is given in reply to Arjuna's question "Who are the better knowers of Yoga — those devotees, who are ever united with you with continuous worship of the type described, or those who meditate on the Akṣara (the Indestructible) and Avyakta (the Unclear)." In the Advaitic interpretations the Akṣara and the Avyakta are interpreted as the changeless and formless Being, i.e., the Impersonal Absolute. But according to Rāmānuja these words describe the Jīva in Its pristine nature. The Jīvas unconnected with Prakṛti i.e, body-mind, are centres of changeless and indestructible consciousness (i.e., Akṣara), which are exactly alike in all body-minds, and they are also Avyakta (unclear) in the sense that they cannot be perceived by the senses. The Jīva is further described as Anirdeśya (not subject to verbal definition); as Sarvatraga (pervading everywhere, i.e., in the bodies of the countless beings of the

universe as diverse individualities), and as Acintya (not graspable by thought). All these epithets indicate for Rāmānuja the nature of the individual selves who form the object of meditation of those who practise Jñāna Yoga, the path of pure knowledge — and not of a Nirguṇa Brahman,a conception that he does not accept as scriptural. Therefore the question of Arjuna is who understands Yoga better — the one who is devoted to the Supreme Īśvara, or the one who meditates on the pure self. The clear answer of the Lord is that, though both these types of aspirants ultimately reach the same goal, the devotee is following a better path: First of all, for an embodied being, i.e., one with body consciousness, concentration on the pure self and feeling that It is his real nature is very difficult. Secondly resignation to the Lord is the more direct and easier path; for in the case of one who does so ardently, the Lord Himself becomes the redeemer.

It is in the light of this doctrine that Rāmānuja interprets the rather obscure succeeding four verses of the Gītā. In these verses Jñāna (knowledge of the self) is first stated to be superior to Abhyāsa or repeated practice to remember the Lord by one who takes to Bhakti Yoga directly without going through the path of Akṣara i.e, knowledge of the self. Such a devotee is asked to take to Abhyāsa or repeated practice to fix the mind on the Lord. Afterwards it is stated that meditation or continuous one-pointed thought (Dhyāna) is superior to Jñāna. And then it is enigmatically stated that abandonment of fruits of works (Karmaphala) is superior even to Dhyāna. The reason given is that through such abandonment, peace results immediately. How Jñāna Yoga can be thus circumvented is explained in the next para.

Rāmānuja solves this enigma posed by the claim for superiority of abandonment of fruits of action over Dhyāna, Jñāna and Abhyāsa by his theory that success in all these can be achieved only after the effects of sinful Karmas have been eliminated. This achievement is possible only through works done as offering to the Lord, without any eye on their fruits. Thus the abandonment of the fruits of Karma (Karma-phala-tyāga) is the genesis of all real spiritual

development. And for one who has achieved this and possesses absolute faith and spirit of surrender to the Lord, the pure path of devotion is possible. He is not required to follow Jñāna Yoga that establishes one in Ātman-consciousness and then indirectly generates devotion to the Lord.

6. Distinction between Mokṣa and Kaivalya

There are differences of opinion among the savants of Śrī Vaiṣṇavism regarding the final end of spiritual efforts. They distinguish between two kinds of the released state of the Jīva. Rāmānuja himself is not clear on this point, but his view is said to be reflected in his comments on verse 22 of Chapter 8 of the Gītā. These two states are distinguished as Kaivalya and Mokṣa. Kaivalya means the state of aloofness. In Kaivalya the Jīva is liberated from bodily vestments and is established in Its pristine nature as bliss-consciousness. Each Jīva is aloof from Prakṛti and the other Jīvas, and is absorbed in Its own self. Such a Jīva has a realisation of the Supreme Being also, but only as the Indweller pervading It. The Jīva in Kaivalya is debarred from the highest enlightenment consisting in the experience of being a Śeṣa or liege of the Lord, Its Śeṣī or Master. The realisation of the liegehood also involves the knowledge that It is the body of the Lord along with all Jīvas and Prakṛti. This is Mokṣa consisting in complete Jñāna and Bhakti, and it has to be distinguished from mere Kaivalya. Some schools maintain that this Kaivalya state is eternal and is an inferior state, while others hold that it is temporary and will ultimately lead to fullfledged Mokṣa consisting in the realisation of the Jīva's Śeṣahood also.

To a critical student this distinction would appear to be unsubstantial. It is maintained that on the dawning of Ātman-consciousness on the Jīva, the highest Bhakti is generated, and continuous and unbroken Smṛti (remembrance) directed to the Lord springs automatically. This must necessarily involve also the realisation of one's liegehood (Śeṣatva) to the Lord.

It may be that tne Prapatti (resignation) practised from the start of one's spiritual life brings about the Ātman-consciousness and sense of liegehood at the same time without the indirect method of first attaining Ātman- consciousness (*Ātmāvalokana- buddhi*) as a basis for the dawn of one's liegehood to the Lord.

7. Tension between the Paratva and the Saulabhya of God

From the foregoing review of Rāmānuja's commentary on the second hexad of the Gītā, where the Divine Being is described, it will be seen that the commentator is taking great pains to depict the two poles in Divine nature — its transcendence (Paratva) and its easy accessibility (Saulabhya). His Paratva (transcendence) is depicted in such ideas as: His having a transcendent Form in the Divine Realm of Vaikuṇṭha that is inaccessible even to Brahmā and Śiva; His remaining as the Supreme manifesting the whole universe by a fragment of His Being; His being both the container and the contained in regard to the universe but yet being not at all affected by it; His being the will operating the whole universe like objects put on a turning wheel, periodically dissolving it into its causal condition and bringing it out into the manifested state; and above all in the description of His Cosmic Form in which He reveals the past, present and future of the whole universe in a single spot of His being.

Side by side with it is depicted His Saulabhya or easy accessibility. Easy accessibility does not mean that He is very cheap. It means that out of condescension He reveals Himself easily to one who yearns for Him and has unswerving devotion to Him. To such a person He is Sulabha (easily obtained), as declared in verse 14 of Chapter 8 of the Gītā. Such a devotee is called a Jñānī. He depends on God as a calf on its mother cow, and reciprocally God cannot subsist without him by His side.

Another side of His accessibility (Saulabhya) is in His role as the Redeemer. Just as He is the All-creator transcending all, He is the Redeemer of all Jīvas. His redemptive love for Jīvas is shown in His role as the Incarnation when He

takes a human form and shares the life of man without losing His divine nature. An Incarnation is described by Rāmānuja as *Jagad-upakṛti-mānuṣa* — One who for world-welfare becomes man while still retaining His Divinity. Rāmānuja gives a very graphic account of this specially in his Introduction to the Gītā-bhāsya wherein he elaborates side by side both the ideas of the Paratva (transcendence) and Saulabhya (accessibility) of the Lord. The Vaiṣṇava savants have given a telling illustration of this by the analogy of a tall elephant bending down to the ground. Small men who stand before the elephant and desiring to get upon it, cannot do so when it stands. But if the elephant bends its forehead and touches the earth, all who want can easily mount it. But the elephant even when bending down, does not give up its elephantine nature. Such is a Divine Incarnation. Śrī Kṛṣṇa's appearance on the field of battle as Arjuna's charioteer so that all could see Him, is elaborately described by Rāmānuja in his Introduction to the Gītā-bhāṣya, as an illustration of God's love for man as also of His transcendence as the All-creator in His divine Realm of Vaikuṇṭha.

The Third Hexad

In the last hexad from 13th to 18th Chapter, the subjects of Ātman, Prakṛti and the Supreme Being, expounded in the first two hexads, are further examined in detail along with disquisitions on how the Guṇas of Prakṛti bind the Ātman, and it ends with the assertion of the supremacy of devotion to the One Vāsudeva and self-surrender to Him as the right royal road to salvation. First in the 13th chapter Prakṛti is demonstrated as the object seen (the Kṣetra or the Field) and the Puruṣa as the Seer (the Kṣetrajña or Field-knower). This is a logical proof of the body-mind, which is a part of Prakṛti, being different from the Ātman (described also as *Brahman*). The various evolutes of Prakṛti, which constitute the body, are then analysed, and the mental disciplines for overcoming the hold of Prakrti are enumerated under the descriptive epithet Jñāna.

From the 14th Chapter to the 17th, in order to elaborate how Prakrti maintains its hold on the Puruṣa, the three Guṇas

of Sattva, Rajas and Tamas and their functioning on all aspects of human life are elaborately described. It is pointed out how the extreme dominance of Tamas generates what is called the demoniac nature which leads the soul to Naraka (purgatory), whose three gates are described as sexuality, anger and greed.

Among these chapters, the 15th Chapter called Puruṣottama Yoga, is of special importance, as it forms the bedrock of the metaphysics of the Gītā. It is clearly pointed out that there are three entities — Kṣara (the changeful body-entangled Jīva) and the Akṣara or the changeless Ātman which is described as the Kūṭastha, the uniform and the homogeneous. The latter are the liberated souls taken as a collectivity (indicated by the singular number). These liberated Jīvas (to be distinguished as Ātmans) taken as a whole are individualities of a uniform nature of bliss-consciousness and are unaffected by any change unlike the body-bound souls (the Kṣara). Distinct from these two (Anyaḥ), there is the Puruṣottama, the Supreme Person who is above all spirits, both liberated and unliberated. He pervades the three worlds, and maintains them all by His will. Krṣṇa declares Himself to be that Puruṣottama, distinct and superior both to the Kṣara and Akṣara Puruṣas, a fact proclaimed in all the Vedas and in other scriptural texts.

In the last or the 18th Chapter it is maintained that Sannyāsa (renunciation) and Tyāga (abandonment) are identical in their real meaning, though some hold the former to signify the giving up of all work and the latter only of the fruits of all action. Śrī Kṛṣṇa gives his decided and final view on this question that abandonment of fruits alone is valid and that holy acts like worship, charity, austerity and ordained duties should never be given up, as they are the means for the purification of the aspirant's mind. The text again reverts to the functioning of the three Guṇas of Prakṛti on all aspects of life like knowledge, objects of knowledge, works, agent, intellect, power of determination, pleasure and character types. The four Varnas are explained as character types according to the dominance of one or the other of the three

Guṇas. This is followed by the statement that the duties in life allocated in the scripture to the different character types are meant for their higher evolution and they have to be discharged conscientiously as offering to God. By such discharging of one's duties (Svadharma) as worship of the Lord, man attains greater spiritual competence. In Rāmānuja's view the long practice of this discipline is the means for overcoming the evil tendencies born of accumulated Karma that are standing in the way of the sprouting of devotion. The meditation process for attaining the *Brahman* (Ātman) to be followed by one who has attained this state of purification is next described. Once the *Brahman-consciousness* is attained, devotion of the highest order for the Supreme Person naturally flows from the consciousness of such a devotee and he comes to realise who He is and how great He is — and through that *supreme devotion*, enters into Him. It is specially stressed that it is not knowledge but devotion born of it that is the direct cause of Mukti. Devotion thus is not a handmaid of knowledge as in Advaita. The position is reversed and devotion becomes the mistress and knowledge the handmaid.

In the succeeding verses the Gītā ascends to the crescendo of its teaching: "Fix your mind solely in Me. Be My devotee. Be My worshipper. Prostrate before Me. It is a truth that you will thereby attain Me — I solemnly promise. Abandoning all Dharmas, seek Me alone as refuge. I will release you from all sins. Do not grieve." Rāmānuja's interpretation of this passage is rather ambiguous on the point whether the teaching contained in it refers to Bhakti or Prapatti.

Bhakti and Prapatti

First of all the distinction between Bhakti and Prapatti has to be understood. Bhakti means practising love of God, taking various positive aids in such practice with the idea that if we take those aids as the means, we can thereby attain Him. Prapatti means the acceptance of one's utter helplessness to be redeemed by any means one could adopt, and resigning oneself to Him and accepting Him both as the means and

the end. In the Vaiṣṇava tradition these two are illustrated by what are called the Markaṭa- Kiśoranyāya and the Mārjāra-Kisoranyāya. Markaṭa- Kiśora is the young of a monkey. It holds on tightly to the mother monkey, depending for its safety and chance of reaching its destination on the strength of that hold. On the other hand, a Mārjāra- Kiśora or the young one of a cat (kitten) remains where it is placed and the mother cat carries it to the destination without any effort on the young one's part and without any risk on the way. The kitten has only got to mew. Prapatti means this kind of absolute resignation to the Lord, making him both the means and the end.

Besides this psychological distinction, a difference in the form and requirements of the two disciplines has to be recognised. Bhakti as described at length in Rāmānuja's Gītā-bhāṣya is open only to those who are eligible for the Upaniṣadic way of Upāsana, preceded by the performance of ritualistic works prescribed for the twice-born classes, along with Jñāna Yoga, which means meditation on the difference of the Ātman from the body-mind. Only when this Jñāna Yoga is practised will Karma Yoga become really detached work. Vice versa, Jñāna Yoga requires the support of Karma Yoga, if it is not to lapse into the degraded state of idleness or even of spiritual fall. Both these disciplines require the study of the Vedas and the Upaniṣads, and the eligibility for this is only for the twice-born classes. And Bhakti is the end product of the practice of these disciplines, when through such practice the sins are effaced and the pure Ātman-consciousness dominates. The realisation of Ātman consciousness is the spring from which alone will generate that continuous flow of the mind towards God, which is termed as Bhakti. It will be seen from this that the competence for Bhakti depends on one's competence to Vedic studies, which is limited to a small section of the people.

Then, is there no way for the vast excluded majority? Yes, there is. It consists in Prapatti, absolute self-surrender, which is implied in the analogy of the kitten (Mārjāra- Kiśoranyāya). It requires no Vedic study, rituals or Upaniṣadic meditation.

Absolute faith and trust in God is sufficient, as He is made both the means and the end. It is thus the simpler and the most direct path.

The Gītā has many passages which yield this meaning. As example may be cited the verse (9.32). "O Partha! Taking refuge in Me, women, Vaiśyas, Śūdras and likewise even men of inferior birth, attain to the highest goal." The classes referred to are not eligible for Vedic Upāsanas and are therefore excluded from Bhakti Yoga. Still by taking refuge in Him, they can attain the highest. What else is this except Prapatti?

A still more emphatic assertion is made in one of the concluding verses (18-66) in the following words: "Completely abandoning all Dharma, seek Me alone as refuge. I will free you from all sins. Do not grieve."

If these verses are taken together it will be evident that the Gītā does not insist for redemption on Vedic Upāsana and ritualism or anything included under the technical expression 'Dharma'. Absolutely taking refuge in Him alone is sufficient.

In interpreting these two passages, Rāmānuja is very terse in regard to the first and witholds any elaboration of its implication. In regard to the second, he maintains that there may be two interpretations for the idea of abandoning Dharma: 1) Performing all ordained duties and even the Kāmya Karmas without any eye on their fruits and without any sense of agency in respect of them. Abandoning agency really means that God is the real actor, the real means (Upāya) and oneself is only His instrument. He is the adorer and the adored. Thus He becomes the means and the end. 2) In the alternative it can mean abandoning dependence on all expiatary disciplines (Prāyascittas like Kṛchra, Cāndrāyaṇa etc.) for the removal of sins and relying entirely on God's grace for one's redemption.

It is very interesting to speculate on why Rāmānuja is so unclear and even ambiguous on this important doctrine of Prapatti in his Gītā commentary when there is ample scope

for explicating it in passages like the above as also in his most monumental work, the Srībhāsya on the Vedānta Sūtras of Bādarāyana. On the other hand this doctrine of Prapatti is the one topic that is vociferously expounded in his Gadya-trayas, one of which is called Saranā- gati-gadya. It is said that the answer to this enigmatic stance is to be found in the audience whom he was addressing in these two sets of works. In his Bhāṣyas on the Vedānta Sūtras and the Gītā he has in mind the Vedic scholars in whose outlook there was no place for absolute surrender, a tradition which Rāmānuja inherited from the legacy of the Ālvārs, the Tamil saints drowned in God-love, and his precursor Yāmuṇācārya. The Vedic scholar's outlook is more or less the one represented in the Markata- Kiśora-nyāya. Vedic study and rituals are very necessary according to the Vedic tradition. Rāmānuja can justify his Viśiṣṭādvaita philosophy before Vedic scholars only if he proves that it is rooted in the Vedas, which is Karma-oriented according to some, and Jñāna-oriented according to others. To interpret the Gītā in terms of Bhakti preceded by and informed by Jñāna will be in conformity with the Vedic view of life and the Vedic idea of competency for the performance of the rituals and meditation inculcated by it. So Rāmānuja, who is very elaborate and over-poweringly eloquent in describing the glory of Nārāyana in the Bhāṣyas, might have thought it more expedient to be elusive and terse in regard to his special doctrine of Prapatti which was the treasure that Yāmuna handed over to him as the legacy inherited from the Āḷvārs. Sometimes to evade a controversy is better than to plunge into it. Discretion is the better part of valour.

An Estimate

Srī Rāmanuja's Gītā-bhāṣya has the following admirable features:

1) It is free from needless polemics and it strictly confines itself to the exposition of the meaning of the verses in the light of the tradition he represents.

2) He conforms to the ideal of a Bhāṣya as given in the following verse of unknown authorship :

Sūtrārtho varṇyate yatra vākyais sūtrānukāribhiḥ /
Sva-padāni ca varṇyante bhāṣyam bhāṣya-vido viduḥ //

The word Sūtra here can be applied also to the verses of a scriptural Text. It can therefore be interpreted to mean that a Bhāsya should explain the words of a Text in words and phrases that are in accordance with the purport of the Text, and should further explain its own words wherever necessary. Measured by this standard, Rāmānuja's Gītā-bhāṣya will be found to be in conformity with this dictum.

We have already shown the difference between the free-lance researcher and a scriptural exegetist who follows the Bhāṣya traditions. The former does not accept an overall purport for a scriptural Text, whereas the latter accepts a doctrine in the light of which he has to interpret the words of the Text. Rāmānuja does this eminently in the light of the Viśistādvaita doctrine, which, according to him, is *the* philosophy of the Vedānta. One who does not accept this view of Vedānta will not agree with Rāmānuja's interpretation, but to the extent that Rāmānuja gets this purport justified by his interpretation in terms of the words of the Gītā Text itself, an impartial critic has to accept him as a competent Bhāṣya writer, even though the critic does not accept his philosophy.

This may be contested by some for the reason that Rāmānuja gives the meaning of the word Brahman as Ātman in many places. Those who have made a critical study of the Gītā will hesitate to accept this criticism. It is plain that the word Brahmā or Brahman is used in the text of the Gītā in various places as the Supreme Being, Prakṛti, the Veda and the creator Brahmā, and in many contexts it denotes also the Ātman, according to Rāmānuja. He justifies this in the light of the meaning of the word 'bṛḥ' as boundless. In interpreting the Verse 12 in Chapter 13 he derives this meaning from the Gītā Text — *anādi matparam brahma* — which is interpreted as '*Brahman* (Ātman) having Me, Īśvara, as superior.' Thus he is not arbitrary in giving this meaning.

In the first hexad especially, the word *Brahman* is mostly used in this sense. As the word is used in these numerous senses, we have put it in italics, wherever it does not mean the Supreme Being, in the whole of the translation of the Text of the Bhāṣya.

3) Those who insist on taking a historical view of all ancient Texts may find fault with Rāmānuja for not having such a view, but here he stands in line with all the old writers of Bhāṣyas. For them the Text they comment on is a revelation from the Supreme, and as far as the Gītā is concerned, Śrī Krsna, who revealed the Gītā, is an incarnation of that Supreme Being. Rāmānuja makes this clear in his Introduction to his Bhāṣya.

4) His insistence on the compatibility of Jñāna and Karma at all stages of spiritual life makes it impossible for a true follower of his to become a victim of idleness or indolence in the name of spirituality. The pragmatic value of this is undeniable. According to the universally accepted canons of interpretation, the Upakrama (introduction) and Upasamhāra (conclusion) indicate the trend of thought in the main content of a scriptural Text. The Gītā opens with an exhortation to rouse Arjuna from his reluctance to do the duty of leading his army in the guise of a false ideal of quietism. Kṛṣṇa wants him to plunge into the midst of action. The Gītā ends with the complete compliance of Arjuna to do so in the words — '*Kariṣye vacanam tava*' (I shall act according to Your word). Rāmānuja's interpretation is in accordance with this norm.

5) He rightly points out that the Gītā has characterised Karma-phala-tyāga (abandonment of the fruits of all actions as an offering to God) as the basis of all spiritual development in his comments on verse 12 of Ch.12. For, it is only through this that the sinful tendencies generated by the Karma of endless embodiments will be wiped out. Without this cleansing of the mind, Jñāna (knowledge), Abhyāsa (remembrance) and Dhyāna (meditation) — the generally accepted spiritual practices — cannot be successfully practised. The abandonment of the fruits of actions has also got a more subtle meaning. It involves also the abandonment of the sense

of agency. God thus becomes the means and the end, which is Prapatti, which forms the crown of Viśistādvaita spiritual culture.

6) The doctrine of Viśiṣṭādvaita cannot be denied by any one as a phase of the Vedānta. It is a philosophy of unity in diversity, one of arriving at the unity that underlies diversity without sublating the latter. If diversity is sublated it ceases to be either a unity or a diversity. For, any talk of unity implies the simultaneous existence of both unity and diversity. Rāmānuja achieves this by the Prakāra-Prakāri doctrine combined with the logical theory of Apṛthak-siddhi. Metaphysical genius and logical acumen not inferior to that of any other Bhāṣya writer is shown in the developnient of these doctrines.

7) The ethical side of the Viśiṣṭadvaita philosophy, which insists on action in all stages of spiritual life, is conveyed in the theory of the Seṣa-Śeṣī (liege-master) relationship between God and the Jīva-Jagat (living and non-living entities). God is the only Master or Śeṣī and all others are His Sesas or servants. Their very nature is service of Him, and to realise this is liberation (Mukti). Rāmānuja's ethical theory is thus in accordance with his logic and metaphysics.

8) The excellence of the language in which his Bhāṣya is written deserves special praise. By the 12th century when Rāmānuja lived and wrote, the Sānskrit literary form had developed from the simple style of Valmīki or even of Kālidāsa into the highly ornate style represented by the later Kāvya and Campu compositions. A characteristic feature of this style is the tendency to form lengthy periods with adjectival phrases linked with numerous Samāsas and Sandhis. This feature is conspicuously reflected in Rāmānuja's Sānskrit style which is noted for its melodious sweetness produced by its elaborate Sandhis and choicest epithets running together euphoniously to form rolling phrases and sentences that are music to the ear. The apostle of Bhakti that he is, he uses his word-magic to thrill the hearts of the hearers. Whenever he has to describe the Almighty, referred to as Nārāyana, or Vāsudeva or Kṛṣṇa, he does not hesitate to unfurl before

us a panchromatic banner of adjectives recalling the ineffable excellences of the Supreme Person, which generates in us the feeling of adoration. Consequently it is a common practice with Śrī-Vaiṣṇava scholars to reproduce in their discourses the cascading sentences of Rāmānuja to fascinate their listeners.

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प्रथमोऽध्यायः

Chapter 1

Arjuna's Spiritual Conversion through Sorrow

यत्पदाम्भोरुहध्यानविध्वस्ताशेषकल्मषः ।
वस्तुतामुपयातोऽहं यामुनेयं नमामि तम् ॥

I offer my salutation to Yāmunācārya by meditation on whose (holy) feet I have all my blemishes destroyed and attained to the status of (authentic) existence.

THE ADVENT OF THE GĪTĀ

हरिः ॐ श्रियः पतिः निखिलहेयप्रत्यनीककल्याणैकतानः, स्वेतरसमस्तवस्तुविलक्षणानन्तज्ञानानन्दैकस्वरूपः, स्वाभाविकानवधिकातिशयज्ञानबलैश्वर्यवीर्यशक्तितेजःप्रभृत्यसंख्येयकल्याणगुणगणमहोदधिः, स्वाभिमतानुरूपैकरूपाचिन्त्यदिव्याद्भुतनित्यनिरवद्यनिरतिशयौज्ज्वल्यसौगन्ध्यसौन्दर्यसौकुमार्यलावण्ययौवनाद्यनन्तगुणनिधिदिव्यरूपः, स्वोचितविविधविचित्रानन्ताश्चर्यनित्यनिरवद्यापरिमितदिव्यभूषणः, स्वानुरूपासंख्येयाचिन्त्यशक्तिनित्यनिरवद्यनिरतिशयकल्याणदिव्यायुधः, स्वाभिमतानुरूपनित्यनिरवद्यस्वरूपरूपगुणविभवैश्वर्यशीलाद्यनवधिकातिशयासंख्येयकल्याणगुणगणश्रीवल्लभः, स्वसंकल्पानुविधायिस्वरूपस्थितिप्रवृत्तिभेदाशेषशेषतैकरतिरूपनित्यनिरवद्यनिरतिशयज्ञानक्रियैश्वर्याद्यनन्तगुणगणापमितसूरिभिः अनवरताभिष्टुतचरणयुगलः, वाङ्मनसापरिच्छेद्यस्वरूपस्वभावः, स्वोचितविविधविचित्रानन्तभोग्यभोगोपकरणभोगस्थानसमृद्धानन्ताश्चर्यानन्तमहाविभवानन्तपरिमाणनित्यनिरवद्याक्षरपरमव्योमनिलयः, विविधविचित्रानन्तभोग्यभोक्तृवर्गपरिपूर्णनिखिलजगदुदयविभवलयलीलः, परं ब्रह्म पुरुषोत्तमो नारायणो ब्रह्मादिस्थावरान्तम् अखिलं जगत् सृष्ट्वा स्वेन रूपेण अवस्थितः,ब्रह्मादिदेवमनुष्याणां ध्यानाराधनाद्यगोचरःअपि अपारकारुण्यसौशील्यवात्सल्यौदार्यमहोदधिः, स्वमेव रूपं तत्तत्सजातीयसंस्थानं स्वस्वभावम् अजहद एव कुर्वन् तेषु तेषु लोकेषु अवतीर्य अवतीर्य तैः तैः आराधितः, तत्तदिष्टानुरूपं धर्मार्थकाममोक्षाख्यं फलं प्रयच्छन्, भूभारावतारणापदेशेन अस्मदादीनाम् अपि समाश्रयणीयत्वाय अवतीर्य उर्व्यां सकलमनुजनयनविषयतां गतः, परावरनिखिलजनमनोनयनहारिदिव्यचेष्टितानि कुर्वन्, पूतनाशकटयमलार्जुनारिष्टप्रलम्बधेनुककालियकेशिकुवलयापीडचाणूरमुष्टिकतोसलकंसादीन् निहत्य अनवधिकदयासौहार्दानुरागगर्भावलोकनालापामृतैः विश्वम् आप्याययन् निरति-

शयसौन्दर्यसौशील्यादिगुणगणाविष्कारेण अक्रूरमालाकारादीन् परमभागवतान् कृत्वा पाण्डुतनययुद्धप्रोत्साहनव्याजेन परमपुरुषार्थलक्षणमोक्षसाधनतया वेदान्तोदितं स्वविषयं ज्ञानकर्मानुगृहीतं भक्तियोगम् अवतारयामास ।

तत्र पाण्डवानां कुरूणां च युद्धे प्रारब्धे स भगवान् पुरुषोत्तमः सर्वेश्वरेश्वरो जगदुपकृतिमर्त्य आश्रितवात्सल्यविवशः पार्थं रथिनम् आत्मानं च सारथिं सर्वलोकसाक्षिकं चकार ।

एवम् अर्जुनस्य उत्कर्षं ज्ञात्वा अपि सर्वात्मना अन्धो धृतराष्ट्रः सुयोधनविजयबुभुत्सया संजयं पप्रच्छ ।

He (Nārāyaṇa) is the Consort of Śrī; He is wholly auspicious and is antagonistic to all that is evil; His essential nature consists purely of infinitude, knowledge and bliss, and thereby He stands distinguished by His superiority to all other entities. He is the great ocean of countless auspicious attributes which are both inherent in Him and beyond all limitations in excellence — some of them being knowledge, power, lordship, energy, potency and splendour; He has a divine form, which is both agreeable and worthy of Him — inconceivably divine, wondrous, eternal and flawless, a treasure-house of limitless perfections such as radiance, beauty, fragrance, tenderness, pervading sweetness and youthfulness. He is adorned with divine ornaments which are worthy of Him, manifold, variegated, infinite, wondrous, eternal, flawless, unlimited and divine; He is equipped with divine weapons which are appropriate to Him, countless, of wondrous powers, eternal, impeccable and surpassingly auspicious.

He is the Beloved of Śrī, whose eternal and impeccable nature, attributes, glory, sovereignty and virtues, unsurpassed and countless, are all agreeable and worthy of Him; His feet are incessantly praised by countless numbers of perfected devotees (Sūris) whose nature, existence and activities are in accordance with His will and whose countless qualities such as knowledge, action and glory are eternal, impeccable and unsurpassed, all functioning joyously in complete subservience to Him.

His nature and qualities transcend all thought and words. He dwells in the divine and imperishable supreme Heaven which abounds in manifold, wondrous and countless objects, means and places of enjoyment. It is an abode appropriate to Him and is infinite in its wondrous glory and magnitude. His sportive delight brings about the origination, sustentation and dissolution of the entire cosmos filled with multifarious, variegated and innumerable objects and subjects of mundane existence.

Such is He, the Supreme Brahman, the Supreme Person, Nārāyaṇa.

After creating the entire world, beginning from Brahmā down to immobile things, He—being inaccessible in His transcendent form to the meditation and worship of all creatures from Brahmā down to gods, men etc., and being also a shoreless ocean of compassion and loving condescension, paternal affection and generosity — He shaped His own figure into the likeness of the various kinds of creatures without giving up His own supreme nature, and got incarnated in the worlds of creatures and received their worship and granted them their lives' fulfilments comprising Dharma, Artha, Kāma and Mokṣa, in accordance with their desire.

Under the pretext of relieving the earth of its burdens but really in order to make Himself available for us (men) to take refuge in Him, He incarnated on the earth as Śrī Kṛṣṇa. He thus became the visible object for the sight of all men, and did divine actions that captivated the minds and eyes of all, high and low. He vanquished demoniac persons such as Pūtanā, Śakaṭa, the two Arjuna trees, Ariṣṭa, Pralambha, Dhenuka, Kāliya, Keśin, Kuvalayāpīḍa, Cāṇūra, Muṣṭika, Tosala and Kamsa. He spread soothing happiness over the entire world with the ambrosia of His glances and speech, conveying His boundless compassion, friendliness and love.

He made Akrūra, Mālākāra and others the most ardent devotees by the manifestation of His unsurpassed qualities such as beauty and loving compassion.

With the ostensible intention of imparting to the sons of Pāṇḍu the fighting spirit, he brought about the descent of the Yoga of Bhakti directed to Himself, promoted with the aid of Jñāna and Karma—the Yoga which has been promulgated by the Vedānta as the pathway to the supreme goal of release.

When the war between Pāṇḍavas (or the sons of Pāṇḍu) and the descendants of Kuru broke out, He, the Lord, the Supreme Person, the Lord of all gods, who had taken upon Himself a mortal human form for helping the world, overwhelmed by His love for those devotees who have taken refuge in Him—that Supreme Person made Arjuna the master of the chariot and Himself the charioteer, so that He could be seen by all the people. Even knowing that Kṛṣṇa was the Supreme Being, Dhṛtarāṣṭra, who was blind in every way, wanted to hear about the victory of his son Suyodhana (Duryodhana) and questioned Sañjaya thus:

धृतराष्ट्र उवाच

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥ 1 ॥

Dhṛtarāṣṭra said:

1. On the holy field of Kurukṣetra, gathered together eager for battle, what did my people and the Pāṇḍavas do, O Sañjaya?

सञ्जय उवाच

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।

आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥ 2 ॥

Sañjaya said:

2. King Duryodhana, on seeing the Pāṇḍava army in battle array, approached his teacher Drona and said these words:

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ 3 ॥

3. Behold, O teacher, this mighty army of the Pāṇḍavas, arrayed by the son of Drupada, your intelligent disciple.

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥ 4 ॥

4. There (in that army) are heroes, great bowmen, like Bhīma and Arjuna; Yuyudhāna, Virāṭa and Drupada a mighty warrior;

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
पुरुजित् कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥ 5 ॥

5. Dhṛṣṭaketu, Cekitāna, and the valiant king of Kāśi; Purujit and Kuntibhoja, and Śaibya the best among men;

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ 6 ॥

6. Yudhāmanyu the valiant, and Uttamaujas the strong; and also the son of Subhadra and the sons of Draupadi, all mighty warriors.

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।
नायका मम सैन्यस्य संज्ञार्थं तान् ब्रवीमि ते ॥ 7 ॥

7. Know, O best of Brāhmaṇas, those who are important on our side — those who are the commanders of my army. I shall name them to refresh your memory.

भवान्भीष्मश्च कर्णश्च कृपश्च समितिंजयः ।
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ 8 ॥

8. Yourself, Bhīṣma and Karṇa, the victorious Kṛpa, Aśvatthāma, Vikarṇa and Jayadratha the son of Somadatta;

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ 9 ॥

9. And there are many other heroes who are determined to give up their lives for my sake. They all are experts in using manifold missiles and are dexterous in battle.

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ 10 ॥

10. Inadequate is this force of ours, which is guarded by Bhīṣma, while adequate is that force of theirs, which is guarded by Bhīma.

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ 11 ॥

11. Therefore all of you taking your places firmly in your respective divisions, guard Bhīṣma at all cost.

तस्य संजनयन्हर्षं कुरुवृद्धः पितामहः ।
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ 12 ॥

12. Then the valiant grandsire Bhīṣma, seniormost of the Kuru clan, roaring like a lion, blew his conch with a view to cheer up Duryodhana.

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ 13 ॥

13. Then suddenly conchs and kettle drums, trumpets, tabors and blow horns blared forth; and the sound was terrific.

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ 14 ॥

14. Then Śrī Kṛṣṇa and Arjuna, stationed in their great chariot yoked with white horses, blew their divine conchs.

पाञ्चजन्यं हृषीकेशो देवदत्तं धनंजयः ।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ 15 ॥

15. Śrī Kṛṣṇa blew his conch, Pāñcajanya, Arjuna his Devadatta and Bhīma of terrible deeds his great conch Pauṇḍra.

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ 16 ॥

16. King Yudhiṣṭhira the son of Kunti blew his conch Anantavijaya and Nakula and Sahadeva blew their conchs Sughoṣa and Maṇipuṣpaka.

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ 17 ॥

17. And the King of Kāśi the supreme bowman, Śikaṇḍi the mighty warrior, Dhṛṣṭadyumna and Virāṭa; and Sātyaki the invincible;

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक् ॥ 18 ॥

18. Drupada and the sons of Draupadi, and the strong-armed son of Subhadra—all, O King, blew their several conchs again and again.

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ 19 ॥

19. And that tumultuous uproar, resounding through heaven and earth, rent the hearts of Dhṛtarāṣṭra's sons.

दुर्योधनः स्वयमेव भीमाभिरक्षितं पाण्डवानां बलम् आत्मीयं च भीष्माभिरक्षितं बलम् अवलोक्य आत्मविजये तस्य बलस्य पर्याप्तताम् आत्मीयस्य बलस्य तद्विजये चापर्याप्तताम् आचार्याय निवेद्य अन्तरे विषण्णः अभवत्। तस्य विषादम् आलोक्य भीष्मः तस्य हर्षं जनयितुं सिंहनादं शङ्खाध्मानं च कृत्वा शङ्खभेरीनिनादैः च विजयाभिशंसिनं घोषं च अकारयत्। ततः तं घोषम् आकर्ण्य सर्वेश्वरेश्वरः पार्थसारथी रथी च पाण्डुतनयः त्रैलोक्यविजयोपकरणभूते

महति स्यन्दने स्थितौ त्रैलोक्यं कम्पयन्तौ श्रीमत्पाञ्चजन्यदेवदत्तौ दिव्यौ शङ्खौ प्रदध्मतुः। ततो युधिष्ठिरवृकोदरादयः च स्वकीयान् शङ्खान् पृथक् पृथक् प्रदध्मुः। स घोषो दुर्योधनप्रमुखानां सर्वेषाम् एव भवत्पुत्राणां हृदयानि बिभेद। अद्य एव नष्टं कुरूणां बलम् इति धार्त्तराष्ट्रा मेनिरे। एवं तद्विजयाभिकाङ्क्षिणे धृतराष्ट्राय संजयः अकथयत्॥१-१९॥

Duryodhana, after viewing the forces of Pāṇḍavas protected by Bhīma, and his own forces protected by Bhīṣma conveyed his views thus to Droṇa, his teacher, about the adequacy of Bhīma's forces for conquering the Kaurava forces and the inadequacy of his own forces for victory against the Pāndava forces. He was grief-stricken within.

Observing his (Duryodhana's) despondency, Bhīṣma, in order to cheer him, roared like a lion, and then blowing his conch, made his side sound their conchs and kettle-drums, which made an uproar as a sign of victory. Then, having heard that great tumult, Arjuna and Śrī Kṛṣṇa the Lord of all lords, who was acting as the charioteer of Arjuna, sitting in their great chariot which was powerful enough to conquer the three worlds; blew their divine conchs Śrīmad Pāñcajanya and Devadatta. Then, both Yudhiṣṭhira and Bhīma blew their respective conchs separately. That tumult rent asunder the hearts of your sons, led by Duryodhana. The sons of Dhṛtarāṣṭra then thought, 'Our cause is almost lost now itself.' So said Sañjaya to Dhṛtarāṣṭra who was longing for their victory.

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ॥ 20 ॥

20. Then Arjuna, who had Hanumān as his banner crest, on beholding the sons of Dhṛtarāṣṭra in array, took up his bow, while missiles were beginning to fly.

हृषीकेशं तदा वाक्यमिदमाह महीपते ।
अर्जुन उवाच
सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ 21 ॥

21. And he spoke, O lord of earth, these words to Śrī Kṛṣṇa...

Arjuna said:

...Draw up my chariot, O Kṛṣṇa, between the two armies,

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यमस्मिन्रणसमुद्यमे ॥ 22 ॥

22. So that I may have a good look at those who are standing eager to fight and know with whom I have to fight in this enterprise of war.

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ 23 ॥

23. I wish to see those gathered here ready to fight in this battle in order to please the evil-minded son of Dhṛtarāṣṭra.

संजय उवाच
एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ 24 ॥
भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
उवाच पार्थ पश्यैतान्समवेतान्कुरूनिति ॥ 25 ॥

Sañjaya said:

24-25. Thus addressed by Arjuna, Śrī Kṛṣṇa drew up that best of chariots between the two armies before the view of Bhīṣma and Droṇa and all the other kings, O Dhṛtarāṣṭra, and said, 'O Arjuna, behold these assembled Kauravas.'

अथ युयुत्सून् अवस्थितान् धार्तराष्ट्रान् भीष्मद्रोणप्रमुखान् दृष्ट्वा लङ्कादहनवानरध्वजः पाण्डुतनयो ज्ञानशक्तिबलैश्वर्यवीर्यतेजसां निधिं स्वसंकल्पकृतजगदुदयविभवलयलीलं हृषीकेशं परावरनिखिलजनान्तर्बाह्यसर्वकरणानां सर्वप्रकारकनियमने अवस्थितं समाश्रितवात्सल्यविवशतया स्वसारथ्ये अवस्थितं युयुत्सून् यथावद् अवेक्षितुं तदीक्षणक्षमे स्थाने रथं स्थापय इति अचोदयत ।

Sañjaya said to Dhṛtarāṣṭra: Then, seeing the Kauravas, who were ready for battle, Arjuna, who had Hanuman,

noted for his exploit of burning Lanka, as the emblem on his flag on his chariot, directed his charioteer Śrī Kṛṣṇa, the Supreme Lord-who is overcome by parental love for those who take shelter in Him who is the treasure-house of knowledge, power, lordship, energy, potency and splendour, whose sportive delight brings about the origin, sustentation and dissolution of the entire cosmos at His will, who is the Lord of the senses, who controls in all ways the senses inner and outer of all, superior and inferior—by saying, 'Station my chariot in an appropriate place in order that I may see exactly my enemies who are eager for battle.'

स च तेन चोदित: तत्क्षणाद् एव भीष्मद्रोणादीनां सर्वेषाम् एव महीक्षितां पश्यतां यथाचोदितम् अकरोत्। ईदृशी भवदीयानां विजयस्थिति: इति च अवोचत्।।२०-२५।।

Thus, directed by him, Śrī Kṛṣṇa did immediately as He had been directed, while Bhīṣma, Droṇa and others and all the kings were looking on. Such is the prospect of victory for your men.

तत्रापश्यत्स्थितान्पार्थः पितॄनथ पितामहान् ।
आचार्यान्मातुलान्भ्रातॄन्पुत्रान्पौत्रान्सखींस्तथा ।। 26 ।।

26. Then as Arjuna looked on, he saw standing there fathers and grand-fathers, teachers, uncles, brothers, sons, grandsons and comrades;

श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।
तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ।। 27 ।।

27. Fathers-in-law and dear friends in both armies. When Arjuna saw all these kinsmen in array,

कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।
अर्जुन उवाच
दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ।। 28 ।।

28. He was filled with deep compassion and said these words in despair:...

Arjuna said:

...O Kṛṣṇa, when I look on these, my kinsmen present here, eager for battle,

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ 29 ॥

29. My limbs are weakened, my mouth gets parched, my body trembles and my hairs stand erect.

गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते ।
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ 30 ॥

30. The bow Gāṇḍīva slips from my hand and my skin is burning. I can stand no longer. My mind seems to reel.

निमित्तानि च पश्यामि विपरीतानि केशव ।
न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ 31 ॥

31. I see, Kṛṣṇa, inauspicious omens. I foresee no good in killing my kinsmen in the fight.

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।
किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ 32 ॥

32. I desire no victory, nor empire, nor pleasures. What have we to do with empire, O Kṛṣṇa, or enjoyment or even life?

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।
त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ 33 ॥

33. Those for whose sake we do desire empire, enjoyment

and pleasures, stand here in war renouncing life and wealth—

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ॥ 34 ॥

34. Teachers, fathers, sons and also grandfathers, uncles, fathers-in-law and grandsons, brothers-in-law and other kinsmen—

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ 35 ॥

35. These I would not slay, though they might slay me, even for the sovereignty of the three worlds—how much less for this earth O Kṛṣṇa?

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।
पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥ 36 ॥

36. If we kill the sons of Dhṛtarāṣṭra, what joy will be ours, O Kṛṣṇa? Sin alone will accrue to us if we kill these murderous felons.

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ 37 ॥

37. Therefore, it is not befitting that we slay our kin, the sons of Dhṛtarāṣṭra. For if we kill our kinsmen, O Kṛṣṇa, how indeed can we be happy?

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ 38 ॥

38. Though these people, whose minds are overpowered by greed, see no evil in the destruction of a clan and no sin in treachery to friends,

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ 39 ॥

39. Why should we not learn to shun this crime—we who see the evil of ruining a clan, O Kṛṣṇa?

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ 40 ॥

40. With the ruin of a clan, perish its ancient traditions, and when traditions perish, lawlessness overtakes the whole clan.

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥ 41 ॥

41. When lawlessness prevails, O Kṛṣṇa, the women of the clan become corrupt; when women become corrupt, there arises intermixture of classes.

संकरो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ 42 ॥

42. This mixing of classes leads to hell the clan itself and its destroyers; for the spirits of their ancestors fall degraded, deprived of the ritual offerings of food and water.

दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ 43 ॥

43. By the sins of the clan-destroyers who bring about inter-mixture of classes, the ancient traditions of the clan and class are destroyed.

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
नरके नियतं वासो भवतीत्यनुशुश्रुम ॥ 44 ॥

44. For those whose clan-laws are destroyed, dwelling in hell is ordained, O Kṛṣṇa; thus have we heard.

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ 45 ॥

45. Alas! we have resolved to commit a great sin in that we are ready to slay our kith and kin out of desire for sovereignty and enjoyments.

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ 46 ॥

46. If the well-armed sons of Dhṛtarāṣṭra should slay me in battle, unresisting and unarmed, that will be better for me.

संजय उवाच
एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ 47 ॥

Sanjaya said:
47. Having spoken thus on the battle-field, Arjuna threw aside his how and arrows and sat down on the seat of the chariot, his heart overwhelmed with grief.

स तु पार्थो महामनाः परमकारुणिको दीर्घबन्धुः परमधार्मिकः सभ्रातृको भवद्भिः अतिघोरैः मारणैः जतुगृहादिभिः असकृद् वञ्चितः अपि परमपुरुषसहायः अपि हनिष्यमाणान् भवदीयान् विलोक्य बन्धुस्नेहेन परमया च कृपया धर्माधर्मभयेन च अतिमात्रस्विन्नसर्वगात्रः सर्वथा अहं न योत्स्यामि इति उक्त्वा बन्धुविश्लेषजनितशोकसंविग्नमानसः सशरं चापं विसृज्य रथोपस्थे उपाविशत्॥२८-४७॥

Sañjaya continued: The high-minded Arjuna, extremely kind, deeply friendly, and supremely righteous, having

brothers like himself, though repeatedly deceived by the treacherous attempts of your people like burning in the lac-house etc., and therefore fit to be killed by him with the help of the Supreme Person, nevertheless said, 'I will not fight'.

He felt weak, overcome as he was by his love and extreme compassion for his relatives. He was also filled with fear, not knowing what was righteous and what unrighteous. His mind was tortured by grief, because of the thought of future separation from his relations. So he threw away his bow and arrow and sat on the chariot as if to fast to death.

द्वितीयोऽध्यायः

Chapter 2

Communion through Knowledge

संजय उवाच

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ 1 ॥

Sañjaya said:

1. To him, who was thus overcome with pity, whose eyes were wet with tears, who was sorrow-stricken and who bore a bewildered look Śrī Kṛṣṇa spoke as follows:

श्रीभगवानुवाच

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ 2 ॥

The Lord said:

2. Whence comes on you this despondency, O Arjuna, in this crisis? It is unfit for a noble person. It is disgraceful and it obstructs one's attainment of heaven.

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥ 3 ॥

3. Yield not to unmanliness, O Arjuna, it does not become you. Shake off this base faint-heartedness and arise, O scorcher of foes!

एवम् उपविष्टे पार्थे कुतः अयम् अस्थाने समुत्थितः शोक इति आक्षिप्य तम् इमं विषमस्थं शोकम् अविद्वत्सेवितं परलोकविरोधिनम् अकीर्तिकरम् अतिक्षुद्रं हृदयदौर्बल्यकृतं परित्यज्य युद्धाय उत्तिष्ठ इति श्रीभगवान् उवाच ॥ १-३ ॥

When Arjuna thus sat, the Lord, opposing his action, said: 'What is the reason for your misplaced grief? Arise for battle, abandoning this grief, which has arisen in a critical

situation, which can come only in men of wrong understanding, which is an obstacle for reaching heaven, which does not confer fame on you, which is very mean, and which is caused by faint-heartedness.

अर्जुन उवाच

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ 4 ॥

Arjuna said:

4. How can I, O slayer of foes, aim arrows in battle against Bhīṣma and Drona who are worthy of reverence?

गुरूनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरूनिहैव भुञ्जीय भोगान्रुधिरप्रदिग्धान् ॥

5. It is better even to live on a beggar's fare in this world than to slay these most venerable teachers . If I should slay my teachers, though degraded they be by desire for wealth, I would be enjoying only blood-stained pleasures here.

पुनरपि पार्थः स्नेहकारुण्यधर्माधर्मभयाकुलो भगवदुक्तं हिततमम् अजानन् इदम् उवाच । भीष्मद्रोणादिकान् बहुमन्तव्यान् गुरून् कथम् अहं हनिष्यामि कथन्तरां भोगेष्वतिमात्रसक्तान् तान् हत्वा तैः भुज्यमानान् तान् एव भोगान् तद्रुधिरेण उपसिच्य तेषु आसनेषु उपविश्य भुञ्जीय ॥ ४-५ ॥

Again Arjuna, being moved by love, compassion and fear, mistaking unrighteousness for righteousness, and not understanding, i.e., not knowing the beneficial words of Śrī Kṛṣṇa, said as follows: 'How can I slay Bhīṣma, Drona and others worthy of reverence? After slaying those elders, though they are intensely attached to enjoyments, how can I enjoy those very pleasures which are now being enjoyed by them? For, it will be mixed with their blood.

न चैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषामस्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ 6 ॥

6. We do not know, which of the two is better for us—whether our vanquishing them, or their vanquishing us. The very sons of Dhṛtarāṣṭra, whom, if we slay, we should not wish to live, even they are standing in array against us.

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसंमूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि
मां त्वां प्रपन्नम् ॥ 7 ॥

7. With my heart stricken by the fault of weak compassion, with my mind perplexed about my duty, I request you to say for certain what is good for me. I am your disciple. Teach me who have taken refuge in you.

न हि प्रपश्यामि ममापनुद्याद् यच्छोकमुच्छोषणमिन्द्रियाणाम्
अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम् ॥

8. Even if I should win unchallenged sovereignty of a prosperous earth or even the kingdom on lordship over the Devas, I do not feel that it would dispel the grief that withers up my senses.

एवं युद्धम् आरभ्य निवृत्तव्यापारान् भवतो धार्तराष्ट्राः प्रसह्य हन्युः इति चेत्, अस्तु, तद्वधलब्धविजयात् अधर्म्याद् अस्माकं धर्माधर्मौ अजानद्भिः तैः हननम् एव गरीयः इति मे प्रतिभाति इति उक्त्वा यत् मह्यं श्रेय इति निश्चितं तत् शरणागताय तव शिष्याय मे ब्रूहि इति अतिमात्रकृपणो भगवत्पादाम्बुजम् उपससार ॥ ६-८ ॥

If you say, 'After beginning the war, if we withdraw from the battle, the sons of Dhṛtarāṣṭra will slay us all forcibly', be it so. I think that even to be killed by them, who do not know the difference between righteousness and unrighteousness, is better for us than gaining unrighteous victory by killing them. After saying so, Arjuna surrendered himself at the feet of the Lord, overcome with dejection, saying, 'Teach me, your disciple, who has taken refuge in you, what is good for me.'

संजय उवाच

एवमुक्त्वा हृषीकेशं गुडाकेशः परंतपः ।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ 9 ॥

Sañjaya said:

9. Having spoken thus to Śrī Kṛṣṇa, Arjuna, the conqueror of sleep and the scorcher of foes, said, 'I will not fight' and became silent.

तमुवाच हृषीकेशः प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ 10 ॥

10. O King, to him who was thus sorrowing between the two armies, Śrī Kṛṣṇa spoke the following words, as if smiling (by way of ridicule).

एवं अस्थाने समुपस्थितस्नेहकारुण्याभ्याम् अप्रकृतिं गतं क्षत्रियाणां युद्धं परमं धर्मम् अपि अधर्मं मन्वानं धर्मबुभुत्सया च शरणागतं पार्थम् उद्दिश्य आत्मयाथात्म्यज्ञानेन युद्धस्य फलाभिसन्धिरहितस्य स्वधर्मस्य आत्मयाथार्थ्यप्राप्त्युपायताज्ञानेन च विना अस्य मोहो न शाम्यति इति मत्वा भगवता परमपुरुषेण अध्यात्मशास्त्रावतरणं कृतम् । तदुक्तम् 'अस्थाने स्नेहकारुण्यधर्माधर्मधियाकुलम् । पार्थं प्रपन्नमुद्दिश्य शास्त्रावतरणं कृतम् ॥' (गीतार्थसंग्रह ५) इति ॥

तम् एवं देहात्मनोः याथात्म्याज्ञाननिमित्तशोकाविष्टं देहातिरिक्तात्मज्ञाननिमित्तं च धर्मं भाषमाणं परस्परं विरुद्धगुणान्वितम् उभयोः सेनयोः युद्धाय उद्युक्तयोः मध्ये अकस्मात् निरुद्योगं पार्थम् आलोक्य परमपुरुषः प्रहसन् इव इदम् उवाच । परिहासवाक्यं वदन् इव आत्मपरमात्मयाथात्म्यतत्प्राप्त्युपायभूतकर्मयोगज्ञानयोगभक्तियोगगोचरम् 'न त्वेवाहं जातु नासम्' (गीता २।१२) इत्यारभ्य 'अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ।' (गीता १८।६६) इत्येतदन्तम् उवाच इत्यर्थः ॥ १-१० ॥

Thus, the Lord, the Supreme Person, introduced the Śāstra regarding the self for the sake of Arjuna—whose natural courage was lost due to love and compassion in a misplaced situation, who thought war to be unrighteous even though it was the highest duty for warriors (Kṣatriyas), and who took refuge in Śrī Kṛṣṇa to know what his right duty was—, thinking that Arjuna's delusion would not come to an end except by the knowledge of the real nature of the self, and that war was an ordained duty here which,

when freed from attachment to fruits, is a means for self-knowledge. Thus, has it been said by Śrī Yāmunācārya: 'The introduction to the Śāstra was begun for the sake of Arjuna, whose mind was agitated by misplaced love and compassion and by the delusion that righteousness was unrighteousness, and who took refuge in Śrī Kṛṣṇa.'

The Supreme Person spoke these words as if smiling, and looking at Arjuna, who was thus overcome by grief resulting from ignorance about the real nature of the body and the self, but was nevertheless speaking about duty as if he had an understanding that the self is distinct from the body, and while he (Arjuna), torn between contradictory ideas, had suddenly become inactive standing between the two armies that were getting ready to fight. Śrī Kṛṣṇa said, as if in ridicule, to Arjuna the words beginning with, 'There never was a time when I did not exist' (II.12), and ending with 'I will release you from all sins; grieve not!' (XVIII.66)—which have for their contents the real nature of the self, of the Supreme Self, and of the paths of work (Karma), knowledge (Jñāna) and devotion (Bhakti) which constitute the means for attaining the highest spiritual fulfilment.

श्रीभगवानुवाच
अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ 11 ॥

The Lord said:

11. You grieve for those who should not be grieved for; yet you speak words of wisdom. The wise grieve neither for the dead nor for the living.

अशोच्यान् प्रति अनुशोचसि 'पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ।' (गीता १।४१) इत्यादिकान् देहात्मस्वभावप्रज्ञानिमित्तवादान् च भाषसे । देहात्मस्वभावज्ञानवतां न अत्र किंचित् शोकनिमित्तम् अस्ति । गतासून् देहान् अगतासून् आत्मनश्च प्रति तयोः स्वभावयाथात्म्यविदो न शोचन्ति ।अतः त्वयि विप्रतिषिद्धम् इदम् उपलभ्यते, यद् 'एतान हनिष्यामि' इति अनुशोचनं यच्च देहातिरिक्तात्मज्ञानकृतं धर्माधर्मभाषणम् । अतो देहस्वभावं च न जानासि, तदतिरिक्तम् आत्मानं च नित्यम्, तत्प्राप्त्युपायभूतं युद्धादिकं धर्मं च । इदं

च युद्धं फलाभिसन्धिरहितम् । आत्मयाथात्म्यावाप्त्युपायभूतम् । आत्मा हि न जन्माधीनसद्भावो न मरणाधीनविनाशश्च; तस्य जन्ममरणयो: अभावात्; अत: स न शोकस्थानम् । देह: तु अचेतन: परिणामस्वभाव:, तस्य उत्पत्तिविनाशयोग: स्वाभाविक:, इति सोऽपि न शोकस्थानम् इति अभिप्राय: ॥११ ॥

You are grieving for those who do not deserve to be grieved for. You also speak words of wisdom about the nature of the body and the self as follows: 'The ancestors fall degraded, deprived of the ritual oblations of food and water'(I.42). There is no reason for such grief for those who possess the knowledge of the nature of the body and the self. Those who know the exact truth will not grieve for those bodies from which life has departed and for those from whom the principle of life has not departed. They do not grieve for bodies or souls.

Hence, in you this contradiction is visible—your grief at the thought 'I shall slay them?' and at the same time your talk about righteousness and unrighteousness, as if it were the result of knowledge of the self as distinct from the body. Therefore you do not know the nature of the body nor of the self which is distinct from the body and is eternal. Nor do you know of duties like war etc., which (as duty) constitute the means for the attainment of the self, nor of the fact that this war (which forms a duty in the present context), if fought without any selfish desire for results, is a means for the attainment of the knowledge of the true nature of the self.

The implied meaning is this: This self, verily, is not dependent on the body for Its existence, nor is It subjected to destruction on the death of the body, as there is no birth or death for It. Therefore there is no cause for grief. But the body is insentient by nature, is subject to change, and its birth and death are natural; thus it (body) too is not to be grieved for.

प्रथमं तावद् आत्मनां स्वभावं शृणु—

First listen about the nature of the self.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ 12 ॥

12. There never was a time when I did not exist, nor you, nor any of these kings of men. Nor will there be any time in future when all of us shall cease to be.

अहं सर्वेश्वरः तावद् अतो वर्तमानात् पूर्वस्मिन् अनादौ काले न नासम् अपि तु आसम् । त्वन्मुखाः च एते ईशितव्याः क्षेत्रज्ञा न नासन् अपि त्वासन् । अहं च यूयं च सर्वे वयमतः परम् अस्माद् अनन्तरे काले न चैव न भविष्यामः अपि तु भविष्याम एव ।

यथा अहं सर्वेश्वरः परमात्मा नित्य इति न अत्र संशयः, तथैव भवन्तः क्षेत्रज्ञा आत्मानः अपि नित्या एव इति मन्तव्याः ।

एवं भगवतः सर्वेश्वराद् आत्मनां परस्परं च भेदः पारमार्थिकः, इति भगवता एव उक्तम् इति प्रतीयते । अज्ञानमोहितं प्रति तन्निवृत्तये पारमार्थिकनित्यत्वोपदेशसमये 'अहम्' 'त्वम्' 'इमे' 'सर्वे' 'वयम्' इति व्यपदेशात् ।

औपाधिकात्मभेदवादे हि आत्मभेदस्य अतात्त्विकत्वेन तत्त्वोपदेशसमये भेदनिर्देशो न संगच्छते ।

भगवदुक्तात्मभेदः स्वाभाविकः, इति श्रुतिः अपि आह—'नित्यो नित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् ।' (श्वेता० ६।१३) इति । नित्यानां बहूनां चेतनानां य एकः चेतनो नित्यः स कामान् विदधाति इत्यर्थः । अज्ञानकृतभेददृष्टिवादे तु परमपुरुषस्य परमार्थदृष्टेः निर्विशेषकूटस्थनित्यचैतन्यात्मयाथात्म्यसाक्षात्कारात् निवृत्ताज्ञानतत्कार्यतया अज्ञानकृतभेददर्शनं तन्मूलोपदेशादिव्यवहाराः च न संगच्छन्ते ।

अथ परमपुरुषस्य अधिगताद्वैतज्ञानस्य बाधितानुवृत्तिरूपम् इदं भेदज्ञानं दग्धपटादिवत् न बन्धकम् इति उच्येत, न एतद् उपपद्यते; मरीचिकाजलज्ञानादिकं हि बाधितम् अनुवर्तमानम् अपि न जलाहरणादिप्रवृत्तिहेतुः । एवम् अत्र अपि अद्वैतज्ञानेन बाधितं भेदज्ञानम् अनुवर्तमानम् अपि मिथ्यार्थविषयत्वनिश्चयात् न उपदेशादिप्रवृत्तिहेतुः भवति । न च ईश्वरस्य पूर्वम् अज्ञस्य शास्त्राधिगततत्त्वज्ञानतया बाधितानुवृत्तिः शक्यते वक्तुम्; 'यः सर्वज्ञः सर्ववित्' (मु०उ०२।१।९) परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ।' (श्वेता० ६।८) 'वेदाहं समतीतानि वर्तमानानि चार्जुन । भविष्याणि च भूतानि मां तु वेद न कश्चन ॥' (गीता ७।२६) इति श्रुतिस्मृतिविरोधात् ।

किं च परमपुरुषश्च इदानीन्तनगुरुपरम्परा च अद्वितीयात्मस्वरूपनिश्चये सति अनुवर्तमाने अपि भेदज्ञाने स्वनिश्चयानुरूपम् अद्वितीयम् आत्मज्ञानं कस्मै उपदिशति इति वक्तव्यम् ।

प्रतिबिम्बवत्प्रतीयमानेभ्यः अर्जुनादिभ्यः इति चेत्, न एतद् उपपद्यते; न हि अनुन्मत्तः

कोऽपि मणिकृपाणदर्पणादिषु प्रतियमानेषु स्वात्मप्रतिबिम्बेषु तेषां स्वात्मनः अनन्यत्वं जानन् तेभ्यः कमपि अर्थम् उपदिशति ।

बाधितानुवृत्तिः अपि तैः न शक्यते वक्तुम्; बाधकेन अद्वितीयात्मज्ञानेन आत्मव्यतिरिक्तभेदज्ञनकारणस्य अज्ञानादेः विनष्टत्वात् । द्विचन्द्रज्ञानादौ तु चन्द्रैकत्वज्ञानेन पारमार्थिकतिमिरादिदोषस्य द्विचन्द्रज्ञानहेतोः अविनष्टत्वाद् बाधितानुवृत्तिः युक्ता । अनुवर्तमानम् अपि प्रबलप्रमाणबाधितत्वेन अकिंचित्करम् । इह तु भेदज्ञानस्य सविषयस्य सकारणस्य अपारमार्थिकत्वेन वस्तुयाथात्म्यज्ञानविनष्टत्वात न कथंचिद् अपि बाधितानुवृत्तिः संभवति । अतः सर्वेश्वरस्य इदानीन्तनगुरुपरम्परायाः च तत्त्वज्ञानम् अस्ति चेद् भेददर्शन-तत्कार्योपदेशाद्यसंभवः । भेददर्शनमस्ति इति चेद्, अज्ञानस्य तद्धेतोः स्थितत्वेन अज्ञत्वाद् एव सुतराम् उपदेशो न संभवति ।

किं च गुरोः अद्वितीयात्मविज्ञानाद् एव ब्रह्माज्ञानस्य सकार्यस्य विनष्टत्वात् शिष्यं प्रति उपदेशो निष्प्रयोजनः । गुरुः तज्ज्ञानं च कल्पितम् इति चेत्, शिष्यतज्ज्ञानयोः अपि कल्पितत्वात् तदपि अनिवर्त्तकम् । कल्पितत्वेऽपि पूर्वविरोधित्वेन निवर्त्तकम् इति चेत्, तदाचार्यज्ञानेऽपि समानम् इति तद् एव निवर्तकं भवति, इति उपदेशानर्थक्यम् एव; इति कृतम् असमीचीनवादैः निरस्तैः ॥ १२ ॥

Indeed, I, the Lord of all, who is eternal, was never non-existent, but existed always. It is not that these selves like you, who are subject to My Lordship, did not exist; you have always existed. It is not that 'all of ùs', I and you, shall cease to be 'in the future', i.e., beyond the present time; we shall always exist. Even as no doubt can be entertained that I, the Supreme Self and Lord of all, am eternal, likewise, you (Arjuna and all others) who are embodied selves, also should be considered eternal.

The foregoing implies that the difference between the Lord, the sovereign over all, and the individual selves, as also the differences among the individual selves themselves, are real. This has been declared by the Lord Himself. For, different terms like 'I', 'you', 'these', 'all' and 'we' have been used by the Lord while explaining the truth of eternality in order to remove the misunderstanding of Arjuna who is deluded by ignorance.

[Now follows a refutation of the Upādhi theory of Bhās-

kara and the Ignorance theory of the Advaitins which deny any ultimate difference between the Lord and the Jīvas.]

If we examine(Bhaskara's)theory of Upādhis (adjuncts), which states that the apparent differences among Jīvas are due to adjuncts, it will have to be admitted that mention about differences is out of place when explaining the ultimate truth, because the theory holds that there are no such differences in reality. But that the differences mentioned by the Lord are natural, is taught by the Śruti also: 'Eternal among eternals, sentient among sentients, the one, who fulfils the desires of the many' (Śve.U.VI.13, Ka.U.V.13).

The meaning of the text is: Among the eternal sentient beings who are countless, He, who is the Supreme Spirit, fulfils the desires of all.'

As regards the theory of the Advaitins that the perception of difference is brought about by ignorance only and is not really real, the Supreme Being—whose vision must be true and who, therefore must have an immediate cognition of the differenceless and immutable and eternal consciousness as constituting the nature of the Ātman in all authenticity, and who must thereby be always free from all ignorance and its effects—cannot possibly perceive the so-called difference arising from ignorance. It is, therefore, unimaginable that He engages himself in activities such as teaching, which can proceed only from such a perception of differences arising from ignorance.

The argument that the Supreme Being, though possessed of the understanding of non-duality, can still have the awareness of such difference persisting even after sublation, just as a piece of cloth may have been burnt up and yet continues to have the appearance of cloth, and that such a continuance of the sublated does not cause bondage—such an argument is invalid in the light of another analogy of a similar kind, namely, the perception of the mirage, which, when understood to be what it is, does not make one endeavour to fetch water therefrom. In the same way even

if the impression of difference negated by the non-dualistic illumination persists, it cannot impel one to activities such as teaching; for the object to whom the instruction is to be imparted is discovered to be unreal. The idea is that just as the discovery of the non-existence of water in a mirage stops all effort to get water from it, so also when all duality is sublated by illumination, no activity like teaching disciples etc., can take place.

Nor can the Lord be conceived as having been previously ignorant and as attaining knowledge of unity through the scriptures, and as still being subject to the continuation of the stultified experiences. Such a position would stand in contradiction to the Śruti and the Smrti: 'He, who is all-comprehender' (Muṇ.U., 1.1.9); all knower and supreme and natural power of varied types are spoken of in Śrutis, such as knowledge, strength and action' (Śve.U.6.8); 'I know, Arjuna, all beings of the past, present and future but no one knows Me,' etc. (Gītā 7.26).

And again, if the perception of difference and distinction are said to persist even after the unitary Self has been decisively understood, the question will arise—to whom will the Lord and the succession of teachers of the tradition impart the knowledge in accordance with their understanding? The question needs an answer. The idea is that knowledge of non-duality and perception of differences cannot co-exist. If it be replied by Advaitins holding the Bimba-Pratibimba (the original and reflections) theory that teachers give instructions to their own reflections in the form of disciples such as Arjuna, it would amount to an absurdity.

For, no one who is not out of his senses would undertake to give any instruction to his own reflections in mediums such as a precious stone, the blade of a sword or a mirror, knowing, as he does, that they are non-different from himself. The theory of the persistence of the sublated is thus impossible to maintain, as the knowledge of the unitary self

destroys the beginningless ignorance in which differences falling outside the self are supposed to be rooted. 'The persistence of the sublated' does occur in cases such as the vision of the two moons, where the cause of the vision is the result of some real defect in eyesight, not removable by the right understanding of the singleness of the moon. Even though the perception of the the two moons may continue, the sublated cognition is rendered inconsequential on the strength of strong contrary evidence. For, it will not lead to any activity appropriate for.a real experience.

But in the present context (i.e:, the Advaitic), the conception of difference, whose object and cause are admittedly unreal, is cancelled by the knowledge of reality. So the 'persistence of the sublated' can in no way happen. Thus, if the Supreme Lord and the present succession of preceptors have attained the understanding of (Non-dual) reality, their perception of difference and work such as teaching proceeding from that perception, are impossible. If, on the other hand, the perception of difference persists because of the continuance of ignorance and its cause, then these teachers are themselves ignorant of the truth, and they will be incapable of teaching the truth.

Further, as the preceptor has attained the knowledge of the unitary self and thereby the ignorance concerning Brahman and all the effects of such ignorance are thus annihilated, there is no purpose in instructing the disciple. If it is held that the preceptor and his knowledge are just in the imagination of the disciple, the disciple and his knowledge are similarly the product of the imagination of the preceptor, and as such can not put an end to the ignorance in question. If it is maintained that the disciple's knowledge destroys ignorance etc., because it contradicts the antecedent state of non-enlightenment, the same can be asserted of the preceptor's knowledge. The futility of such teachings is obvious. Enough of these unsound doctrines which have all been refuted.

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ 13 ॥

13. Just as the self associated with a body passes through childhood, youth and old age (pertaining to that body), so too (at death) It passes into another body. A wise man is not deluded by that.

एकस्मिन् देहे वर्तमानस्य देहिनः कौमारावस्थां विहाय यौवनाद्यवस्थाप्राप्तौ आत्मन स्थिरबुद्ध्या यथा आत्मा नष्ट इति न शोचति, देहाद् देहान्तरप्राप्तौ अपि तथा एव स्थिर आत्मा इति बुद्धिमान् न शोचति । अत आत्मनां नित्यत्वाद् आत्मानो न शोकस्थानम् ।

एतावद् अत्र कर्तव्यम् आत्मनां नित्यानाम् एव अनादिकर्मवश्यतया तत्तत्कर्मोचितदेहसंस्पृष्टानां तैरेव देहैः बन्धनिवृत्तये शास्त्रीयं स्ववर्णोचितं युद्धादिकम् अनभिसंहितफलं कर्म कुर्वताम् अवर्जनीयतया इन्द्रियैः इन्द्रियार्थस्पर्शाः शीतोष्णादिप्रयुक्तसुखदुःखदा भवन्ति, ते तु यावच्छास्त्रीयकर्मसमाप्ति क्षन्तव्या इति ॥ १३ ॥

As the self is eternal, one does not grieve, thinking that the self is lost, when an embodied self living in a body gives up the state of childhood and attains youth and other states. Similarly, the wise men, knowing that the self is eternal, do not grieve, when the self attains a body different from the present body. Hence the selves, being eternal, are not fit objects for grief.

This much has to be done here; the eternal selves because of Their being subject to beginningless Karma, become endowed with bodies suited to Their Karmas. To get rid of this bondage (of bodies), embodied beings perform duties like war appropriate to their stations in life with the help of the same bodies in an attitude of detachment from the fruits as prescribed by the scripture. Even to such aspirants, contacts with sense-objects give pleasure and pain, arising from cold, heat and such other things. But these experiences are to be endured till the acts enjoined in the scriptures come to an end.

इमम् अर्थम् अनन्तरम् एव आह—

The Lord explains the significance immediately afterwards:

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ 14 ॥

14. The contact of senses with their objects, O Arjuna, gives rise to feelings of cold and heat, pleasure and pain. They come and go, never lasting long. Endure them, O Arjuna.

शब्दस्पर्शरूपरसगन्धाः साश्रयाः तन्मात्राकार्यत्वात् मात्रा इति उच्यन्ते । श्रोत्रादिभिः तेषां स्पर्शाः शीतोष्णमृदुपरुषादिरूपसुखदुःखदा भवन्ति । शीतोष्णशब्दः प्रदर्शनार्थः, तान् धैर्येण यावद्युद्धादिशास्त्रीयकर्मसमाप्ति तितिक्षस्व । ते च आगमापायित्वाद् धैर्यवतां क्षन्तुं योग्याः । अनित्याः च एते बन्धहेतुभूतकर्मनाशे सति, आगमापायित्वेन अपि निवर्तन्ते इत्यर्थः ॥ १४ ॥

As sound, touch, form, taste and smell with their bases, are the effects of subtle elements (Tanmātrās), they are called Mātras. The contact with these through the ear and other senses gives rise to feelings of pleasure and pain, in the form of heat and cold, softness and hardness. The words 'cold and heat' illustrate other sensations too. Endure these with courage till you have discharged your duties as prescribed by the scriptures. The brave must endure them patiently, as they 'come and go'. They are transient. When the Karmas, which cause bondage, are destroyed, this 'coming and going' will end.

तत्क्षान्तिः किमर्था? इत्यत आह—

The Lord now explains the purpose of this endurance:

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ 15 ॥

15. For, he whom these do not affect, O chief of men, and to whom pain and pleasure are the same—that steadfast man alone is worthy of immortality.

यं पुरुषं धैर्ययुक्तम् अवर्जनीयदुःखं सुखवन्मन्यमानम् अमृतत्वसाधनतया स्ववर्णोचितं युद्धादिकर्म अनभिसंहितफलं कुर्वाणं तदन्तर्गताः शस्त्रपातादिमृदुक्रूरस्पर्शा न व्यथयन्ति स एव अमृतत्वं साधयति, न त्वादृशो दुःखासहिष्णुः इत्यर्थः । अतः आत्मनां नित्यत्वाद् एतावद् अत्र कर्तव्यम् इत्यर्थः ॥ १५ ॥

यत्तु आत्मनां नित्यत्वं देहानां स्वाभाविकं नाशित्वं च शोकानिमित्तम् उक्तम् 'गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः' (गीता २।११) इति; तद् उपपादयितुम् आरभते—

That person endowed with courage, who considers pain as inevitable as pleasure, and who performs war and such other acts suited to his station in life without attachment to the results and only as a means of attaining immortality—one whom the impact of weapons in war etc., which involve soft or harsh contacts, do not trouble, that person only attains immortality, not a person like you, who cannot bear grief. As the selves are immortal, what is to be done here, is this much only. This is the meaning.

Because of the immortality of the selves and the natural destructibility of the bodies, there is no cause for grief. It was told (previously): 'The wise grieve neither for the dead nor for the living' (2.11). Now the Lord elucidates the same view.

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ 16 ॥

16. The unreal can never come into being, the real never ceases to be. The conclusion about these two is seen by the seers of truth.

असतो देहस्य सद्भावो न विद्यते सतः च आत्मनो न असद्भावः । उभयोः देहात्मनोः उपलभ्यमानयोः यथोपलब्धि तत्त्वदर्शिभिः अन्तो दृष्टः ।

निर्णयान्तत्वात् निरूपणस्य निर्णय इह अन्तशब्देन उच्यते । देहस्य अचिद्वस्तुनोः असत्त्वम् एव स्वरूपम्, आत्मनः चेतनस्य सत्त्वम् एव स्वरूपम्; इति निर्णयो दृष्टः इत्यर्थः ।

विनाशस्वभावो हि असत्त्वम्, अविनाशस्वभावश्च सत्त्वम् । यथा उक्तं भगवता पराशरेण 'तस्मान्न विज्ञानमृतेऽस्ति किंचित् क्वचित्कदाचिद्द्विज वस्तुजातम् ।' (वि० पु० २।१२।४३) 'सद्भाव एवं भवतो मयोक्तो ज्ञानं यथा सत्यमसत्यमन्यत्' (वि० पु० २।१२।४५) अनाशी परमार्थश्च प्राज्ञैरभ्युपगम्यते । तत्तु नाशि न संदेहो नाशिद्रव्योपपादितम् ॥ ' (वि० पु० २।१४।२४) 'यत्तु कालान्तरेणापि नान्यां संज्ञामुपैति वै । परिणामादिसंभूतां तद्वस्तु नृप तच्च

किम् ॥ ' (वि० पु० २।१३।१००) इति

अत्रापि 'अन्तवन्त इमे देहाः' (गीता २।१८) 'अविनाशि तु तद्विद्धि' (गीता २।१७) इति उच्यते । तदेव सत्त्वासत्त्वव्यपदेशहेतुः इति गम्यते । अत्र तु सत्कार्यवादस्य असङ्गतत्वात् न तत्परोऽयं श्लोकः । देहात्मस्वभावाज्ञानमोहितस्य तन्मोहशान्तये हि उभयोः नाशित्वानाशित्वरूपस्वभावविवेक एव वक्तव्यः ।

स एव 'गतासूनगतासूंश्च नानुशोचन्ति' (२।११) इति प्रस्तुतः । स एव 'अविनाशि तु तद्विद्धि' (२।१७) 'अन्तवन्त इमे देहाः' (२।१८) इत्यनन्तरम् उपपाद्यते; अतो यथोक्त एव अर्थः ॥ १६ ॥

'The unreal,' that is, the body, can never come into being. 'The real,' that is, the self, can never cease to be. The finale about these, the body and the self, which can be experienced, has been realised correctly by the seers of the Truth. As analyis ends in conclusion, the term 'finale' is here used. The meaning is this: Non-existence (i.e., perishableness) is the real nature of the body which is in itself insentient. Existence (i.e., imperishableness) is the real nature of the self, which is sentient. [What follows is the justification of describing the body as 'unreal' and as having 'never come into being.']

Non-existence has, indeed, the nature of perishableness, and existence has the nature of imperishableness, as Bhagavān Parāśara has said: 'O Brāhmaṇa, apart from conscious entity there does not exist any group of things anywhere and at any time. Thus have I taught you what is real existence—how conscious entity is real, and all else is unreal' (V.P.. 2.12. 43-45).'The Supreme Reality is considered as imperishable by the wise. There is no doubt that what can be obtained from a perishable substance is also perishable' (Ibid., 2.14.24). 'That entity which even by a change in time cannot come to possess a difference through modification etc., is real. What is that entity, O King? (It is the self who retains Its knowledge)' (Ibid., 2.13.100).

It is said here also: 'These bodies....are said to have an end' (2.18) and 'Know That (the Ātman) to be indestructible' (2.17). It is seen from this that this (i.e., perishableness

of the body and imperishableness of the self) is the reason for the designating the Ātman as 'existence' (Sattva) and body as 'non-existence' (Asattva). This verse has no reference to the doctrine of Satkāryavāda (i.e., the theory that effects are present in the cause), as such a theory has no relevance here. Arjuna is deluded about the true nature of the body and the self; so what ought to be taught to him in order to remove his delusion, is discrimination between these two—what is qualified by perishableness and what, by imperishableness. This (declaration) is introduced in the following way: 'For the dead, or for the living' (2.11).

Again this point is made clear immediately (by the words), 'Know that to be indestructible....' (2.17) and 'These bodies....are said to have an end' (2.18).

आत्मनः तु अविनाशित्वं कथम् उपपद्यते इति अत्र आह—

How the imperishableness of the self is to be understood, Śrī Kṛṣṇa now teaches:

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ 17 ॥

17. Know That to be indestructible by which all this is pervaded. None can cause the destruction of This Immutable.

तद् आत्मतत्त्वम् अविनाशि इति विद्धि, येन आत्मतत्त्वेन चेतनेन तद्व्यतिरिक्तम् इदम् अचेतनतत्त्वं सर्वं ततं व्याप्तम् । व्यापकत्वेन निरतिशयसूक्ष्मत्वाद् आत्मनो विनाशानर्हस्य तद्व्यतिरिक्तो न कश्चित् पदार्थो विनाशं कर्तुम् अर्हति, तद्व्याप्यतया तस्मात् स्थूलत्वात् । नाशकं हि शस्त्रं जलाग्निवाय्वादिकं नाश्यं व्याप्य शिथिलीकरोति । मुद्गरादयः अपि हि वेगवत्संयोगेन वायुम् उत्पाद्य तद्द्वारेण नाशयन्ति; अत आत्मतत्त्वम् अविनाशि ॥ १७ ॥

Know that the self in its essential nature is imperishable. The whole of insentient matter, which is different (from the self), is pervaded by the self. Because of pervasiveness and extreme subtlety, the self cannot be destroyed; for every entity other than the self is capable of being pervaded by the self, and hence they are grosser than It. Destructive agents like weapons, water, wind, fire etc., pervade the substances to be destroyed and disintegrate them. Even

hammers and such other instruments rouse wind through violent contact with the objects and thereby destroy their objects, So, the essential nature of the self being subtler than anything else, It is imperishable.

देहानां तु विनाशित्वम् एव स्वभाव इत्याह—

(The Lord) now says that the bodies are perishable:

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ 18 ॥

18. These bodies of the Jīva (the embodied self) are said to have an end while the Jīva itself is eternal, indestructible and incomprehensible. Therefore, fight O Bhārata (Arjuna).

'दिह उपचये' इति उपचयरूपा इमे देहा अन्तवन्तः विनाशस्वभावाः, उपचयात्मका हि घटादयः अन्तवन्तो दृष्टाः । नित्यस्य शरीरिणः कर्मफलभोगार्थतया भूतसंघातरूपा देहाः 'पुण्य पुण्येन' (बृ० उ० ४।४।५) इत्यादिशास्त्रैः उक्ताः कर्मावसानविनाशिनः । आत्मा तु अविनाशी, कुतः अप्रमेयत्वात् । न हि आत्मा प्रमेयतया उपलभ्यते, अपि तु प्रमातृतया । तथा च वक्ष्यते—'एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥' (गीता १३।१) इति ।

न च अनेकोपचयात्मक आत्मा उपलभ्यते । सर्वत्र देहे 'अहम् इदं जानामि' इति देहाद अन्यस्य प्रमातृतया एकरूपेण उपलब्धेः । न च देहादेः इव प्रदेशभेदे प्रमातुः आकारभेद उपलभ्यते, अत एकरूपत्वेन अनुपचयात्मकत्वात् प्रमातृत्वाद् व्यापकत्वात् च आत्मा नित्यः । देहः तु उपचयात्मकत्वात् शरीरिणः कर्मफलभोगार्थत्वाद् अनेकरूपत्वाद व्याप्यत्वात् च विनाशी । तस्माद् देहस्य विनाशस्वभावत्वाद् आत्मनो नित्यस्वभावत्वात् च उभौ अपि न शोकस्थानम् इति शस्त्रपातादिपरुषस्पर्शान् अवर्जनीयान् स्वगतान् अन्यगतांश्च धैर्येण सोढ्वा अमृतत्वप्राप्तये अनभिसंहितफलं युद्धाख्यं कर्म आरभस्व ॥ १८ ॥

The root '*dih*' means 'to grow.' Hence these bodies (Dehās) are characterised by complexity. They have an end—their nature is perishablity. For, jugs and such other things which are characterised by complexity are seen to have an end. The bodies of the embodied self, which are made of conglomerated elements, serve the purpose of experiencing the effects of Karmas, as stated in Brh.U.IV.4.5, 'Auspicious embodiments are got through

good actions.' Such bodies perish when Karmas are exhausted. Further the self is imperishable. Why? Because it is not measurable. Neither can It be conceived as the object of knowledge, but only as the subject (knower). It will be taught later on: 'He who knows It is called the knower of the Field by those who know this (13.1).

Besides, the self is not seen to be made up of many (elements). Because in the perception 'I am the knower' throughout the body, only something other than the body is understood as possessing an invariable form as the knower. Further, this knower cannot be dismembered and seen in different places as is the case with the body. Therefore the self is eternal, For, (1) It is not a complex being of a single form; (2) It is the knowing subject; and (3) It pervades all. On the contrary, the body is perishable, because (1) it is complex; (2) it serves the purpose of experiencing the fruits of Karma by the embodied self; (3) it has a plurality of parts and (4) it can be pervaded. Therefore, as the body is by nature perishable and the self by nature is eternal, both are not objects fit for grief. Hence, bearing with courage the inevitable strike of weapons, sharp or hard, liable to be received by you and others, begin the action called war without being attached to the fruits but for the sake of attaining immortality.

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ 19 ॥

19. He who deems It (the self) a slayer, and he who thinks of It as slain — both are ignorant. For, the self neither slays nor is slain.

एनम् उक्तस्वभावम् आत्मानं प्रतिहन्तारं हननहेतुकम् अपि यो मन्यते यः च एनं केन अपि हेतुना हतं मन्यते उभौ तौ न विजानीतः । उक्तैः हेतुभिः अस्य नित्यत्वाद् एव अयं हननहेतुः न भवति; अत एव च अयम् आत्मा न हन्यते । हन्तिधातुः अपि आत्मकर्मकःशरीरवियोगकरणवाची । 'न हिंस्यात् सर्वा भूतानि' 'ब्राह्मणो न हन्तव्यः' (क० स्मृ० ८।२) इत्यादीनि अपि शास्त्राणि अविहितशरीरवियोगकरणविषयाणि ॥ १९ ॥

With regard to "This" viz., the self, whose nature has been described above, he who thinks of It as the slayer, i.e., as the cause of slaying, and he who thinks 'This' (self) as slain by some cause or other—both of them do not know. As this self is eternal for the reasons mentioned above, no possible cause of destruction can slay It and for the same reason, It cannot be slain. Though the root '*han*' (to slay) has the self for its object, it signifies causing the separation of the body from the self and not destruction of the self. Scriptural texts like 'You shall not cause injury to beings' and 'The Brāhmaṇa shall not be killed'? (K.Sm. 8.2) indicate unsanctioned actions, causing separation of the body from the self. [In the above quotes, slaughter in an ethical sense is referred to, while the text refers to killing or separating the self from the body in a metaphysical sense. This is made explicit in the following verse].

न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ 20 ॥

20. It (the self) is never born; It never dies; having come into being once, It never ceases to be. Unborn, eternal, abiding and primeval, It is not slain when the body is slain.

उक्तैः एव हेतुभिः नित्यत्वाद् अपरिणामित्वाद् आत्मनो जन्ममरणादयः सर्वे एव अचेतनदेहधर्मा न सन्ति, इति उच्यते ।

तत्र न जायते म्रियत इति वर्तमानतया सर्वेषु देहेषु सर्वैः अनुभूयमाने जन्ममरणे कदाचिद अपि आत्मानं न स्पृशतः । नायं भूत्वा भविता वा न भूयः अयं कल्पादौ भूत्वा भूयः कल्पान्ते च न भविता इति न । केषुचित् प्रजापतिप्रभृतिदेहेषु आगमेन उपलभ्यमानं कल्पादौ जननं कल्पान्ते च मरणम् आत्मानं न स्पृशति इत्यर्थः ।

अतः सर्वदेहगत आत्मा अजः अत एव नित्यः शाश्वतः प्रकृतिवदविशदसततपरिणामैः अपि न अन्वीयते । अतः पुराणः पुरातनः अपि नवः, सर्वदा अपूर्ववद् अनुभाव्य इत्यर्थः । अतः शरीरे हन्यमाने अपि न हन्यते अयम् आत्मा ॥ २० ॥

As the self is eternal for the reasons mentioned (above), and hence free from modifications, it is said that all the attributes of the insentient (body) like birth, death etc.,

never touch the self. In this connection, as the statement, 'It is never born, It never dies' is in the present tense, it should be understood that the birth and death which are experienced by all in all bodies, do not touch the self. The statement 'Having come into being once, It never ceases to be' means that this self, having emerged at the beginning of a Kalpa (one aeon of manifestation) will not cease to be at the end of the Kalpa (i.e., will emerge again at the beginning of the next Kalpa unless It is liberated). This is the meaning—that birth at the beginning of a Kalpa in bodies such as those of Brahmā and others, and death at the end of a Kalpa as stated in the scriptures, do not touch the self. Hence, the selves in all bodies, are unborn, and therefore eternal. It is abiding, not connected, like matter, with invisible modifications taking place. It is primeval; the meaning is that It existed from time immemorial; It is ever new i.e., It is capable of being experienced always as fresh. Therefore, when the body is slain the self is not slain.

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ 21 ॥

21. He who knows this (self) to be indestructible, unborn, unchanging and hence eternal—how and whom, O Arjuna, does he cause to be killed, and whom does he kill?

एवम् अविनाशित्वेन अजत्वेन व्ययानर्हत्वेन च नित्यम् एनम् आत्मानं यः पुरुषो वेद स पुरुषों देवमनुष्यतिर्यक्स्थावरशरीरावस्थितेषु आत्मसु कम् अपि आत्मानं कथं घातयति कं वा कथं हन्ति; कथं नाशयति कथं वा तत्प्रयोजको भवति इत्यर्थः । एतान् आत्मनो घातयामि हन्मि इति अनुशोचनम् आत्मस्वरूपयाथात्म्याज्ञानमूलम् एव इत्यभिप्रायः ॥ २१ ॥

He who knows the self to be eternal, as It is indestructible, unborn and changeless—how can that person be said to cause the death of the self, be it of the self existing in the bodies of gods or animals or immovables? Whom does he kill? The meaning is—how can he destroy any one or cause anyone to slay? How does he become an instrument for slaying? The meaning is this: the feeling of sorrow: 'I cause

the slaying of these selves, I slay these,' has its basis solely in ignorance about the true nature of the self.

यद्यपि नित्यानाम् आत्मनां शरीरविश्लेषमात्रं क्रियते, तथापि रमणीयभोगसाधनेषु शरीरेषु नश्यत्सु तद्वियोगरूपं शोकनिमित्तम् अस्ति एव, इति अत आह ।

Let it be granted that what is done is only separation of the bodies from the eternal selves. Even then, when the bodies, which are instruments for the experience of agreeable pleasures, perish, there still exists reason for sorrow in their separation from the bodies. To this (Śrī Kṛṣṇa) replies:

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥ 22 ॥

22. As a man casts off worn-out garments and puts on others that are new, so does the embodied self cast off Its worn-out bodies and enter into others that are new.

धर्मयुद्धे शरीरं त्यजतां त्यक्तशरीराद् अधिकतरकल्याणशरीरग्रहणं शास्त्राद् अवगम्यते इति । जीर्णानि वासांसि विहाय नवानि कल्याणानि वासांसि गृह्णताम् इव हर्षनिमित्तम् एव अत्र उपलभ्यते ॥ २२ ॥

That those who give up their bodies in a righteous war get more beauteous bodies than before, is known through the scriptures. Casting off worn-out garments and taking new and beautiful ones, can be only a cause of joy, as seen here in the world in the case of new garments.

पुनरपि 'अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।' (गीता २।१७) इति पूर्वोक्तम् अविनाशित्वं सुखग्रहणाय व्यञ्जयन् द्रढयति—

Once again Śrī Kṛṣṇa emphasises for easy understanding the indestructibility of the self, taught before: 'Know that to be indestructible by which all this is pervaded' (II.17) and confirms it thus:

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ 23 ॥

23. Weapons do not cleave It (the self), fire does not burn It, waters do not wet It, and wind does not dry It.

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ 24 ॥

24. It cannot be cleft; It cannot be burnt; It cannot be wetted and It cannot be dried. It is eternal, all-pervading, stable, immovable and primeval.

शस्त्राग्न्यम्बुवायवः छेदनदहनक्लेदनशोषणानि आत्मानं प्रति कर्तुं न शक्नुवन्ति । सर्वगतत्वाद् आत्मनः सर्वतत्त्वव्यापकस्वभावतया सर्वेभ्यः तत्त्वेभ्यः सूक्ष्मत्वात् अस्य तैः व्याप्त्यनर्हत्वाद् व्याप्यकर्तव्यत्वात् च छेदनदहनक्लेदनशोषणानाम् । अत आत्मा नित्यः स्थाणुः अचलः अयं सनातनः स्थिरस्वभावः अप्रकम्प्यः पुरातनः च ॥ २३-२४ ॥

Weapons, fire, water and air are incapable of cleaving, burning, wetting and drying the self; for, the nature of the self is to pervade all elements; It is present everywhere; for, It is subtler than all the elements; It is not capable of being pervaded by them; and cleaving, burning, wetting and drying are actions which can take place only by pervading a substance. Therefore the self is eternal. It is stable, immovable and primeval. The meaning is that It is unchanging, unshakable and ancient.

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ 25 ॥

25. This (self) is said to be unmanifest, inconceivable and unchanging. Therefore, knowing It thus, it does not befit you to grieve.

छेदनादियोग्यानि वस्तूनि यैः प्रमाणैः व्यज्यन्ते तैः अयम् आत्मा न व्यज्यते इति अव्यक्तः ।अतः छेद्यादिविजातीयः ।• अचिन्त्यः च सर्ववस्तुविजातीयत्वेन तत्तत्स्वभावयुक्ततया चिन्तयितुम् अपि न अर्हः । अतः च अविकार्यः विकारानर्हः । तस्माद् उक्तलक्षणम् एनम् आत्मानं विदित्वा तत्कृते न अनुशोचितुम् अर्हसि ॥ २५ ॥

The self is not made manifest by those Pramānas (means of knowledge) by which objects susceptible of being cleft etc., are made manifest; hence It is unmanifest, being diffe-

rent in kind from objects susceptible to cleaving etc., It is inconceivable, being different in kind from all objects. As It does not possess the essential nature of any of them, It cannot even be conceived. Therefore, It is unchanging, incapable of modifications. So knowing this self to be possessed of the above mentioned qualities, it does not become you to feel grief for Its sake.

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥ 26 ॥

26. Or if you hold this self as being constantly born and as constantly dying, even then, O mighty-armed one, it does not become you to feel grief.

अथ नित्यजातं नित्यमृतं देहम् एव एनम् आत्मानं मनुषे न देहातिरिक्तम् उक्तलक्षणं तथापि एवम् अतिमात्रं शोचितुं न अर्हसि । परिणामस्वभावस्य देहस्य उत्पत्तिविनाशयोः अवर्जनीयत्वात् ॥ २६ ॥

Besides, if you consider this self as identical with the body, which is constantly born and constantly dies—which is nothing other than these characteristics of the body mentioned above—, even then it does not become you to feel grief; because, birth and death are inevitable for the body, whose nature is modification.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ 27 ॥

27. For, death is certain for the born, and re-birth is certain for the dead; therefore you should not feel grief for what is inevitable.

उत्पन्नस्य विनाशो ध्रुवः अवर्जनीय उपलभ्यते । तथा विनष्टस्य अपि जन्म अवर्जनीयम् ।

कथम् इदम् उपलभ्यते विनष्टस्य उत्पत्तिः इति ।

सत एव उत्पत्त्युपलब्धेः, असतः च अनुपलब्धेः । उत्पत्तिविनाशादयः संतो द्रव्यस्य अवस्थाविशेषाः । तन्तुप्रभृतीनि द्रव्याणि सन्ति एव रचनाविशेषयुक्तानि पटादीनि उच्यन्ते ।

असत्कार्यवादिना अपि एतावद् एव उपलभ्यते । न हि तत्र तन्तुसंस्थानविशेषातिरेकेण द्रव्यान्तरं प्रतीयते ।

कारकव्यापारनामान्तरभजनव्यवहारविशेषाणाम् एतावता एव उपपत्तेः, न च द्रव्यान्तरकल्पना युक्ता । अत उत्पत्तिविनाशादयः सतो द्रव्यस्य अवस्थाविशेषाः ।

उत्पत्त्याख्याम् अवस्थाम् उपयातस्य द्रव्यस्य तद्विरोध्यवस्थान्तरप्राप्तिः विनाश इति उच्यते ।

मृद्द्रव्यस्य पिण्डत्वघटत्वकपालत्वचूर्णत्वादिवत् परिणामिद्रव्यस्य परिणामपरम्परा अवर्जनीया । तत्र पूर्वावस्थस्य द्रव्यस्य उत्तरावस्थाप्राप्तिः विनाशः;सा एव तदवस्थस्य उत्पत्तिः । एवम् उत्पत्तिविनाशाख्यपरिणामपरम्परा परिणामिनो द्रव्यस्य अपरिहार्या इति न तत्र शोचितुम् अर्हसि ।। २७ ।।

For what has originated, destruction is certain—it is seen to be inevitable. Similarly what has perished will inevitably orginate. How should this be understood—that there is origination for that (entity) which has perished? It is seen that an existing entity only can originate and not a non-existent one. Origination, annihilation etc., are merely particular states of an existent entity.

Now thread etc., do really exist. When arranged in a particular way, they are called clothes etc. It is seen that even those who uphold the doctrine that the effect is a new entity (Asatkārya-vādins) will admit this much that no new entity over and above the particular arrangement of threads is seen. It is not tenable to hold that this is the coming into being of a new entity, since, by the process of manufacture there is only attainment of a new name and special functions. No new entity emerges.

Origination, annihilation etc., are thus particular stages of an existent entity. With regard to an entity which has entered into a stage known as origination, its entry into the opposite condition is called annihilation. Of an evolving entity, a sequence of evolutionary stages is inevitable. For instance, clay becomes a lump, jug, a potsherd, and (finally) powder. Here, what is called annihilation is the atainment of a succeeding stage by an entity which existed

previously in a preceding stage. And this annihilation itself is called birth in that stage. Thus, the sequence called birth and annihilation being inevitable for an evolving entity, it is not worthy of you to grieve.

सतो द्रव्यस्य पूर्वावस्थाविरोध्यवस्थान्तरप्राप्तिदर्शनेन यः अल्पीयान् शोकः सोऽपि मनुष्यादिभूतेषु न संभवति इत्याह ।

Now Śrī Kṛṣṇa says that not even the slightest grief arising from seeing an entity passing from a previous existing stage to an opposite stage, is justifiable in regard to human beings etc.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ 28 ॥

28. O Arjuna, beings have an unknown beginning, a known middle and an unknown end. What is there to grieve over in all this?

मनुष्यादि भूतानि सन्ति एवं द्रव्याणि अनुपलब्धपूर्वावस्थानि उपलब्धमनुष्यत्वादिमध्यमावस्थानि अनुपलब्धोत्तरावस्थानि स्वेषु स्वभावेषु वर्तन्ते इति न तत्र परिदेवनानिमित्तम् अस्ति ॥ २८ ॥

Human beings etc., (i.e., bodies) exist as entities; their previous stages are unknown, their middle stages in the form of man etc., are known, and their (final) and future stages are unknown. As they thus exist in their own natural stages, there is no cause for grief.

एवं शरीरात्मवादे अपि नास्ति शोकनिमित्तम् इति उक्त्वा शरीरातिरिक्त आश्चर्यस्वरूप आत्मनि द्रष्टा वक्ता श्रोता श्रवणायत्तात्मनिश्चयः च दुर्लभ इत्याह—

After thus saying that there is no cause for grief even according to the view which identifies the body with the self, Śrī Kṛṣṇa proceeds to say that it is hard to find one who can be said to have truly perceived the Ātman or spoken about It or heard about It or gained a true conception of It by hearing. For the Ātman, which is actually different from the body, is of a wonderful nature.

आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्य: श्रृणोति श्रुत्वाप्येनं वेद न
चैव कश्चित् ॥ 29 ॥

29. One looks upon This (self) as a wonder; likewise another speaks of It as a wonder; still another hears of It as a wonder; and even after hearing of It, one knows It not.

एवम् उक्तस्वभावं स्वेतरसमस्तवस्तुविसजातीयतया आश्चर्यवद् अवस्थितम् अनन्तेषु जन्तुषु महता तपसा क्षीणपाप उपचितपुण्यः कश्चित् पश्यति तथाविधः कश्चित् परस्मै वदति एवं कश्चिद् एव शृणोति श्रुत्वा अपि एनं यथावद् अवस्थितं तत्त्वतो न कश्चिद् वेद । चकाराद् द्रष्टृवक्तृश्रोतृषु अपि तत्त्वतो दर्शनं तत्त्वतो वचनं तत्त्वतः श्रवणं दुर्लभम् इति उक्तं भवति ॥ २९ ॥

Among innumerable beings, someone, who by great austerity has got rid of sins and has increased his merits, realises this self possessing the above- mentioned nature, which is wonderful and distinct in kind from all things other than Itself. Such a one speaks of It to another. Thus, someone hears of It. And even after hearing of It, no one knows It exactly that It really exists. The term '*ca*' (and) implies that even amongst the seers, the speakers and hearers, one with authentic perception, authentic speech and authentic hearing, is a rarity.

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ 30 ॥

30. The self in the body, O Arjuna, is eternal and indestructible. This is so in the case of the selves in all bodies. Therefore, it is not fit for you to feel grief for any being.

सर्वस्य देवादिदेहिनो देहे वध्यमाने अपि अयं देही नित्यम् अवध्य इति मन्तव्यः । तस्मात् सर्वाणि देवादिस्थावरान्तानि भूतानि विषमाकाराणि अपि उक्तेन स्वभावेन स्वरूपतः समानानि नित्यानि च । देहगतं तु वैषम्यम् अनित्यत्वं च । ततो देवादीनि सर्वाणि भूतानि उद्दिश्य न शोचितुम् अर्हसि न केवलं भीष्मादीन् प्रति ॥ ३० ॥

The self within the body of everyone such as gods etc., must be considered to be eternally imperishable, though

the body can be killed. Therefore, all beings from gods to immovable beings, even though they possess different forms, are all uniform and eternal in their nature as described above. The inequality and the perishableness pertain only to the bodies. Therefore, it is not fit for you to feel grief for any of the beings beginning from gods etc., and not merely for Bhīṣma and such others.

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ 31 ॥

31. Further, considering also your own duty, it does not befit you to waver. For, to a Kṣatriya, there is no greater good than a righteous war.

अपि च इदं प्रारब्धं युद्धं प्राणिमारणम् अपि अग्नीषोमीयादिवत् स्वधर्मम् अवेक्ष्य न विकम्पितुम् अर्हसि धर्म्यात् न्यायतः प्रवृत्तात् युद्धाद् अन्यत् न हि क्षत्रियस्य श्रेयो विद्यते । 'शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् । दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ (गीता १८।४३) इति हि वक्ष्यते ।

अग्नीषोमीयादिषु च न हिंसा पशोः निहीनतरच्छागादिदेहपरित्याग-पूर्वककल्याणदेहस्वर्गादिप्रापकत्वश्रुतेः संज्ञपनस्य । 'न वा उ वेतन्म्रियसे न रिष्यसि देवाँ इदेषि पथिभिः सुगेभिः । यत्र यन्ति सुकृतो नापि दुष्कृतस्तत्र त्वा देवः सविता दधातु' (यजुर्वेद ४।६।९।४३) इति हि श्रूयते ।

इह च युद्धे मृतानां कल्याणतरदेहादिप्राप्तिः उक्ता वासांसि जीर्णानि' (गीता २।२२) इत्यादिना । अतः चिकित्सककर्म आतुरस्य इव अस्य रक्षणम् एव अग्नीषोमीयादिषु संज्ञपनम् ॥ ३१ ॥

Further, even though there is killing of life in this war which has begun, it is not fit for you to waver, considering your own duty, as in the Agnīṣomīya and other sacrifices involving slaughter. To a Kṣatriya, there is no greater good than a righteous war, begun for a just cause. It will be declared in the Gītā: 'Valour, non-defeat (by the enemies), fortitude, adroitness and also not fleeing from battle, generosity, lordliness—these are the duties of the Kṣatriya born of his very nature.' (18.43).

In Agnīṣomīya etc., no injury is caused to the animal to be immolated; for, according to the Vedic Text, the victim, a he-goat, after abandoning an inferior body, will attain heaven etc., with a beautiful body. The Text pertaining to immolation declares: 'O animal, by this (immolation) you will never die, you are not destroyed. You will pass through happy paths to the realm of the gods, where the virtuous only reach and not the sinful. May the god Savitṛ give you a proper place.' (Yaj., 4.6.9.46). Likewise the attainment of more beautiful bodies by those who die here in this war has been declared in the Gītā, 'As a man casts off worn-out garments and takes others that are new...' (2.22). Hence, just as lancing and such other operations of a surgeon are for curing a patient, the immolation of the sacrificial animal in the Agnīṣomīya etc., is only for its good.

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ 32 ॥

32. Happy are the Kṣatriyas, O Arjuna, to whom a war like this comes of its own accord; it opens the gate to heaven.

अयत्नोपनतम् इदं निरतिशयसुखोपायभूतं निर्विघ्नम् ईदृशं युद्धं सुखिनः पुण्यवन्तः क्षत्रियाः लभन्ते ॥ ३२ ॥

Only the fortunate Kṣatriyas, i.e., the meritorious ones, gain such a war as this, which has come unsought, which is the means for the attainment of immeasurable bliss, and which gives an unobstructed pathway to heaven.

अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ 33 ॥

33. But if you do not fight this righteous war, you will be turning away from your duty and honoured position, and will be incurring sin.

अथ क्षत्रियस्य स्वधर्मभूतम् इमम् आरब्धं संग्रामं मोहाद् अज्ञानात् न करिष्यसि चेत् ततः प्रारब्धस्य धर्मस्याकरणात् स्वधर्मफलं निरतिशयसुखं विजयेन निरतिशयां कीर्तिं च हित्वा पापं निरतिशयम् अवाप्स्यसि ॥ ३३ ॥

If in delusion, you do not wage this war, which has started and which is the duty of a Kṣatriya, then, owing to the non-performance of your immediate and incumbent duty, you will lose the immeasurable bliss which is the fruit of discharging your duty and the immeasurable fame which is the fruit of victory. In addition, you will incur extreme sin.

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ 34 ॥

34. Further, people will speak ill of you for all time, and for one accustomed to be honoured, dishonour is worse than death.

न केवलं निरतिशयसुखकीर्तिहानिमात्रं पार्थो युद्धे प्रारब्धे पलायित इति अव्ययां सर्वदेशकालव्यापिनीम् अकीर्तिं च समर्थानि असमर्थानि सर्वाणि भूतानि कथयिष्यन्ति ततः किमिति चेत्, शौर्यवीर्यपराक्रमादिभिः सर्वसंभावितस्य तद्विपर्ययजा हि अकीर्तिः मरणाद अतिरिच्यते । एवंविधाया अकीर्तेः मरणम् एव तव श्रेयः इत्यर्थः ॥ ३४ ॥

You will then incur not merely the loss of all happiness and honour but will be the object of disrespect by all people, the qualified and even the unqualified, for all time. They will ridicule you saying, 'When the battle began, Arjuna ran away.' If it be asked, 'What if it be so?'', the reply is: 'To one who is honoured by all for courage, prowess, valour, etc., this kind of dishonour arising from the reverse of these attributes, is worse than death? The meaning is that death itself would be better for you than this kind of dishonour.

बन्धुस्नेहात् कारुण्याच्च युद्धात् निवृत्तस्य शूरस्य मम अकीर्तिः कथम् आगामिष्यति इति, अत्राह—

If it is said, 'How could dishonour accrue to me, who am a hero, but have withdrawn from the battle only out of love and compassion for my relatives?' the reply is as follows:

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ 35 ॥

35. The great warriors will think that you have fled from battle in fear. These men who held you in high esteem will speak lightly of you now.

येषां कर्णदुर्योधनादीनां महारथानाम् इतः पूर्वं त्वं शूरो वैरी इति बहुमतो भूत्वा इदानीं युद्धे समुपस्थिते निवृत्तव्यापारतया लाघवं सुग्रहतां यास्यसि । ते महारथाः त्वां भयाद् युद्धाद् उपरतं मंस्यन्ते । शूराणां हि वैरिणां शत्रुभयाद् ऋते बन्धुस्नेहादिना युद्धाद् उपरतिः न उपपद्यते ।। ३५ ।।

Great warriors like Karṇa, Duryodhana, etc., hitherto held you in high esteem as a heroic enemy. Now by refraining from battle when it has begun, you will appear to them as despicable and easily defeatable. These great warriors will think of you as withdrawing from battle out of fear. Because turning away from battle does not happen in the case of brave enemies through affection etc., for relatives. It can happen only through fear of enemies.

किं च—
Moreover

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ।। 36 ।।

36. Your enemies, slandering your prowess, will use words which should never be uttered. What could be more painful than that?

शूराणाम् अस्माकं सन्निधौ कथम् अयं पार्थः क्षणम् अपि स्थातुं शक्नुयाद् अस्मत्संनिधानाद् अन्यत्र हि अस्य सामर्थ्यम् इति तव सामर्थ्यं निन्दन्तः शूराणाम् अग्रे अवाच्यवादान् च बहून् वदिष्यन्ति तव शत्रवो धार्तराष्ट्राः ततः अधिकतरं दुःखं किं तव? एवंविधावाच्यश्रवणात् मरणम् एव श्रेयः, इति त्वम् एव मन्यसे ।। ३६ ।।

Moreover, your enemies, the sons of Dhṛtarāṣṭra, will make many remarks unutterably slanderous and disparaging to heroes, saying, 'How can this Pārtha stand in the presence of us, who are heroes, even for a moment? His prowess is elsewhere than in our presence.' Can there be anything more painful to you than this? You yourself will

understand that death is preferable to subjection to disparagement of this kind.

अतः शूरस्य आत्मना परेषां हननम् आत्मनो वा परैः हननम् उभयम् अपि श्रेयसे भवति इति आह—

Śrī Kṛṣṇa now says that for a hero, enemies being slain by oneself and oneself being slain by enemies are both conducive to supreme bliss.

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ।। 37 ।।

37. If slain, you shall win heaven; or if victorious, you shall enjoy the earth. Therefore, arise, O Arjuna, resolved to fight.

धर्मयुद्धे परैः हतः चेत् तत एव परमनिःश्रेयसं प्राप्स्यसि; परान् वाहत्वा अकण्टकं राज्यं भोक्ष्यसे । अनभिसंहितफलस्य युद्धाख्यस्य धर्मस्य परमनिःश्रेयसोपायत्वात्, तत् च परमनिःश्रेयसं प्राप्स्यसि । तस्माद् युद्धाय उद्योगः परमपुरुषार्थलक्षणमोक्षसाधनम् इति निश्चित्य तदर्थम् उत्तिष्ठ । कुन्तीपुत्रस्य तव एतद् एव युक्तम् इत्यभिप्रायः ।। ३७ ।।

If you are slain in a righteous war by enemies, you shall thereby attain supreme bliss. Or, slaying the enemies, you shall enjoy this kingdom without obstacles. As the duty called war, when done without attachment to the fruits, becomes the means for winning supreme bliss, you will attain that supreme bliss. Therefore, arise, assured that engagement in war (here the duty) is the means for attaining release, which is known as man's supreme goal. This alone is suitable for you, the son of Kunti. This is the purport.

मुमुक्षोः युद्धानुष्ठानप्रकारम् आह—

Śrī Kṛṣṇa then explains to the aspirant for liberation how to conduct oneself in war.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ।। 38 ।।

38. Holding pleasure and pain, gain and loss, victory and defeat as alike, gird yourself up for the battle. Thus, you shall not incur any sin.

एवं देहातिरिक्तम् अस्पृष्टसमस्तदेहस्वभावं नित्यम् आत्मानं ज्ञात्वा युद्धे च अवर्जनीयशस्त्रपातादिनिमित्तसुखदुःखार्थलाभालाभजयपराजयेषु अविकृतबुद्धिःस्वर्गादिफलाभिसन्धिरहितः केवलकार्यबुद्ध्या युद्धम् आरभस्व । एवं कुर्वाणो न पापम् अवाप्स्यसि पापं दुःखरूपं संसारं न अवाप्स्यसि । संसारबन्धात् मोक्ष्यसे इत्यर्थः ॥ ३८ ॥

Thus, knowing the self to be eternal, different from the body and untouched by all corporeal qualities, remaining unaffected by pleasure and pain resulting from the weapon-strokes etc., inevitable in a war, as also by gain and loss of wealth, victory and defeat, and keeping yourself free from attachment to heaven and such other fruits, begin the battle considering it merely as your own duty. Thus, you will incur no sin. Here sin means transmigratory existence which is misery. The purport is that you will be liberated from the bondage of transmigratory existence.

एवम् आत्मयाथात्म्यज्ञानम् उपदिश्य तत्पूर्वकं मोक्षसाधनभूतं कर्मयोगं वक्तुम् आरभते—

Thus, after teaching the knowledge of the real nature of the self, Śrī Kṛṣṇa begins to expound the Yoga of work, which, when preceded by it (i.e., knowledge of the self), constitutes the means for liberation.

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ 39 ॥

39. This Buddhi concerning the self (Sāṅkhya) has been imparted to you. Now listen to this with regard to Yoga, by following which you will get rid of the bondage of Karma.

संख्या बुद्धिः, बुद्ध्यावधारणीयम् आत्मतत्त्वं सांख्यम् । ज्ञातव्ये आत्मतत्त्वे तज्ज्ञानाय या बुद्धिः अभिधेया न त्वेवाहम्' (गीता २।१२) इत्यारभ्य 'तस्मात् सर्वाणि भूतानि' (गीता २।३०) इत्यन्तेन, सा एषा अभिहिता ।

आत्मज्ञानपूर्वकमोक्षसाधनभूतकर्मानुष्ठाने यो बुद्धियोगो वक्तव्यः, स इह योगशब्देन

उच्यते 'दूरेण ह्यवरं कर्म बुद्धियोगात्' (गीता २।४९) इति हि वक्ष्यते । तत्र योगे या बुद्धिः वक्तव्या ताम् इमाम् अभिधीयमानां शृणु यया बुद्ध्या युक्तः कर्मबन्धं प्रहास्यसि । कर्मणा बन्धः, संसारबन्ध इत्यर्थः ।। ३९ ।।

'Sāṅkhya' means 'intellect', and the truth about the Ātman, which is determinable by the intellect, is 'Sāṅkhyam'. Concerning the nature of the self which has to be known, whatever Buddhi has to be taught, has been taught to you in the passage beginning with, 'It is not that I did not exist' (II.12) and ending with the words, 'Therefore, you shall not grieve for any being' (II.30). The disposition of mind (Buddhi) which is required for the performance of works preceded by knowledge of the self and which thus constitutes the means of attaining release, that is here called by the term Yoga.It will be clearly told later on, 'Work done with desire for fruits is far inferior to work done with evenness of mind' (II.49). What Buddhi or attitude of mind is required for making your act deserve the name of Yoga, listen to it now. Endowed with that knowledge, you will be able to cast away the bondage of Karma. 'Karma-bandha' means the bondage due to Karma i.e., the bondage of Samsāra.

वक्ष्यमाणबुद्धियुक्तस्य कर्मणो माहात्म्यम् आह—

Now Śrī Kṛṣṇa explains the glory of works associated with the Buddhi to be described hereafter:

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ।। 40 ।।

40. Here, there is no loss of effort, nor any accrual of evil. Even a little of this Dharma (called Karma Yoga) protects a man from the great fear.

इह कर्मयोगे न अभिक्रमनाशः अस्ति । अभिक्रम आरम्भः नाशः फलसाधनभावनाशः । आरब्धस्य असमाप्तस्य विच्छिन्नस्य अपि न निष्फलत्वम् । आरब्धस्य विच्छेदे प्रत्यवायः अपि न विद्यते । अस्य कर्मयोगाख्यस्य स्वधर्मस्य स्वल्पांशः अपि महतो भयात् संसारभयात् त्रायते । अयम् अर्थः—'पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।' (गीता ६।४०) इति उत्तरत्र प्रपञ्चयिष्यते ।

अन्यानि हि लौकिकानिवैदिकानि च साधनानि विच्छिन्नानि न हि फलप्रसवाय भवन्ति प्रत्यवायाय च भवन्ति ॥ ४० ॥

Here, in Karma Yoga, there is no loss of 'Abhikrama' or of effort that has been put in; 'loss' means the loss of efficacy to bring about the fruits. In Karma Yoga if work is begun and left unfinished, and the continuity is broken in the middle, it does not remain fruitless, as in the case of works undertaken for their fruits. No evil result is acquired if the continuity of work is broken. Even a little of this Dharma known as Karma Yoga or Niṣkāma Karma (unselfish action without desire for any reward) gives protection from the great fear, i.e., the fear of transmigratory existence.

The same purport is explained later thus: 'Neither in this world nor the next, O Arjuna, there is annihilation for him' (6.40). But in works, Vedic and secular, when there is interruption in the middle, not only do they not yield fruits, but also there is accrual of evil.

काम्यकर्मविषयाया बुद्धेः मोक्षसाधनभूतकर्मविषयां बुद्धिं विशिनष्टि—

Now, Śrī Kṛṣṇa distinguishes the Buddhi or mental disposition concerned with those acts which constitute a means for attaining release from those which are concerned with the acts meant for gaining the desired objects:

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ 41 ॥

41. In this (Karma Yoga), O Arjuna, the resolute mind is one-pointed; the minds of the irresolute are many-branched and endless.

इह शास्त्रीये सर्वस्मिन् कर्मणि व्यवसायात्मिका बुद्धिः एका । मुमुक्षुणा अनुष्ठेये कर्मणि बुद्धिः व्यवसायात्मिका बुद्धिः । व्यवसायो निश्चयः, सा हि बुद्धिः आत्मयाथात्म्यनिश्चयपूर्विका । काम्यकर्मविषया तु बुद्धिः अव्यवसायात्मिका । तत्र हि कामाधिकारे देहाद् अतिरिक्तात्मास्तित्वमात्रम् अपेक्षितम्, न आत्मस्वरूपयाथात्म्यनिश्चयः; स्वरूपयाथात्म्यानिश्चये अपि स्वर्गादिफलार्थित्वतत्साधनानुष्ठानतत्फलानुभवानां संभवाद्

अविरोधाच्च ।

सा इयं व्यवसायात्मिका बुद्धिः एकफलसाधनविषयतया एका । एकस्मै मोक्षफलाय हि मुमुक्षोः सर्वाणि कर्माणि विधीयन्ते ।

अतः शास्त्रार्थस्य एकत्वात् सर्वकर्मविषया बुद्धिः एका एव । यथा एकफलसाधनतया आग्नेयादीनां षण्णां सेतिकर्तव्यताकानाम् एकशास्त्रार्थतया तद्विषया बुद्धिः एका, तद्वद् इत्यर्थः ।

अव्यवसायिनां तु स्वर्गपुत्रपश्वन्नादिफलसाधनकर्माधिकृतानां बुद्धयः फलानन्त्याद् अनन्ताः; तत्रापि बहुशाखाः । एकस्मै फलाय चोदिते अपि दर्शपूर्णमासादौ कर्मणि 'आयुराशास्ते सुप्रजस्त्वमाशास्ते' इत्याद्यवगतावान्तरफलभेदेन बहुशाखात्वं च विद्यते । अतः अव्यवसायिनां बुद्धयः अनन्ता बहुशाखाश्च ।

एतद् उक्तं भवति—नित्येषु नैमित्तिकेषु कर्मसु प्रधानफलानि अवान्तरफलानि च यानि श्रूयमाणानि तानि सर्वाणि परित्यज्य मोक्षैकफलतया सर्वाणि कर्माणि एकशास्त्रार्थतया अनुष्ठेयानि । काम्यानि च स्ववर्णाश्रमोचितानि तत्तत्फलानि परित्यज्य मोक्षफलसाधनतया नित्यनैमित्तिकैः एकीकृत्य यथाबलम् अनुष्ठेयानि इति ॥ ४१ ॥

Here, i.e., in every ritual sanctioned by the scriptures, the Buddhi or disposition of mind marked by resolution, is single. The Buddhi marked by resolution is the Buddhi concerned with acts which must be performed by one desirous of release (and not any kind of work). The term 'Vyavasāya' means unshakable conviction: this Buddhi (disposition of mind) comes out of prior determination about the true nature of the self. But the Buddhi concerning the performance of rituals to fulfill certain desires, is marked by irresolution; because here only this much knowledge of the self is sufficient—'the self (as an entity) exists differently from the body.' Such a general understanding is sufficient to qualify for performing acts giving fulfilment of certain desires. It does not require any definite knowledge about the *true* nature of the self. For, even if there is no such knowledge, desires for heaven etc., can arise, the means for their attainment can be adopted, and the experience of those fruits can take place. For this reason there is no contradiction in the teaching of the scriptures. [The contradiction negated here is how can the same scriptural acts produce different results—fulfilment of desires and liberation.

The difference in the disposition of the mind accounts for it.]

The Buddhi (mental disposition) marked by resolution has a single aim, because it relates to the attainment of a single fruit. For, as far as one desiring release is concerned, all acts are enjoined only for the accomplishment of that single fruit. Therefore, since the purpose of the scriptures here is one only (i.e., liberation), the Buddhi regarding all rituals taught in the scriptures too is only one, as far as liberation-seekers are concerned. For example, the set of six sacrifices, beginning with Agneya with all their subsidiary processes (though enjoined in different passages) forms the subject of a single injunction, as they are all for the attainment of a single fruit. Consequently the Buddhi concerning these is one only. The meaning of the verse under discussion must be construed in the same manner. But the Buddhi of the irresolute ones who are engaged in rituals for winning such fruits as heaven, sons, cattle, food etc., are endless, fruits being endless. In rituals like Darśapūrṇamāsa (new moon and full moon sacrifice), even though attainment of a single fruit (heaven) is enjoined, there accrues to these the character of having many branches on account of the mention of many secondary fruits as evidenced by such passages as, 'He desires a long life.' Therefore the Buddhi of irresolute ones has many branches and are endless.

The purport is: In performing obligatory and occasional rituals, all fruits, primary and secondary, promised in the scriptures, should be abandoned, with the idea that release or salvation is the only purpose of all scripture-ordained rituals. These rituals should be performed without any thought of selfish gains. In addition, acts motivated by desires (Kāmya-karmas) also should be performed according to one's own capacity, after abandoning all desire for fruits and with the conviction that they also, when performed in that way, form the means for attainment of release. They should be looked upon as equal to obligatory

and occasional rites suited to one's own station and stage in life.

अथ काम्यकर्माधिकृतान् निन्दति—

Śrī Kṛṣṇa condemns those who perform acts for the attainment of objects of desire:

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ 42 ॥
कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ 43 ॥
भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ 44 ॥

42-44. O! Pārtha, the unwise, who rejoice in the letter of the Vedas, say, 'There is nothing else.' They are full only of worldly desires and they hanker for heaven. They speak flowery words which offer rebirth as the fruit of work. They look upon the Vedas as consisting entirely of varied rites for the attainment of pleasure and power. Those who cling so to pleasure and power are attracted by that speech (offering heavenly rewards) and are unable to develop the resolute will of a concentrated mind.

याम् इमां पुष्पिता पुष्पमात्रफलाम् आपातरमणीयां वाचम् अविपश्चितः अल्पज्ञा भोगैश्वर्यगतिं प्रति वर्तमानां प्रवदन्ति, वेदवादरताः वेदेषु ये स्वर्गादिफलवादाः तेषु सक्ताः न अन्यद् अस्ति इति वादिनः तत्सङ्गातिरेकेण स्वर्गादेः अधिकं फलं न अन्यद् अस्ति इति वदन्तः । कामात्मानः कामप्रवणमनसः स्वर्गपराः स्वर्गपरायणाः स्वर्गादिफलावसाने पुनर्जन्मकर्माख्यफलप्रदां क्रियाविशेषबहुलां तत्त्वज्ञानरहिततया क्रियाविशेषप्रचुरां तेषां भोगैश्वर्यगतिं प्रति वर्तमानां याम् इमां वाचं ये प्रवदन्ति इति सम्बन्धः ॥ ४२-४३ ॥

तेषां भोगैश्वर्यप्रसक्तानां तया वाचा भोगैश्वर्यविषयया अपहृतात्मज्ञानानां यथोदिता व्यवसायात्मिका बुद्धिः समाधौ मनसि न विधीयते, न उत्पद्यते । समाधीयते अस्मिन् आत्मज्ञानम् इति समाधिः मनः । तेषां मनसि आत्मयाथात्म्यनिश्चय-ज्ञानपूर्वकमोक्षसाधनभूतकर्मविषया बुद्धिः कदाचिद् अपि न उत्पद्यते इत्यर्थः । अतः काम्येषु कर्मसु मुमुक्षुणा न सङ्गः कर्तव्यः ॥ ४४ ॥

The ignorant, whose knowledge is little, and who have as their sole aim the attainment of enjoyment and power, speak the flowery language *i.e.*, having its flowers (show) only as fruits, which look apparently beautiful at first sight. They rejoice in the letter of the Vedas *i.e.*, they are attached to heaven and such other results (promised in the Karma-kāṇḍa of the Vedas). They say that there is nothing else, owing to their intense attachment to these results. They say that there is no fruit superior to heaven etc. They are full of worldly desires and their minds are highly attached to secular desires. They hanker for heaven, i.e., think of the enjoyment of the felicities of heaven, after which one can again have rebirth which offers again the opportunity to perform varied rites devoid of true knowledge and leads towards the attainment of enjoyments and power once again.

With regard to those who cling to pleasure and power and whose understanding is contaminated by that flowery speech relating to pleasure and lordly powers, the aforesaid mental disposition characterised by resolution, will not arise in their Samādhi. Samādhi here means the mind. The knowledge of the self will not arise in such minds. In the minds of these persons, there cannot arise the mental disposition that looks on all Vedic rituals as means for liberation based on the determined conviction about the real form of the self. Hence, in an aspirant for liberation, there should be no attachment to rituals out of the conviction that they are meant for the acquisition of objects of desire only.

एवम् अत्यन्ताल्पफलानि पुनर्जन्मप्रसवानि कर्माणि मातापितृसहस्रेभ्यः अपि वत्सलतरतया आत्मोपजीवने प्रवृत्ता वेदाः किमर्थं वदन्ति कथं वा वेदोदितानि त्याज्यतया उच्यन्ते इति अत्र आह—

It may be questioned why the Vedas, which have more of love for Jīvas than thousands of parents, and which are endeavouring to save the Jīvas, should prescribe in this way rites whose fruits are infinitesimal and which produce only

new births. It can also be asked if it is proper to abandon what is given in the Vedas. Śrī Kṛṣṇa replies to these questions.

त्रैगुण्यविषया वेदानिस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ 45 ॥

45. The Vedas have the three Guṇas for their sphere, O Arjuna. You must be free from the three Guṇas and be free from the pairs of opposites. Abide in pure Sattva; never care to acquire things and to protect what has been acquired, but be established in the self.

त्रयो गुणाः त्रैगुण्यं सत्त्वरजस्तमांसि; सत्त्वरजस्तमःप्रचुराः पुरुषाः त्रैगुण्यशब्देन उच्यन्ते । तद्विषया वेदाः; तमःप्रचुराणां रजःप्रचुराणां सत्त्वप्रचुराणां च वत्सलतरतया एव हितम् अवबोधयन्ति वेदाः ।

यदि एषां स्वगुणानुगुण्येन स्वर्गादिसाधनम् एव हितं न अवबोधयन्ति, तदा एव ते रजस्तमःप्रचुरतया सात्त्विकफलमोक्षविमुखाः स्वापेक्षितफलसाधनम् अजानन्तः कामप्रावण्यविवशा अनुपायेषु उपायभ्रान्त्या प्रविष्टाः प्रणष्टा भवेयुः । अतः त्रैगुण्यविषया वेदाः; त्वं तु निस्त्रैगुण्यो भव, इदानीं सत्त्वप्रचुरः त्वं तदेव वर्धय; नान्योन्यसंकीर्णगुणत्रयप्रचुरो भव । न तत्प्राचुर्यं वर्धय इत्यर्थः निर्द्वन्द्वः निर्गतसकलसांसारिकस्वभावः । नित्यसत्त्वस्थः गुणद्वयरहितनित्यप्रवृद्धसत्त्वस्थो भव ।

कथम्? इति चेत्, निर्योगक्षेमः आत्मस्वरूपतत्प्राप्त्युपायबहिर्भूतानाम् अर्थानां योगं प्राप्तानां च क्षेमं परिपालनं परित्यज्य आत्मवान् भव, आत्मस्वरूपान्वेषणपरो भव । अप्राप्तस्य प्राप्तिः योगः, प्राप्तस्य परिरक्षणं क्षेमः । एवं वर्तमानस्य ते रजस्तमः प्रचुरता नश्यति सत्त्वं च वर्धते ॥ ४५ ॥

The word Traiguṇya means the three Guṇas—Sattva, Rajas and Tamas. Here the term Traiguṇya denotes persons in whom Sattva, Rajas and Tamas are in abundance. The Vedas in prescribing desire-oriented rituals (Kāmya-karmas) have such persons in view. Because of their great love, the Vedas teach what is good to those in whom Tamas, Rajas and Sattva preponderate. If the Vedas had not explained to these persons the means for the attainment of heaven etc., according to the Guṇas, then those persons who are not interested in liberation owing to

absence of Sattva and preponderance of Rajas and Tamas in them, would get completely lost amidst what should not be resorted to, without knowing the means for attaining the results they desire. Hence the Vedas are concerned with the Guṇas. Be you free from the three Guṇas. Try to acquire Sattva in abundance; increase that alone. The purport is: do not nurse the preponderance of the three Guṇas in their state of inter-mixture; do not cultivate such preponderance.

Be free from the pairs of opposites; be free from all the characteristics of worldly life. Abide in pure Sattva; be established in Sattva, in its state of purity without the admixture of the other two Guṇas. If it is questioned how that is possible, the reply is as follows. Never care to acquire things nor protect what has been acquired. While abandoning the acquisition of what is not required for self-realisation, abandon also the conservation of such things already acquired. You can thus be established in self-control and thereby become an aspirant after the essential nature of the self. 'Yoga' is acquisition of what has not been acquired; 'Kṣema' is preservation of things already acquired. Abandoning these is a *must* for an aspirant after the essential nature of the self. If you conduct yourself in this way, the preponderance of Rajas and Tamas will be annihilated, and pure Sattva will develop.

न च वेदोदितं सर्वं सर्वस्य उपादेयम्—

Besides, all that is taught in the Vedas is not fit to be utilised by all.

यावानर्थ उदपाने सर्वतः संप्लुतोदके ।
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ 46 ॥

46. What use a thirsty person has for a water reservoir when all sides of it are flooded—that much alone is the use of all the Vedas for a Brāhmaṇa who knows.

यथा सर्वार्थपरिकल्पिते सर्वतः संप्लुतोदके उदपाने पिपासोः यावान् अर्थः यावद् एव प्रयोजनं पानीयम् तावद् एव तेन उपादीयते न सर्वम्; एवम् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः वैदिकस्य मुमुक्षोः यदेव मोक्षसाधनं तद् एव उपादेयम्, न अन्यत् ॥ ४६ ॥

Whatever use, a thirsty person has for a reservoir, which is flooded with water on all sides and which has been constructed for all kinds of purposes like irrigation, only to that extent of it, i.e., enough to drink will be of use to the thirsty person and not all the water. Likewise, whatever in all the Vedas form the means for release to a knowing Brāhmaṇa, i.e., one who is established in the study of the Vedas and who aspires for release only to that extent is it to be accepted by him and not anything else.

अतः सत्त्वस्थस्य मुमुक्षोः एतावद् एव उपादेयम् इत्याह—

Śrī Kṛṣṇa now says that this much alone is to be accepted by an aspirant, established in Sattva:

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ 47 ॥

47. To work alone you have the right, and not to the fruits. Do not be impelled by the fruits of work. Nor have attachment to inaction.

नित्ये नैमित्तिके काम्ये च केनचित् फलविशेषेण संबन्धितया श्रूयमाणे कर्मणि नित्यसत्त्वस्थस्य मुमुक्षोः ते कर्ममात्रे अधिकारः। तत्संबन्धितया अवगतेषु फलेषु न कदाचिद् अपि अधिकारः । सफलस्य बन्धरूपत्वात् फलरहितस्य केवलस्य मदाराधनरूपस्य मोक्षहेतुत्वाच्च ।

मा च कर्मफलयोः हेतुः भूः । त्वया अनुष्ठीयमाने अपि कर्मणि नित्यसत्त्वस्थस्य मुमुक्षोः तवाकर्तृत्वम् अपि अनुसन्धेयम् । फलस्य अपि क्षुन्निवृत्त्यादेः न त्वं हेतुः इति अनुसन्धेयम् । तद् उभयं गुणेषु वा सर्वेश्वरे मयि वा अनुसन्धेयम् इति उत्तरत्र वक्ष्यते । एवम् अनुसन्धाय कर्म कुरु । अकर्मणि अननुष्ठाने न योत्स्यामि इति यत् त्वया अभिहितं न तत्र ते सङ्गः अस्तु । उक्तेन प्रकारेण युद्धादिकर्मणि एव सङ्गः अस्तु इत्यर्थः ॥ ४७ ॥

As for obligatory, occasional and desiderative acts taught in the Vedas and associated with some result or other, you, an aspirant established in Sattva, have the right only to perform them: You have no right to the fruits known to be derived from such acts. Acts done with a desire for fruit bring about bondage. But acts done without an eye on fruits form My worship and become a means for release. Do not become an agent of acts with the idea of being the reaper of their fruits. Even when you, who are established in pure Sattva and are desirous of release, perform acts, you should not look upon yourself as the agent. Likewise, it is necessary to contemplate yourself as not being the cause of even appeasing hunger and such other bodily necessities. Later on it will be said that both of these, agency of action and desire for fruits, should be considered as belonging to Guṇas, or in the alternative to Me who am the Lord of all. Thinking thus, do work. With regard to inaction, i.e., abstaining from performance of duties, as when you said, 'I will not fight,' let there be no attachment to such inaction in you. The meaning is let your interest be only in the discharge of such obligatory duties like this war in the manner described above.

एतद् एव स्पष्टीकरोति—

Śrī Kṛṣṇa makes this clear in the following verse:

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय ।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ 48 ॥

48. Abandoning attachment and established in Yoga, perform works, viewing success and failure with an even mind. Evenness of mind is said to be Yoga.

राज्यबन्धुप्रभृतिपु सङ्गं त्यक्त्वा युद्धादीनि कर्माणि योगस्थः कुरु । तदन्तर्भूतविजयादिसिद्ध्यसिद्ध्योः समो भूत्वा कुरु । तद् इदं सिद्ध्यसिद्ध्योः समत्वम्, योगस्थ इत्यत्र योगशब्देन उच्यते । योगः सिद्ध्यसिद्ध्योः समत्वरूपं चित्तसमाधानम् ॥ ४८ ॥

Abandoning the attachment to kingdom, relatives etc., and established in Yoga, engage in war and such other activities. Perform these with equanimity as regards success

and failure resulting from victory etc., which are inherent in them. This equanimity with regard to success and failure is called here by the term Yoga, in the expression 'established in Yoga.' Yoga is equanimity of mind which takes the form of evenness in success and failure.

किमर्थम् इदम् असकृद् उच्यते? इत्यत आह—

Śrī Kṛṣṇa explains why this is repeatedly said:

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ 49 ॥

49. Action with attachment is far inferior, O Arjuna, to action done with evenness of mind. Seek refuge in evenness of mind. Miserable are they who act with a motive for results.

यः अयं प्रधानफलत्यागविषयः अवान्तरफलसिद्ध्यसिद्ध्योः समत्वविषयश्च बुद्धियोगः तद्युक्तात् कर्मणः इतरत् कर्मदूरेण अवरम् । महद् एतद् द्वयोः उत्कर्षापकर्षरूपं वैरूप्यम्—उक्तबुद्धियोगयुक्तं कर्म निखिलं सांसारिकं दुःखं विनिवर्त्य परमपुरुषार्थलक्षणं च मोक्षं प्रापयति; इतरद् अपरिमितदुःखरूपं संसारम् इति अतः कर्मणि क्रियमाणे उक्तायां बुद्धौ शरणम् अन्विच्छ । शरणं वासस्थानम्; तस्याम् एव बुद्धौ वर्तस्व इत्यर्थः । कृपणाः फलहेतवः फलसङ्गादिना कर्म कुर्वाणाः कृपणाः संसारिणो भवेयुः ॥ ४९ ॥

All other kinds of action are far inferior to those done with evenness of mind, which consists in the renunciation of the main result and with equanimity towards success or failure in respect of the secondary results. Between the two kinds of actions, the one with equanimity and the other with attachment, the former associated with equanimity removes all the sufferings of Samsāra and leads to release which is the highest object of human existence. The latter type of actions, which is pursued with an eye on results, leads one to Samsāra whose character is endless suffering. Thus when an act is being done, take refuge in Buddhi (evenness of mind). Refuge means abode. Live in that Buddhi, is the meaning. 'Miserable are they who act with a

motive for results': it means, 'Those who act with attachment to the results, etc., are miserable, as they will continue in Samsāra.'

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ 50 ॥

50. A man with evenness of mind discards here and now good and evil. Therefore endeavour for Yoga. Yoga is skill in action.

बुद्धियोगयुक्तः तु कर्म कुर्वाण उभे सुकृतदुष्कृते अनादिकालसञ्चिते अनन्ते बन्धहेतुभूते जहाति । तस्माद् उक्ताय बुद्धियोगाय युज्यस्व । योगः कर्मसु कौशलं कर्मसु क्रियमाणेषु अयं बुद्धियोगः कौशलम्, अतिसामर्थ्यम्; अतिसामर्थ्यसाध्यः इत्यर्थः ॥ ५० ॥

He, who is established in evenness of mind in the performance of actions, relinquishes good and evil Karmas which have accumulated from time immemorial causing bondage endlessly. Therefore acquire this aforesaid evenness of mind (Buddhi Yoga). Yoga is skill in action. That is, this evenness of mind when one is engaged in action, is possible through great skill, i.e., ability.

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ 51 ॥

51. The wise who possess evenness of mind, relinquishing the fruits born of action, are freed from the bondage of rebirth, and go to the region beyond all ills.

बुद्धियोगयुक्ताः कर्मजं फलं त्यक्त्वा कर्म कुर्वन्तः, तस्माद् जन्मबन्धविनिर्मुक्ताः अनामयं पदं गच्छन्ति । हि प्रसिद्धम् एतत् सर्वासु उपनिषत्सु इत्यर्थः ॥ ५१ ॥

Those who possess this evenness of mind while performing actions and relinquish their fruits, are freed from the bondage of rebirth, and go to the region beyond all ills. '*Hi*' means that this dictum or teaching is well known in all the Upaniṣads.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ 52 ॥

52. When your intellect has passed beyond the tangle of delusion, you will yourself feel disgusted regarding what you shall hear and what you have already heard.

उक्तप्रकारेण कर्माणि वर्तमानस्य तया वृत्त्या निर्धूतकल्मषस्य ये बुद्धिः यदा मोहकलिलम् अत्यल्पफलसङ्गहेतुभूतं मोहरूपं कलुषं व्यतितरिष्यति । तदा अस्मत्त इतः पूर्वं त्याज्यतया श्रुतस्य फलादेः इतः पश्चात् श्रोतव्यस्य च कृते स्वयम एव निर्वेदं गन्तासि गमिष्यसि ॥ ५२ ॥

If you act in this manner and get freed from impurities, your intellect will pass beyond the tangle of delusion. The dense impurity of sin is the nature of that delusion which generates attachment to infinitesimal results, of which you have already heard much from us and will hear more later on. You will then immediately feel, of your own accord, renunciation or feeling of disgust for them all.

'योगे त्विमां शृणु' इत्यादिना उक्तस्य आत्मयाथात्म्यज्ञानपूर्वकस्य बुद्धिविशेषसंस्कृतकर्मानुष्ठानस्य लक्षणभूतं योगाख्यं फलम् आह—

Śrī Kṛṣṇa now teaches the goal called self-realisation (Yoga) which results from the performance of duty as taught in the passage beginning with 'Now, listen to this with regard to Karma Yoga' (2.39) which is based on the knowledge of the real nature of the self gained through the refinement of the mind.

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ 53 ॥

53. When your intellect, well enlightened by hearing from Me and firmly placed, stands unshaken in a concentrated mind, then you will attain the vision of the self.

श्रुतिः श्रवणम्; अस्मत्तः श्रवणेन विशेषतः प्रतिपन्ना सकलेतरविसजातीयनित्यनिरतिशयसूक्ष्मतत्त्वविषया स्वयम् अचला एकरूपा बुद्धिः असङ्गकर्मानुष्ठानेन

विमलीकृते मनसि यदा निश्चला स्थास्यति तदा योगम् आत्मावलोकनम् अवाप्स्यसि । एतद् उक्तं भवति—शास्त्रजन्यात्मज्ञानपूर्वककर्मयोगः स्थितप्रज्ञताख्यज्ञाननिष्ठाम् आपादयति, ज्ञाननिष्ठारूपा स्थितप्रज्ञता तु योगाख्यम् आत्मावलोकनं साधयति इति ॥ ५३ ॥

Here 'Śruti' means hearing (and not the Veda). When your intellect, which, by hearing from us, has become specially enlightened, having for its object the eternal, unsurpassed and subtle self—which belongs to a class different from all other entities—, then the intellect is firmly fixed, i.e., in a single psychosis and stands unshaken. In such a concentrated mind, purified by the performance of duties without attachment, will be generated true Yoga, which consists in the vision of the self. What is said is this: Karma Yoga, which presupposes the knowledge of the real nature of the self obtained from the scriptures, leads to a firm devotion to knowledge known as the state of firm wisdom; and the state of 'firm wisdom;' which is in the form of devotion to knowledge, generates the vision of the self; this vision is here called Yoga.

एवम् उक्तः पार्थो निःसङ्गकर्मानुष्ठानरूपकर्मयोगसाध्यस्थितप्रज्ञताया योगसाधनभूतायाः स्वरूपं स्थितप्रज्ञस्यानुष्ठानप्रकारं च पृच्छति—

Arjuna, thus taught, questions about the nature of 'firm wisdom' which constitutes the means for the attainment of Yoga and which itself is attainable through Karma Yoga which consists in work with detachment, and also about the mode of behaviour of a man of 'firm wisdom.'

अर्जुन उवाच

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम् ॥ 54 ॥

Arjuna said:

54. What is the mode of speech of him who is of firm wisdom, who is established in the control of the mind? What will a man of firm wisdom speak, O Kṛṣṇa? How does he sit? How does he move?

समाधिस्थस्य स्थितप्रज्ञस्य का भाषा को वाचकः शब्दः—तस्य स्वरूपं कीदृशम् इत्यर्थः । स्थितप्रज्ञः किं च भाषणादिकं करोति ॥ ५४ ॥

What is the speech of a man of firm wisdom who is abiding with the mind controlled? What words can describe his state? What is his nature?This is the meaning of 'How does a man of firm wisdom speak etc.?'

वृत्तिविशेषकथनेन स्वरूपम् अपि उक्तं भवति इति वृत्तिविशेष उच्यते—

His specific conduct is now described as his nature can be inferred therefrom.

श्री भगवानुवाच

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ 55 ॥

The Lord said:

55. When a man renounces all the desires of the mind, O Arjuna, when he is satisfied in himself with himself, then he is said to be of firm wisdom.

आत्मनि एव आत्मना मनसा आत्मैकावलम्बनेन तुष्टः तेन तोषेण तद्व्यतिरिक्तान् सर्वान् मनोगतान् कामान् यदा प्रकर्षेण जहाति तदा अयं स्थितप्रज्ञ इति उच्यते । ज्ञाननिष्ठाकाष्ठा इयम् ॥ ५५ ॥

When a person is satisfied in himself with himself, i.e. when his mind depends on the self within himself; and being content with that, expels all the desires of the mind which are different from that state of mind—then he is said to be a man of firm wisdom. This is the highest form of devotion to knowledge.

अनन्तरं ज्ञाननिष्ठस्य ततः अर्वाचीना अदूरविप्रकृष्टावस्था उच्यते—

Then, the lower state, not far below it, of one established in firm wisdom, is described:

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ 56 ॥

56. He whose mind is not perturbed in pain, who has no longing for pleasures, who is free from desire, fear and anger—he is called a sage of firm wisdom.

प्रियविश्लेषादि दुःखनिमित्तेषु उपस्थितेषु अनुद्विग्नमनाः न दुःखी भवति, सुखेषु विगतस्पृहः प्रियेषु सन्निहितेषु अपि निःस्पृहः वीतरागभयक्रोधः अनागतेषु स्पृहा रागस्तद्रहितः; प्रियविश्लेषाप्रियागमनहेतुदर्शननिमित्तं दुःखं भयम्, तद्रहितः; प्रियविश्लेषा-प्रियागमनहेतुभूतचेतनान्तरगतो दःखहेतुः स्वमनोविकारः क्रोधः, तद्रहितः; एवंभूतो मुनिः आत्ममननशीलः स्थितधीः इति उच्यते ॥ ५६ ॥

Even when there are reasons for grief like separation from beloved ones, his mind is not perturbed, i.e., he is not aggrieved. He has no longing to enjoy pleasures, i.e., even though the things which he likes are near him, he has no longing for them. He is free from desire and anger; desire is longing for objects not yet obtained; he is free from this. Fear is affliction produced from the knowledge of the factors which cause separation from the beloved or from meeting with that which is not desirable; he is free from this. Anger is a disturbed state of one's own mind which produces affliction and which is aimed at another sentient being who is the cause of separation from the beloved or of confrontation with what is not desirable. He is free from this.

A sage of this sort, who constantly meditates on the self, is said to be of firm wisdom.

ततः अर्वाचीनदशा प्रोच्यते—

Then, the next state below this is described:

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ 57 ॥

57. He who has no love on any side, who, when he finds good or evil, neither rejoices nor hates—his wisdom is firmly set.

यः सर्वत्र प्रियेषु अनभिस्नेहः उदासीनः प्रियसंश्लेषविश्लेषरूपं शुभाशुभं प्राप्य अभिनन्दनद्वेषरहितः सोऽपि स्थितप्रज्ञः ॥ ५७ ॥

He, who, has no love for all pleasing objects, i.e., who is indifferent to them, and who does not feel attraction or repulsion when he is united with or separated from attractive or repulsive objects respectively, who neither rejoices at the former, nor hates the latter—he also is of firm wisdom.

ततः अर्वाचीनदशा प्रोच्यते—

Śrī Kṛṣṇa now mentions the next lower state.

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ 58 ॥

58. When one is able to draw his senses from the objects of sense on every side, as a tortoise draws in its limbs, then his wisdom is firmly set.

यदा इन्द्रियाणि इन्द्रियार्थान् स्प्रष्टुम् उद्युक्तानि तदा एव कूर्मः अङ्गानि इव इन्द्रियार्थेभ्यः सर्वशः प्रतिसंहृत्य मन आत्मनि एव स्थापयति सोऽपि स्थितप्रज्ञः ॥ ५८ ॥

When one is able to draw the senses away from the sense-objects on every side when the senses try to contact the sense-objects, just as a tortoise draws in its limbs, and is capable of fixing his mind on the self—he too is of firm wisdom. Thus there are four stages of devotion to knowledge, each stage being perfected through the succeeding stage.

एवं चतुर्विधा ज्ञाननिष्ठा पूर्वपूर्वोत्तरोत्तरनिष्पाद्या इति प्रतिपादितम् । इदानीं ज्ञाननिष्ठाया दुष्प्रापतां तत्प्राप्त्युपायं च आह—

Now Śrī Kṛṣṇa speaks of the difficulty of the attainment of firm devotion to knowledge and the means of that attainment.

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्ज रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ 59 ॥

59. The objects of senses, excepting relish for the objects, turn away from the abstinent dweller in the body. Even the relish turns away from him when what is supreme over the senses i.e., the self, is seen.

इन्द्रियाणाम् आहारो विषयाः, निराहारस्य विषयेभ्यः प्रत्याहृतेन्द्रियस्य देहिनो विषयाः विनिवर्तमाना रसवर्जं विनिवर्तन्ते । रसो रागः, विषयरागो न निवर्तते इत्यर्थः । रागः अपि आत्मस्वरूपं विषयेभ्यः परं सुखतरं दृष्ट्वा विनिवर्तते ॥ ५९ ॥

The sense objects are the food of the senses. From the abstinent embodied being, i.e., from one who has withdrawn his senses from objects, these sense-objects, being rejected by him, turn away, but not the relish for them. Relish means hankering. The meaning is that the hankering for the sense-objects does not go away by abstinence alone. But even this hankering will go away, when one sees that the essential nature of the self is superior to the sense-objects and that the realisation of this self gives greater happiness than the enjoyment of sense-objects.

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ 60 ॥

60. The turbulent senses, O Arjuna, do carry away perforce the mind of even a wise man, though he is ever striving.

आत्मदर्शनेन विना विषयरागो न निवर्तते, अनिवृत्ते विषयरागे विपश्चितो यतमानस्य अपि पुरुषस्य इन्द्रियाणि प्रमाथीनि बलवन्ति मनः प्रसह्य हरन्ति । एवम् इन्द्रियजय आत्मदर्शनाधीन आत्मदर्शनम् इन्द्रियजयाधीनम्; इति ज्ञाननिष्ठा दुष्प्राप्या ॥ ६० ॥

Except by the experience of the self, the hankering for objects will not go away. When the hankering for the sense-objects does not go away, the senses of even a wise man, though he is ever striving to subdue them, become refractory, i.e., become violent and carry away perforce the mind. Thus, the subduing of the senses depends on the vis-

ion of the self, and the vision of the self depends on the subduing of the senses. Consequently, i.e., because of this mutual dependence, firm devotion to knowledge is difficult to achieve.

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ।। 61 ।।

61 Having controlled all the senses, let him remain in contemplation, regarding Me as supreme; for, his knowledge is firmly set whose senses are under control.

सर्वस्य दोषस्य परिजिहीर्षया विषयानुरागयुक्ततया दुर्जयानि इन्द्रियाणि संयम्य चेतसः शुभाश्रय भूते मयि मनः अवस्थाप्य समाहितः आसीत । मनसि मद्विषये सति निर्दग्धाशेषकल्मषतया निर्मलीकृतं विषयानुरागरहितं मन इन्द्रियाणि स्ववशानि करोति । ततो वश्येन्द्रियं मन आत्मदर्शनाय प्रभवति । उक्तं च—'यथाग्निरुद्धतशिखः कक्षं दहति सानिलः । तथा चित्तस्थितो विष्णुर्योगिनां सर्वकिल्बिषम् ।। ' (वि० पु० ६।७।७४) इति । तदाह—वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता इति ।। ६१ ।।

With a desire to overcome this mutual dependence between the subduing of the senses and vision of the self, one has to conquer the senses which are difficult to subdue on account of their attachment to sense-objects. So, focussing the mind on Me who am the only auspicious object for meditation, let him remain steadfast. When the mind is focussed on Me as its object, then such a mind, purified by the burning away of all impurities and devoid of attachment to the senses, is able to control the senses. Then the mind with the senses under control will be able to experience the self. As said in Viṣṇu Purāṇa, 'As the leaping fire fanned by the wind burns away a forest of dry trees, so Viṣṇu, who is in the hearts of all the Yogins, destroys all the sins.' Śrī Kṛṣṇa teaches the same here: 'He whose senses are under control, his knowledge is firmly set.'

एवं मयि अनिवेश्य मनः स्वयत्नगौरवेण इन्द्रियजये प्रवृत्तो विनष्टो भवति इत्याह—

Śrī Kṛṣṇa says: 'One who endeavours to subdue the

senses, depending on one's own exertions, and does not focus the mind on Me in this way, becomes lost.'

ध्यायतो विष्यान्पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥ 62 ॥

62. To a man thinking about sense-objects, there arises attachment to them; from attachment arises desire, from desire arises anger;

अनिरस्तविपयानुरागस्य हि मयि अनिवेशितमनस इन्द्रियाणि संयम्य अवस्थितस्य अपि अनादिपापवासनया विपयध्यानम् अवर्जनीयं स्यात् । ध्यायतो विषयान् पुंसः पुनरपि सङ्गः अतिप्रवृद्धो जायते । सङ्गात् संजायते कामः । कामो नाम सङ्गस्य विपाकदशा । पुरुषो यां दशाम् आपन्नो विषयान् अभुक्त्वा स्थातुं न शक्नोति स कामः । कामात् क्रोधः अभिजायते । कामे वर्तमाने विषये च असन्निहिते सन्निहितान् पुरुषान् प्रति एभिः अस्मदिष्टं विहतम् इति क्रोधो भवति ॥ ६२ ॥

Indeed, in respect of a person, whose attachment to sense-objects is expelled but whose mind is not focussed on Me, even though he controls the senses, contemplation on sense-objects is unavoidable on account of the impressions of sins from time immemorial. Again attachment increases fully in 'a man who thinks about sense-objects'. 'From attachment arises desire.' What is called 'desire' is the further stage of attachment. After reaching that stage, it is not possible for a man to stay without experiencing the sense-objects. 'From such desire arises anger.' When a desire exists without its object being nearby, anger arises against persons nearby under the feeling, 'Our desire is thwarted by these persons.'

'From anger there comes delusion'. Delusion is want of discrimination between what ought to be done and what ought not to be done. Not possessing that discrimination one does anything and everything. Then there follows the failure of memory, i.e., of the impressions of the earlier efforts of sense control, when one strives again to control the senses.

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ 63 ॥

63. From anger there comes delusion; from delusion, the loss of memory; from the loss of memory, the destruction of discrimination; and with the destruction of discrimination, he is lost.

क्रोधाद् भवति संमोहः । संमोहः कृत्याकृत्यविवेकशून्यता तया सर्वं करोति । ततश्च प्रारब्धे इन्द्रियजयादिके प्रयत्ने स्मृतिभ्रंशो भवति । स्मृतिभ्रंशाद् बुद्धिनाशः, आत्मज्ञाने यो व्यवसायः कृतः, तस्य नाशः स्यात् । बुद्धिनाशाद् पुनरपि संसारे निमग्नो नष्टो भवति ॥ ६३ ॥

'From the loss of memory there comes the destruction of discrimination.' The meaning is that there will be destruction of the effect of efforts made earlier to attain the knowledge of the self. From the destruction of discrimination, one becomes lost, i.e., is sunk in Samsāra or worldliness.

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ 64 ॥

64. But he who goes through the sense-objects with the senses free from love and hate, disciplined and controlled, attains serenity.

उक्तेन प्रकारेण मयि सर्वेश्वरे चेतसः शुभाश्रयभूते न्यस्तमना निर्दग्धाशेषकल्मषतया रागद्वेषवियुक्तैः आत्मवश्यैः इन्द्रियैः विषयान् चरन् विषयान् तिरस्कृत्य वर्तमानो विधेयात्मा विधेयमनाः प्रसादम् अधिगच्छति । निर्मलान्तःकरणो भवति इत्यर्थः ॥ ६४ ॥

Having focussed, in the way already described, the mind on Me—the Lord of all and the auspicious object of meditation, he who goes through, i.e., *considers with contempt* the sense-objects, with senses under control and free from hate and attraction by reason of all impurities of mind being burnt out—such a person has a disciplined self, i.e., disciplined mind. He attains serenity. The meaning is that his mind will be free of impurities.

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ 65 ॥

65. In that serenity there is loss of all sorrow; for in the case of the person with a serene mind, the Buddhi soon becomes well established.

अस्य पुरुषस्य मनसः प्रसादे सति प्रकृतिसंसर्गप्रयुक्तसर्वदुःखानां हानिः उपजायते । प्रसन्नचेतसः आत्मावलोकनविरोधिदोषरहितमनसः तदानीम् एव हि विविक्तात्मविषया बुद्धिः मयि पर्यवतिष्ठते; अतो मनःप्रसादे सर्वदुःखानां हानिः भवति एव ॥ ६५ ॥

When the mind of this person gets serene, he gets rid of all sorrows originating from contact with matter. For, in respect of the person whose mind is serene, i.e., is free from the evil which is antagonistic to the vision of the self, the Buddhi, having the pure self for its object, becomes established immediately. Thus, when the mind is serene, the loss of all sorrow surely arises.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ 66 ॥

66. There is no Buddhi for the unintegrated, nor for him is there contemplation of the self, and for him without contemplation of the self, there is no peace; and for one lacking peace, where is happiness?

मयि संन्यस्तमनोरहितस्य स्वयत्नेन इन्द्रियदमने प्रवृत्तस्य कदाचिद् अपि विविक्तात्मविषया बुद्धिः न सेत्स्यति । अत एव तस्य तद्भावना च न संभवति । विविक्तात्मानम् अभावयतो विषयस्पृहाशान्तिः न भवति । अशान्तस्य विषयस्पृहायुक्तस्य कुतो नित्यनिरतिशयसुखप्राप्तिः ॥ ६६ ॥

In him who does not focus his mind on Me but is engaged only in the control of senses by his own exertion, the Buddhi or the right disposition that is concerned with the pure self never arises. Therefore he fails in the practice of meditation on the self. In one who cannot think of the pure self, there arises the desire for sense objects; in him serenity does not arise. How can eternal and unsurpassed bliss be generated in him who is not serene but is attached to sense-objects? [The idea is that without the aid of devotion to God, the effort to control the senses by one's will power alone will end in failure.]

पुनरपि उक्तेन प्रकारेण इन्द्रियनियमनम् अकुर्वतः अनर्थम् आह—

Śrī Kṛṣṇa speaks again of the calamity that befalls one who does not practise the control of the senses in the way prescribed above:

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ 67 ॥

67. For, when the mind follows the senses experiencing their objects, his understanding is carried away by them as the wind carries away a ship on the waters.

इन्द्रियाणां विषयेषु चरतां विषयेषु वर्तमानानां वर्तनम् अनु यन्मनः अनु विधीयते पुरुषेण अनुवर्त्यते तत् मनः अस्य विविक्तात्मप्रवणां प्रज्ञां हरति विषयप्रवणतां करोति इत्यर्थः । यथा अम्भसि नीयमानां नावं प्रतिकूलो वायुः प्रसह्य हरति ॥ ६७ ॥

That mind, which is allowed by a person to be submissive to, i.e., allowed to go after the senses which go on operating, i.e., experiencing sense-objects, such a mind loses its inclination towards the pure self. The meaning is that it gets inclined towards sense-objects. Just as a contrary wind forcibly carries away a ship moving on the waters, in the same manner wisdom also is carried away from such a mind. [The idea is that the pursuit of sense pleasures dulls one's spiritual inclination, and the mind ultimately succumbs to them unresisting.]

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ 68 ॥

68. Therefore, O mighty-armed, he whose senses are restrained from going after their objects on all sides, his wisdom is firmly set.

तस्माद् उक्तेन प्रकारेण शुभाश्रये मयि निविष्टमनसो यस्य इन्द्रियाणि इन्द्रियार्थेभ्यः सर्वशो निगृहीतानि तस्य एव आत्मनि प्रज्ञा प्रतिष्ठिता भवति ॥ ६८ ॥

Therefore, in the way described above, he *whose mind is focussed on Me the auspicious object for meditation,* and whose senses are thereby restrained from sense-objects in every way, in his mind alone wisdom is firmly set.

एवं नियतेन्द्रियस्य प्रसन्नमनसः सिद्धिम् आह—

Śrī Kṛṣṇa now speaks of the state of attainment by one whose senses are subdued and whose mind is serene.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ 69 ॥

69. What is night for all beings, in it the controlled one is awake; when all beings are awake, that is the night to the sage who sees.

या आत्मविषया बुद्धिः सर्वभूतानां निशा निशा इव अप्रकाशिका । तस्याम् आत्मविषयायां बुद्धौ इन्द्रियसंयमी प्रसन्नमना जागर्ति-आत्मानम् अवलोकयन् आस्ते इत्यर्थः । यस्यां शब्दादिविषयायां बुद्धौ सर्वाणि भूतानि जाग्रति प्रबुद्धानि भवन्ति, सा शब्दादिविषया बुद्धिः आत्मानं पश्यतो मुनेः निशा इव अप्रकाशिका भवति ॥ ६९ ॥

That Buddhi (understanding) which has the self for its object, is night to all beings, i.e., is obscure like night to all. But he, who has subdued the senses and is serene, is awake in respect of the self. The meaning is that he has the vision of the self. All beings are awake, i.e., are actively cognisant in respect of objects of the senses like sound. But such sense objects are like things enshrouded by night to the sage who is awake to the self.

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न
कामकामी ॥ 70 ॥

70. He into whom all desires enter as the waters enter the full and undisturbed sea, attains to peace, and not he who longs after objects of desire.

यथा आत्मना एव आपूर्यमाणम् एकरूपं समुद्रं नादेया आपः प्रविशन्ति, आसाम् अपां प्रवेशो अपि अप्रवेशो वा समुद्रो न कञ्चन विशेषम् आपद्यते । एवं सर्वे कामाः शब्दादिविषया यं संयमिनं प्रविशन्ति इन्द्रियगोचरतां यान्ति स शान्तिम् आप्नोति । शब्दादिषु इन्द्रियगोचरताम् आपन्नेषु अनापन्नेषु च स्वात्मावलोकनतृप्त्या एव यो न विकारम् आप्नोति स एव शान्तिम् आप्नोति इत्यर्थः; न कामकामी, यः शब्दादिभिर्विक्रियते स कदाचिद् अपि न शान्तिम् आप्नोति ॥ ७० ॥

The river waters enter into the sea which is full by itself and is thus the same, i.e., unchanging in shape. The sea exhibits no special increase or decrease, whether the waters of rivers enter it or not. Even so do all objects of desire, i.e., objects of sense perception like sound etc., enter into a self-controlled one, i.e., they produce only sensorial impressions but no reaction from him. Such a person will attain peace. The meaning is that he alone attains to peace, who by reason of the contentment coming from the vision of the self, feels no disturbance when objects of sense like sound, etc., come within the ken of the senses or when they do not come. This is not the case with one who runs after desires. Whoever is agitated by sound and other objects, never attains to peace.

विहाय कामान्यःसर्वान्पुमांश्चरति निःस्पृहः ।
निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ 71 ॥

71. The man who, abandoning all desires, abides without longing and possession and the sense of 'I' and 'mine', wins peace.

काम्यन्ते इति कामाः शब्दादयो विषयाः । यः पुमान् शब्दादीन् सर्वान् विषयान् विहाय तत्र निःस्पृहः ममतारहितश्च अनात्मनि देहे आत्माभिमानरहितः चरति स आत्मानं दृष्ट्वा शान्तिम् अधिगच्छति ॥ ७१ ॥

What are desired, they are called the objects of desire. These are sound and other sense-objects. The person, who wants peace must abandon all sense-objects such as sound, touch etc. He should have no longing for them. He should be without the sense of 'mineness' regarding them, as that sense arises from the misconception that the body, which is really non-self, is the self. He who lives in this way attains to peace after seeing the self.

एषा ब्राह्मी स्थितिःपार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ 72 ॥

72. This is the Brāhmī-state, O Arjuna. None attaining to this is deluded. By abiding in this state even at the hour of death, one wins the self.

एषा नित्यात्मज्ञानपूर्विका असङ्गकर्मणि स्थितिः स्थितधीलक्षणा ब्राह्मी ब्रह्मप्रापिका । ईदृशीं कर्मस्थितिं प्राप्य न विमुह्यति न पुनः संसारम् आप्नोति । अस्यां स्थित्याम् अन्तिमे अपि वयसि स्थित्वा ब्रह्म निर्वाणम् ऋच्छति निर्वाणमयं ब्रह्म गच्छति, सुखैकतानम् आत्मानम् आप्नोति इत्यर्थः ।

एवम् आत्मयाथात्म्यं युद्धाख्यस्य च कर्मणः तत्प्राप्तिसाधनताम् अजानतः शरीरात्मज्ञानेन मोहितस्य तेन च मोहेन युद्धात् निवृत्तस्य तन्मोहशान्तये नित्यात्मविषया सांख्यबुद्धिः तत्पूर्विका च असङ्गकर्मानुष्ठानरूपकर्मयोगविषया बुद्धिः स्थितप्रज्ञतायोगसाधनभूता द्वितीयेऽध्याये. प्रोक्ता । तदुक्तम्—'नित्यात्मासङ्गकर्मेहागोचरा सांख्ययोगधीः । द्वितीये स्थितधीलक्ष्या प्रोक्ता तन्मोहशान्तये ॥ ' (गीतार्थसंग्रहे ६) इति ॥ ७२ ॥

This state of performing disinterested work which is preceded by the knowledge of the eternal self and which is characterised by firm wisdom, is the Brāhmī-state, which secures the attainment of the *Brahman* (the self). After attaining such a state, he will not be deluded, i.e., he will not get again the mortal coil. Reaching this state even during the last years of life, he wins the blissful *Brahman* (the self) i.e.; which is full of beatitude. The meaning is that he attains the self which is constituted of nothing but bliss.

Thus in the second chapter, the Lord wanted to remove the delusion of Arjuna, who did not know the real nature of the self and also did not realize that the activity named 'war' (here an ordained duty) is a means for attaining the nature of Sāṅkhya or the self. Arjuna was under the delusion that the body is itself the self, and dominated by that delusion, had retreated from battle. He was therefore taught the knowledge called 'Sāṅkhya' or the understanding of the self, and Yoga or what is called the path of practical work without attachment. These together have as their objective the attainment of steady wisdom (*Sthitaprajñatā*)

This has been explained in the following verse by Śrī Yāmunācārya: Sāṅkhya and Yoga, which comprehend within their scope the understanding of the eternal self and

the practical way of disinterested action respectively, were imparted in order to remove Arjuna's delusion.

Through them the state of firm wisdom can be reached.

तृतीयोऽध्यायः

Chapter 3

Communion through Action

तद् एव मुमुक्षुभिः परमप्राप्यतया वेदान्तोदितनिरस्तनिखिलाविद्यादि-दोष गन्धानवधिकातिशयासंख्येय कल्याण गुणगण परब्रह्म पुरुषोत्तम प्राप्त्यु-पायभूतवेदनोपासनध्यानादिशब्द- वाच्यतदैकान्तिकात्यन्तिकभक्तियोगं वक्तुं तदङ्गभूतम् 'य आत्मापहतपाप्मा' (छा० उ० ८।७।१) इत्यादि प्रजापतिवाक्योदितं प्राप्तुः आत्मनो याथात्म्यदर्शनं तन्नित्यताज्ञानपूर्वकासङ्गकर्मनिष्पाद्यज्ञानयोगसाध्यम् उक्तम् ।

प्रजापतिवाक्ये हि दहरवाक्योदितपरविद्याशेषतया प्राप्तुः आत्मनः स्वरूपदर्शनं 'यस्तमात्मानमनुविद्य विजानाति' (छा० उ० ८।१२।६) इति उक्त्वा जागरितस्वप्नसुषुप्त्यतीतं प्रत्यगात्मस्वरूपम् अशरीरं प्रतिपाद्य 'एवमेवैषसम्प्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरूपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते' (छा० उ० ८।१२।३) इति दहरविद्याफलेन उपसंहृतम् ।

अन्यत्र अपि 'अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति'(क० उ० १।२।१२) इत्येवमादिषु 'देवं मत्वा' इति विधीयमानपरविद्याङ्गतया 'अध्यात्मयोगाधिगमेन' इति, प्रत्यगात्मज्ञानम् अपि विधाय 'न जायते म्रियते वा विपश्चित्' (क० उ० १।२।१८) इत्यादिना प्रत्यगात्मस्वरूपं विशोध्य 'अणोरणीयान्' (१।२।२०) इत्यारभ्य 'महान्तं विभुमात्मानं मत्वा धीरो न शोचति' (क० उ० १।२।२२) 'नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन । यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥ ' (क० उ० १।२।२३) इत्यादिभिः परस्वरूपं तदुपासनम् उपासनस्य च भक्तिरूपतां प्रतिपाद्य 'विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नरः । सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥ ' (क० उ० १।३।९) इति परविद्याफलेनोपसंहृतम् ।

अतः परम् अध्यायचतुष्टयेन इदम् एव प्राप्तुः प्रत्यगात्मनो दर्शनं ससाधनं प्रपञ्चयते—

For elucidating Bhakti which is single-minded and abiding, which is expressed by the terms knowledge (Vedana), worship (Upāsanā), meditation (Dhyāna), etc., which constitutes the means of realising the Supreme Person, who is the Supreme Brahman, and who is described in the Vedānta as the goal of all aspirants—as being devoid of even a

faint trace of blemish like nescience, and as endowed with a multitude of countless auspicious attributes beyond all limitations and unsurpassed—for teaching such Bhakti the vision of the real nature of the seeker's self has been given in chapter II. This vision is accessory to Bhakti, as said in the instruction of Prajāpati, beginning with 'He who is the self devoid of evil etc.' (Chā.U., 8.7.1) and other texts. It is attainable through Jñāna Yoga derived from actions without attachment to their fruits, after acquiring a knowledge of self's eternality.

In the statement of Prajāpati, the understanding of the essential nature of the self of the seeker as being subsidiary to the knowledge of the Supreme Brahman, imparted in the instruction concerning Dahara (the subtle) i.e., the *Brahman* as the ethereal space within the heart, has been described thus: 'He who knowing the essential nature of the self, meditates on It' (Ibid.). Explaining the nature of the individual self as transcending the states of waking, dreaming and deep sleep and as being bodiless, it is concluded with the statement of the fruits of Dahara-Vidyā thus: 'Likewise, the individual self, rising up from the body, reaches the Supreme Light and manifests Itself in Its own true form' (Chā.U., 8.7.6). Elsewhere, too, in the passage beginning with 'The wise man leaves behind joy and sorrow after knowing God by the knowledge of the self brought about by Yogic self-concentration' (Ka.U., 1.2.12) the knowledge of the individual self is enjoined by the words 'By knowledge brought about by Yogic self-concentration,' by reason of its being ancillary to the knowledge of the Supreme Brahman enjoined in the words, 'After knowing God.' The essential nature of the individual self is then enquired into in such texts as: 'The individual self is not born, nor dies' (Ibid., 1.2.18). Then beginning with the passage, 'He is more minute than the minute' (Ibid., 1.2.20), the nature of the Supreme Self, His meditation and the nature of meditation in the form of Bhakti are all elucidated by means of such texts as 'The wise man, after know-

ing Him to be the Self, who is great and omnipresent, does not grieve' (Ibid., 1.2.22) and 'This Self cannot be obtained by Vedic teaching, nor by meditation, nor by much hearing; whomsoever this Self chooses, by him alone is He reached. To him this Self reveals His own form' (Ibid., 1.2.23). The whole instruction is concluded with mention of the fruits of the knowledge of the Supreme Brahman by the Text, 'But the person who has understanding for his charioteer, and the mind for his reins, he reaches the other end of his journey and that is the highest abode of Viṣṇu' (Ibid., 1.3.9).

The vision of the individual self, which is preparatory to Bhakti, by the aspirant, along with the means of attaining the same, is explained in the next four chapters.

अर्जुन उवाच

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ 1 ॥

Arjuna said:

1. If, O Kṛṣṇa, you consider that Buddhi (knowledge) is superior to works, why do you engage me in this terrible deed?

यदि कर्मणः बुद्धिः एव ज्यायसी इति ते मता किमर्थं तर्हि घोरे कर्मणि मां नियोजयसि? एतदुक्तं भवति-ज्ञाननिष्ठा एव आत्मावलोकनसाधनम्, कर्मनिष्ठा तु तस्याः निष्पादिका, आत्मावलोकनसाधनभूता च ज्ञाननिष्ठा सकलेन्द्रियमनसां शब्दादिविषयव्यापारोपरतिनिष्पाद्या इत्यभिहिता । इन्द्रियव्यापारोपरतिनिष्पाद्यम् आत्मावलोकनं चेद् सिषाधयिषितम्, सकलकर्मनिवृत्तिपूर्वकज्ञाननिष्ठायाम् एव अहं नियोजयितव्यः; किमर्थं घोरे कर्मणि सर्वेन्द्रियव्यापाररूपे आत्मावलोकनविरोधिनि कर्मणि मां नियोजयसि इति ॥ १ ॥

'If you consider that knowledge is superior to works, why do you engage me in this terrible deed?' What is said here is this: If the firm adherence to knowledge is the only means to the vision of the self, then how can one accept the idea that devotion to works (Karma) leads to it? It was said

before that this firm devotion to knowledge, which forms the means for the vision of the self, could arise by the cessation of the activities of all the senses and the mind in relation to their respective objects such as sound. If the vision of the self is to be attained, which arises by the cessation of the activities of the senses, I should be guided to engage myself solely to acquire firm devotion to knowledge, which is preceded by the abandoning of all works. For what purpose, then, do you engage me in this terrible deed, which consists in the activities of all the senses, and is thus an obstacle for the vision of the self?

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ 2 ॥

2. You confuse my mind with statements that seem to contradict each other; tell me for certain that one way by which I could reach the highest good.

अतो व्यामिश्रवाक्येन मां मोहयसि इव इति मे प्रतिभाति; तथा हि आत्मावलोकनसाधनभूतायाः सर्वेन्द्रियव्यापारोपरतिरूपाया ज्ञाननिष्ठायाः तद्विपर्ययरूपं कर्म साधनं तद् एव कुरु इति वाक्यं विरुद्धं व्यामिश्रम् एव; तस्माद् एकम् अमिश्ररूपं वाक्यं वद; येन वाक्येन अहम् अनुष्ठेयरूपं निश्चित्य आत्मनः श्रेयः प्राप्नुयाम् ॥ २ ॥

Consequently, it appears to me as if 'you confuse me with statements that seem to contradict each other.' For, firm devotion to knowledge which forms the means for the vision of the self and which is of the nature of stopping the operations of the senses on the one hand, and on the other exhortation to action which is of a nature opposite to it, i.e., knowledge, as a means to the same vision of that Ātman—these statements are contradictory and confusing. Therefore tell me clearly the path following which I can take a determined course and win the Supreme Being.

श्रीभगवान् उवाच

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥ 3 ॥

The Lord said:

3. In this world a two-fold way was of yore laid down by Me, O sinless one: by Jñāna Yoga for the Sāṅkhyas and by Karma Yoga for the Yogins.

पुरा उक्तं न सम्यग् अवधृतं त्वया; पुरा अपि अस्मिन् लोके विचित्राधिकारिसंपूर्णे द्विविधा निष्ठा ज्ञानकर्मविषया यथाधिकारम् असंकीर्णा एव मया उक्ता । न हि सर्वो लौकिकः पुरुषः संजातमोक्षाभिलाषः तदानीम् एव ज्ञानयोगाधिकारे प्रभवति, अपि तु अनभिसंहितफलेन केवलपरमपुरुषाराधनरूपेण अनुष्ठितेन कर्मणा विध्वस्तमनोमलः अव्याकुलेन्द्रियो ज्ञाननिष्ठायाम् अधिकरोति—

'यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ (गीता १८।४६)

इति परमपुरुषाराधनैकवेषता कर्मणां वक्ष्यते ।

इहापि 'कर्मण्येवाधिकारस्ते' (गीता २।४७) इत्यादिना अनभिसंहितफलं कर्म अनुष्ठेयं विधाय तेन विषयव्याकुलतारूपमोहाद् उत्तीर्णबुद्धेः 'प्रजहाति यदा कामान्' (गीता २।५५) इत्यादिना ज्ञानयोग उदितः । अतः सांख्यानाम् एव ज्ञानयोगेन स्थितिः उक्ता, योगिनां तु कर्मयोगेन ।

संख्या बुद्धिः, तद्युक्ताः सांख्याः- आत्मैकविषयया बुद्ध्या युक्ताः सांख्याः; अतदर्हाः कर्मयोगाधिकारिणो योगिनः । विषयव्याकुलबुद्धियुक्तानां कर्मयोगे अधिकारः, अव्याकुलबुद्धीनां तु ज्ञानयोगे अधिकार उक्तः, सति न किंचिद् इह विरुद्धम्, न अपि व्यामिश्रम् अभिहितम् ॥ ३ ॥

You have not properly understood what I taught you before. In this world, full of people with varying degrees of qualifications, I have taught in the days of yore two ways, that of knowledge (Jñāna Yoga) and that of works, according to the qualifications of aspirants. There is no contradiction in this. It is not possible for all people of the world in whom the desire for release has arisen, to become capable immediately for the practice of Jñāna Yoga. But he who performs the worship of the Supreme Person without desire for fruits and thereby gets completely rid of inner impurities and keeps his senses unagitated—he becomes competent for the path of knowledge.

That all activities are for performing the worship of the Supreme Person will be taught in the Gītā verse, 'He from

whom the activities of all beings arise and by whom all this is pervaded—by worshipping Him with his duty man reaches perfection' (18.46). Earlier also performance of activities without any attachment to the fruits is enjoined by the verse beginning with 'You have the right to work alone...' (2.47). Next for those whose intellect has been redeemed by this kind of discipline, is enjoined Jñāna Yoga by the words, 'When a man renounces all the desires...' (2.55).

Consequently, firm devotion to Jñāna Yoga is taught only to the Sāṅkhyas, i.e., those persons who are competent to follow the discipline of the knowledge of the self, and Karma Yoga to Yogins, i.e., to those competent for the path of work. Sāṅkhya means Buddhi and those who are endowed with the Buddhi (intellectual or mental disposition) having only the self for its object, are Sāṅkhyans. Therefore those who are not fit for this are qualified for Karma Yoga. Those who are possessed of Buddhi which is agitated by objects of the senses, are the persons qualified for Karma Yoga, whereas those whose Buddhi is not thus agitated, are qualified for Jñāna Yoga. Therefore nothing contradictory and confusing is taught.

सर्वस्य लौकिकस्य पुरुषस्य मोक्षेच्छायां संजातायां सहसा एव ज्ञानयोगो दुष्कर इत्याह—

It is said in the next stanza that Jñāna Yoga is difficult to practise all at once, even when the desire for release arises in any worldly person:

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ 4 ॥

4. No man experiences freedom from activity (Naiṣkarmya) by abstaining from works; and no man ever attains success by mere renunciation of works.

न शास्त्रीयाणां कर्मणाम् अनारम्भाद् एव पुरुषः नैष्कर्म्यं ज्ञाननिष्ठाम् आप्नोति; सर्वेन्द्रियव्यापाराख्यकर्मोपरतिपूर्विकां ज्ञाननिष्ठां न प्राप्नोति इत्यर्थः । न च आरब्धस्य

शास्त्रीयस्य कर्मणः त्यागात्; यतः अनभिसंहितफलस्य परमपुरुषाराधनविषयस्य कर्मणः सिद्धिः आत्मनिष्ठा स्यात्; अतः तेन विना तां न प्राप्नोति; अनभिसंहितफलैः कर्मभिः अनाराधितगोविन्दैः अविनष्टानादिकालप्रवृत्तानन्तपापसंचयैः अव्याकुलेन्द्रियतापूर्विका आत्मनिष्ठा दुःसंपाद्या ॥ ४ ॥

Not by non-performance of the acts prescribed by the scriptures, does a person attain freedom from Karma, i.e., Jñāna Yoga; nor by ceasing to perform such actions as are prescribed in the scriptures and are already begun by him. For, success is achieved by actions done without attachment to the fruits and by way of worshipping the Supreme Person. Hence devoid of it (Karma-niṣṭhā), one does not achieve Jñāna-niṣṭhā. By those persons who have not worshipped Govinda by acts done without attachment to fruits and whose beginningless and endless accumulation of evil has not been annulled thereby, constant contemplation on the self is not possible. It can be done only if it is preceded by the attainment of a state in which the operation of the senses have been freed from disturbance.

एतद् एव उपपादयति—

This view is put forward by the Lord:

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ 5 ॥

5. No man can, even for a moment, rest without doing work; for everyone is caused to act, in spite of himself, by the Guṇas born of Nature.

न हि अस्मिन् लोके वर्तमानः पुरुषः कश्चित् कदाचिद् अपि कर्म अकुर्वाणः तिष्ठति । 'नकिंचित्करोमि' इति व्यवसितः अपि सर्वः पुरुषः प्रकृतिसमुद्भवैः सत्त्वरजस्तमोभिः प्राक्तनकर्मानुगुणं प्रवृद्धैः गुणैः स्वोचितं कर्म प्रति अवशः कार्यते प्रवर्त्यते । अत उक्तलक्षणेन कर्मयोगेन प्राचीनं पापसञ्चयं नाशयित्वा गुणांश्च सत्त्वादीन् वशे कृत्वा निर्मलान्तःकरणेन संपाद्यो ज्ञानयोगः ॥ ५ ॥

In this world, no man can rest without doing work; for every person, even though he may have determined, 'I will

not do anything,' is caused to act, i.e., is compelled to act according to the Guṇas born of Prakṛti. The Guṇas are Sattva, Rajas and Tamas which increase in accordance with his old Karma. Consequently, Jñāna Yoga can be attained only by means of a purified inner organ after annulling the old accumulation of sins by means of Karma Yoga of the aforesaid characteristics and bringing Sattva and other Guṇas under control.

अन्यथा ज्ञानयोगाय प्रवृत्तः अपि मिथ्याचारो भवति इति आह—

Otherwise, one who engages oneself in Jñāna Yoga becomes a hypocrite:

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ 6 ॥

6. He who, controlling the organs of action, lets his mind dwell on the objects of senses, is a deluded person and a hypocrite.

अविनष्टपापतया अजितबाह्यान्तःकरण आत्मज्ञानाय प्रवृत्तो विषयप्रवणतया आत्मनि विमुखीकृतमनाः विषयान् एव स्मरन् य आस्ते; अन्यथा संकल्प्य अन्यथा चरति इति स मिथ्याचारः उच्यते;आत्मज्ञानाय उद्युक्तो विपरीतो विनष्टो भवति इत्यर्थः ॥ ६ ॥

He whose inner and outer organs of senses are not conquered because of his sins not being annulled but is none the less struggling for winning knowledge of the self, whose mind is forced to turn away from the self by reason of it being attached to sense objects, and who consequently lets his mind dwell on them—he is called a hypocrite, because his actions are at variance with his professions. The meaning is that by practising the knowledge of the self in this way, he becomes perverted and lost.

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ 7 ॥

7. But he who, subduing his senses by the mind, O Arjuna, begins to practise Karma Yoga through the organs of action and who is free from attachment—he excels.

अतः पूर्वाभ्यस्तविषयसजातीये शास्त्रीये कर्मणि इन्द्रियाणि आत्मावलोकनप्रवृत्तेन मनसा नियम्य तैः स्वत एव कर्मप्रवणैः इन्द्रियैः असङ्गपूर्वकं यः कर्मयोगम् आरभते, सः असंभाव्यमानप्रमादत्वेन ज्ञाननिष्ठाद् अपि पुरुषाद् विशिष्यते ॥ ७ ॥

Consequently, he who, with aspiration to have the vision of the self, directs his senses to action according to the scriptures, such action being of the same class as those which he practised earlier, and who then begins to practise Karma Yoga, after renouncing attachment, with the senses which are naturally inclined to action—he, by reason of there being no chance of errors, excels a man following Jñāna Yoga, because there is no fear of a fall in his case.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ 8 ॥

8. You must perform your obligatory action; for action is superior to non-action (Jñāna Yoga). For a person following non-action not even the sustentation of the body is possible.

नियतं व्याप्तम् प्रकृतिसंसृष्टेन हि व्याप्तं कर्म, प्रकृतिसंसृष्टत्वम् अनादिवासनया । नियतत्वेन सुशकत्वाद् असंभावितप्रमादत्वाच्च कर्मणः, कर्म एव कुरु; अकर्मणः ज्ञाननिष्ठाया अपि कर्म एव ज्यायः 'नैष्कर्म्यं पुरुषोऽश्नुते' (गीता ३।४) इति प्रक्रमात् अकर्मशब्देन ज्ञाननिष्ठा एव उच्यते;

ज्ञाननिष्ठाधिकारिणः अपि अनभ्यस्तपूर्वतया हि अनियतत्वेन दुःशकत्वात् सप्रमादत्वाच्च ज्ञाननिष्ठायाः कर्मनिष्ठा एव ज्यायसी ।

कर्मणि क्रियमाणे च आत्मयाथात्म्यज्ञानेन आत्मनः अकर्तृत्वानुसंधानम् अनन्तरम् एव वक्ष्यते; अत आत्मज्ञानस्य अपि कर्मयोगान्तर्गतत्वात् स एव ज्यायान् इत्यर्थः ।

कर्मणो ज्ञाननिष्ठाया ज्यायस्त्ववचनं ज्ञाननिष्ठायाम् अधिकारे सति एव उपपद्यते । यदि सर्वं कर्म परित्यज्य केवलं ज्ञाननिष्ठायाम् अधिकरोषि तर्हि अकर्मणः ते ज्ञाननिष्ठस्य ज्ञाननिष्ठोपकारिणी शरीरयात्रा अपि न सेत्स्यति ।

यावत्साधनसमाप्ति शरीरधारणं च अवश्यं कार्यम्; न्यायार्जितधनेन महायज्ञादिकं कृत्वा तच्छिष्टाशनेन एव शरीरधारणं कार्यम्; 'आहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा स्मृतिः ।' (छा० उ० ७।२६।२) इत्यादिश्रुतेः । 'भुञ्जते ते त्वघं पापाः' (गीता ३।१३) इति च वक्ष्यते । अतो ज्ञाननिष्ठस्य अपि कर्म अकुर्वतो देहयात्रा न सेत्स्यति ।

यतो ज्ञाननिष्ठस्य अपि ध्रियमाणशरीरस्य यावत्साधनसमाप्ति महायज्ञादिनित्यनैमित्तिकं कर्म अवश्यं कार्यम् । यतश्च कर्मयोगे अपि आत्मनः अकर्तृत्वभावनया आत्मयाथात्म्यानुसन्धानम् अन्तर्भूतम्; यतश्च प्रकृतिसंसृष्टस्य कर्मयोगः सुशकः अप्रमादश्च, अतो ज्ञाननिष्ठायोग्यस्य अपि ज्ञानयोगात् कर्मयोगो ज्यायान् । तस्मात् त्वं कर्मयोगम् एव कुरु इत्यभिप्रायः ॥ ८ ॥

'Obligatory' (Niyatam) means 'concomitant' (Vyāptam); for action is concomitant with that which is conjoined with Prakṛti or the body. The contact with Prakṛti has arisen from beginingless subtle impressions (Vāsanas). You must perform work, because the performance of action is easy and may not cause accidents by reason of its being obligatory. Action is superior to non-action, i.e., even to the devotee of Jñāna. Because of the instruction at the beginning (of this context), 'No man experiences freedom from activity' (3.4), devotion to Jñāna alone is indicated by the word, 'Non-action' (Akarma). Even in the case of one qualified for devotion to Jñāna, devotion to Karma indeed is better because Jñāna-niṣṭhā is difficult to perform and liable to accidents, as it has not been practised previously and as it does not come to one naturally. Subsequently it will be described how, one with the knowledge of the true nature of the self can carry on actions along with that knowledge. Consequently, we should take the meaning here to be that, because knowledge of the self too is included in Karma Yoga, this kind of Yoga is superior.

This statement on the superiority of activity (Karma Yoga) over Jñāna Yoga is valid even when there is competency for one to adopt Jñāna Yoga. For, if you abandon all activities to qualify yourself for Jñāna Yoga, then, for you, who is thus inactive while following Jñāna Yoga, even the nourishment of the body, which is necessary even for Jñāna-niṣṭhā, will not be achieved. The body has to be necessarily sustained until the means are executed to the full. Performing 'great sacrifices' with the help of honestly earned wealth, the body should be sustained by consuming the remainders left after such sacrifices. This is made clear

from scriptural texts like, 'When tne food is pure, the Sattva (mind or inner organ) becomes pure; when the Sattva is pure, then the remembrance (meditation) will be steady' (Chā.U., 7.26.2). Śrī Kṛṣṇa himself will declare: 'The sinful ones who cook food for their own sake eat sin (3.13).

Consequently, even the sustenance of the body will not be possible in the case of one who practises Jñāna-niṣṭhā, and does not act. In other ways also Karma Yoga is superior to Jñāna Yoga even in respect of one who is qualified for Jñāna-niṣṭhā; for, obligatory and occasional rites like the 'great sacrifices' must be carried out by one who follows Jñāna Yoga too, as he has to sustain the body until he attains perfection. Besides,the understanding of the true nature of the self is incorporated in Karma Yoga, as it involves the contemplation of the self as being a non-agent. It is also in line with the nature of life (Prakṛti). Karma Yoga, is for these reasons easier and it is free from danger of downfall. Therefore, you must perform Karma Yoga only. This is the purport of the verse.

एव तर्हि द्रव्यार्जनादेः कमणः अहङ्कारममकारादिसर्वेन्द्रियव्याकुलतागर्भत्वेन अस्य पुरुषस्य कर्मवासनया बन्धनं भविष्यति इति अत्र आह—

It it is contended that any action such as earning money implies 'I-ness', 'My-ness' etc., and will therefore be disturbing to the senses, and that such a person devoted often to works will be in bondage through subtle impressions of his acts, Śrī Kṛṣṇa says:

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ 9 ॥

9. This world is held in the bondage of work only when work is not performed as sacrifice. O Arjuna, you must perform work to this end, free from attachment.

यज्ञादिशास्त्रीयकर्मशेषभूताद् द्रव्यार्जनादेः कर्मणः अन्यत्र आत्मीयप्रयोजनशेषभूते कर्मणि क्रियमाणे अयं लोकः कर्मबन्धनो भवति । अतः त्वं यज्ञाद्यर्थं द्रव्यार्जनादिकं कर्म समाचर; तत्र

आत्मप्रयोजनसाधनतया यः सङ्गः तस्मात् सङ्गात् मुक्तः सन् समाचर ।

एवं मुक्तसङ्गेन यज्ञाद्यर्थतया कर्मणि क्रियमाणे यज्ञादिभिः कर्मभिः आराधितः परमपुरुषः अस्य अनादिकालप्रवृत्तकर्मवासनां समुच्छिद्य अव्याकुलात्मावलोकनं ददाति इत्यर्थः ॥ ९ ॥

The world is imprisoned by the bond of work only when work is done for personal ends, but not when work is performed or money acquired for the purpose of sacrifice etc., prescribed in the scriptures. So, for the purpose of sacrifice, you must perform acts like the acquisition of money. In doing so, overcome attachments generated by the pursuit of personal ambitions, and then do your work in the spirit of Yajña. When a person free from attachment does the work for the sake of sacrifices etc., the Supreme Person, propitiated by sacrifices etc., grants him the calm vision of the self after destroying the subtle impressions of his Karmas, which have continued from time without beginning.

यज्ञशिष्टेन एव सर्वपुरुषार्थसाधननिष्ठाना शरीरधारणकर्तव्यताम् अयज्ञशिष्टेन शरीरधारणं कुर्वतां दोषं च आह—

Śrī Kṛṣṇa stresses the need for sustenance of the body solely by the remnants of sacrifices in respect of those who are devoted to all ends of human life. He decries the sin of those who nourish the body by things other than the remnants of sacrifices:

सहयज्ञाः प्रजा सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ 10 ॥

10. In the begimning the Lord of all beings, creating man along with the sacrifice, said: 'By this shall you prosper; this shall be the cow of plenty granting all your wants.'

'पतिं विश्वस्य आत्मेश्वरम्' (तै० ना० ११।३) इत्यादिश्रुतेः निरुपाधिकः प्रजापतिशब्दः सर्वेश्वरं विश्वस्रष्टारं विश्वात्मानं परायणं नारायणम् आह—

पुरा सर्गकाले स भगवान् प्रजापतिः अनादिकालप्रवृत्ताचित्संसर्गविवशा उपसंहृतनामरूपविभागाः स्वस्मिन् प्रलीनाः सकलपुरुषार्थानर्हाः चेतनेतरकल्पाः प्रजाः

समीक्ष्य परमकारुणिकः तदुज्जिजीवविषया स्वाराधनभूतयज्ञनिर्वृत्तये यज्ञैः सह ताः सृष्ट्वा एवम् उवाच—

अनेन यज्ञेन प्रसविष्यध्वम् आत्मनो वृद्धिं कुरुध्वम्। एष वो यज्ञः परमपुरुषार्थलक्षणमोक्षाख्यस्य कामस्य तदनुगुणानां च कामानां प्रपूरयिता भवतु ॥ १० ॥

As there is the scriptural text beginning with 'The Lord of Universe' (Tai.Nā., 11.3), it is justifiable to take the term Prajāpati in its wider connotation and interpret it to mean Nārāyaṇa who is the Lord of all beings, the creator of the universe and the Self of the universe. In the beginning, i.e., during the creation, He, the Lord of beings, saw all beings helpless by their conjunction with beginningless non-conscient matter, bereft of the distinctions of name and form, and submerged in Himself. They were incapable of attaining the major ends of human existence, being almost one with non-conscient matter. He, the supremely compassionate, with a desire to resuscitate them, created them together with sacrifice in order that they might perform sacrifices as His worship and said: 'By this sacrifice, shall you prosper,' i.e., multiply and prosper. May this sacrifice fulfil your supreme object of desire called release (Mokṣa) and also the other desires that are in conformity with it.

कथम्—

How, then, should this be done?

देवान्भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ 11 ॥

11. By this, please the gods, and the gods will support you. Thus nourishing one another, may you obtain the highest good.

अनेन देवताराधनभूतेन देवान् मच्छरीरभूतान् मदात्मकान् आराधयत 'अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च' (गीता ९।२४) इति वक्ष्यते। यज्ञेन आराधिताः ते देवा मदात्मकाः स्वाराधनापेक्षितान्नपानाद्यैः युष्मान् पुष्णन्तु। एवं परस्परं भावयन्तः परं श्रेयो मोक्षाख्यम् अवाप्स्यथ ॥ ११ ॥

'By this,' i.e., by this sacrifice, you propitiate the gods who form My body and have Me as their Self. For Śrī Kṛṣṇa

will say later on: 'For I am the only enjoyer and the only Lord of Sacrifices' (9.24). Worshipped by sacrifices, may these gods, who have Me as their Self, nourish you with food, drink etc., which are required also for their worship. Thus, supporting each other, may you attain the highest good called Mokṣa (release).

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ 12 ॥

12. The gods, pleased by the sacrifice, will bestow on you the enjoyments you desire. He who enjoys the bounty of the gods without giving them anything in return, is but a thief.

यज्ञभाविताः यज्ञेन आराधिताः मदात्मका देवा इष्टान् भोगान् वो दास्यन्ते परमपुरुषार्थलक्षणं मोक्षं साधयतां ये इष्टा भोगाः तान् पूर्वपूर्वयज्ञभाविता देवा दास्यन्ते । उत्तरोत्तराराधनापेक्षितान् सर्वान् भोगान् वो दास्यन्ति इत्यर्थः ।

स्वाराधनार्थतया तैः दत्तान् भोगान् तेभ्यः अप्रदाय यो भुङ्क्ते चोर एव सः । चौर्यं हि नाम अन्यदीये तत्प्रयोजनाय एव परिक्लृप्ते वस्तुनि स्वकीयताबुद्धिं कृत्वा तेन स्वात्मपोषणम् ।

अतः अस्य न परमपुरुषार्थानर्हतामात्रम्, अपि तु निरयगामित्वं च भविष्यति, इत्यभिप्रायः ॥ १२ ॥

'Pleased by the sacrifice,' i.e., propitiated by the sacrifice, the gods, who have Me as their Self, will bestow on you the enjoyments you desire. Whatever objects are desired by persons keen on attaining release, the supreme end of human endeavour, all those will be granted by gods previously worshipped through many sacrifices. That is, whatever is solicited with more and more propitiation, all those enjoyments they will bestow on you. Whoever enjoys the objects of enjoyment granted by them for the purpose of worshipping them, without giving them their due share in return—he is verily a thief. What is called 'theft' is indeed taking what belongs to another as one's own and using it for oneself, when it is really designed for the purpose of another. The purport is that such a person becomes unfit not only for the supreme end of human endeavour, but also will go down towards purgatory (Naraka).

तद् एव विवृणोति—

Śrī Krsṇa expands the same:

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ 13 ॥

13. Pious men who eat the remnants of sacrifices are freed from all sins. But the sinful ones who cook only for their own sake earn only sin.

इन्द्राद्यात्मना अवस्थितपरमपुरुषाराधनार्थतया एव द्रव्याणि उपादाय विपच्य तैः यथावस्थितं परमपुरुषम् आराध्य तच्छिष्टाशनेन ये शरीरयात्रां कुर्वते, ते तु अनादिकालोपार्जि तैः किल्बिषैः आत्मयाथात्म्यावलोकनविरोधिभि ःसर्वैः विमुच्यन्ते।

ये तु परमपुरुषेण इन्द्राद्यात्मना स्वाराधनाय दत्तानाम् आत्मार्थतयां उपादाय विपच्य अश्नन्ति ते पापात्मानः अघम् एव भुञ्जते । अघपरिणामित्वाद् अघम् इति उच्यते । आत्मावलोकनविमुखा नरकाय एव पच्यन्ते ॥ १३ ॥

Those persons who acquire food materials solely for propitiating the Supreme Person abiding as the Self of Indra and other deities, and who, after cooking them, propitiate, through them, the Supreme Person as He is, and then sustain themselves on the remnants of oblations (made for such propitiation), they alone will be free of impurities which have resulted from beginningless evil and which are inimical to the vision of the self. But they are evil-minded, who acquire for selfish use the things which the Supreme Being, abiding as the Self of Indra and other deities, has granted them for worshipping Him with, and use it all on the other hand for feeding themselves—they eat only sin. Turning away from the vision of the self, they cook only for being led to Naraka (for the expiation of the sin incurred thereby).

पुनरपि लोकदृष्ट्या शास्त्रदृष्ट्या च सर्वस्य यज्ञमूलत्वं दर्शयित्वा यज्ञानुवर्तनस्य अवश्यकार्यताम् अननुवर्तने च दोषं च आह—

Śrī Krṣṇa says that, from the standpoint of the world as well as that of the scriptures, everything has its origin in sac-

rifice; and He speaks of the need for the performance of the sacrifices and of the blemish in not performing the same:

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ 14 ॥

14. From food arise all beings (i.e., their bodies); from rain food is produced; from sacrifice comes rain; and sacrifice springs from activity.

अन्नात् सर्वाणि भूतानि भवन्ति पर्जन्याद् अन्नसंभवः इति सर्वलोकसाक्षिकम् । यज्ञात् पर्जन्यो भवति इति च शास्त्रेण अवगम्यते—'अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते। आदित्याज्जायते वृष्टिर्वृष्टेरन्नं ततः प्रजाः ॥' (मनु० ३।७६) इत्यादिना । यज्ञः च द्रव्यार्जनादिकर्तृपुरुषव्यापाररूपकर्मसमुद्भवः ॥ १४ ॥

From food arise all beings; from rain food is produced. These two facts are matters of common experience. 'From sacrifice comes rain' this is known from the scriptures such as, 'The oblations offered in fire reach the sun, and from the sun comes rain' (Manu, 6.76), and sacrifice is born out of activities in the form of collecting materials, etc., by the agent. And activity arises from '*Brahman*', the body born of Prakṛti.

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ 15 ॥

15. Know that activity springs from '*Brahman*', i.e., the physical body, '*Brahman*' arises from the imperishable (self); therefore the all-pervading '*Brahman*' is ever established in sacrifice.

कर्म ब्रह्मोद्भवम्। अत्र च ब्रह्मशब्दनिर्दिष्टं प्रकृतिपरिणामरूपशरीरम् 'तस्मादेतद् ब्रह्म नाम रूपमन्नं च जायते' (मु० १।१।९) इति ब्रह्मशब्देन प्रकृतिः निर्दिष्टा । इहापि 'मम योनिर्महद्ब्रह्म' (गीता १४।३) इति वक्ष्यते । अतः कर्म ब्रह्मोद्भवम् इति प्रकृतिपरिणामरूपशरीरोद्भवं कर्म इत्युक्तं भवति। ब्रह्म अक्षरसमुद्भवम्, इत्यत्र अक्षरशब्दनिर्दिष्टो जीवात्मा, अन्नपानादिना तृप्ताक्षराधिष्ठितं शरीरं कर्मणे प्रभवति, इति कर्मसाधनभूतं शरीरम् अक्षरसमुद्भवम् । तस्मात् सर्वगतं ब्रह्म सर्वाधिकारिगतं शरीरं नित्यं यज्ञे प्रतिष्ठितम् यज्ञमूलम् इत्यर्थः ॥ १५ ॥

Here the term, '*Brahman*' connotes the physical body consisting of modifications of the Prakṛti; for the Prakṛti is denoted here by the term '*Brahman*', as in the scriptural text: 'From Him arises, this *Brahman* and this '*Brahman*' becomes name, form and food' (Muṇ.U., 1.1.9). Here also it will be said by Śrī Kṛṣṇa: 'This great '*Brahman*' is my womb' (14.3).Therefore, the words that 'Activity springs from '*Brahman*' teaches that activity is produced by the physical body which is of the nature of the modification of Prakṛti. The '*Brahman*' arises from the imperishable self. Here the term, 'imperishable', indicates the individual self. The physical body, which is inhabited by the self who is satisfied by food and drink, is fit for action; hence the physical body which constitutes the instrument of activity is said to be from the imperishable. Therefore the 'all-pervading *Brahman*' means here the bodies of all persons of diverse kinds which are the products of Prakṛti which comprises all material entities, and is hence all-pervading. They, the bodies, are established in sacrifice. The meaning is that the bodies have roots in sacrifice.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ 16 ॥

16. He who does not follow the wheel thus set in motion here, lives in sin, satisfying the senses, O Arjuna. He lives in vain.

एवं परमपुरुषेण प्रवर्तितम् इदं चक्रम् 'अन्नाद् भवन्ति भूतानि' इत्यत्र भूतशब्दनिर्दिष्टानि सजीवानि शरीराणि । पर्जन्यादन्नम्, यज्ञात् पर्जन्यः; यज्ञश्च कर्तृव्यापारानुरूपात् कर्मणः; कर्म च सजीवात् शरीरात्, सजीवं शरीरं च पुनरन्नाद् इति अन्योन्यकार्यकारणभावेन चक्रवत् परिवर्तमानम्—इह साधने वर्तमानो यः कर्मयोगाधिकारी ज्ञानयोगाधिकारी वा न अनुवर्तयति न प्रवर्तयति, यज्ञशिष्टेन देहधारणम् अकुर्वन् सः अघायुः भवति, अघारम्भाय एव अस्य आयुः अघपरिणतं वा, उभयरूपं वा, सः अघायुः ।

अत एव इन्द्रियारामो भवति, न आत्मारामः; इन्द्रियाणि एव अस्य उद्यानानि भवन्ति,.. अयज्ञशिष्टवर्द्धितदेहमनस्त्वेन उद्रिक्तरजस्तमस्कः आत्मावलोकनविमुखतया

विषयभोगैकरतिः भवति, अतो ज्ञानयोगादौ यतमानः अपि निष्फलप्रयत्नतया मोघं पार्थ स जीवति ॥ १६ ॥

Thus this wheel is set in motion by the Supreme Person: From food arise embodied selves which are denoted by the word 'beings': from rain food; from sacrifice rain; sacrifice from activities which constitute the exercise of an agent; and activity from the embodied self; and again the body endowed with life from food. In this manner there is a sequence which revolves like a wheel through the mutual relations of cause and effect.

Hence, he who is engaged in spiritual practice—whether one is qualified for Karma Yoga or Jñāna Yoga—if he does not follow, i.e., does not keep in motion the wheel which revolves in a circle through mutual relation of cause and effect—that person by not maintaining his bodily subsistence by means of the 'remainder of sacrifice,' lives in sin. His life begins in sin or develops in sin, or is of both these kinds; he lives the life of sin. Thus he is a reveller in his senses and not in his self. The senses become the pleasure-gardens of one whose mind and body are not nourished by the 'remainders of sacrifices.' Rajas and Tamas preponderate in his body. Being thus turned away from the vision of the self, he rejoices only in the enjoyment of the senses. Therefore, even if he were to attempt for the vision of the self, it will be fruitless. So he lives in vain, O Arjuna.

असाधनायत्तात्मदर्शनस्य मुक्तस्य एव महायज्ञादिवर्णाश्रमोचितकर्मानारम्भ इत्याह—

Śrī Kṛṣṇa now says that there is no need for the performance of the 'great sacrifices' etc., according to his station and stage of life, only in respect of a liberated person whose vision of the self does not depend on any external means.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ 17 ॥

17. But the man whose delight is only in the self, who is satisfied with the self, who rejoices in the self, for him nothing remains to be accomplished.

यः तु ज्ञानयोगकर्मयोगसाधननिरपेक्षः स्वत एव आत्मरतिः आत्माभिमुखः आत्मना एव तृप्तः, न अन्नपानादिभिः आत्मव्यतिरिक्तैः, आत्मनि एव च सन्तुष्टः; न उद्यानस्रक्चन्दनगीतवादित्रनृत्यादौ, धारणपोषणभोग्यादिकं सर्वम् आत्मा एव यस्य तस्य आत्मदर्शनाय कर्तव्यं न विद्यते; स्वत एव सर्वदा दृष्टात्मस्वरूपत्वात् ॥ १७ ॥

But for him, who is not in need of the means of Jñāna Yoga and Karma Yoga, who finds delight in the self on his own, i.e., who is established in the self, who is satisfied by the self alone and not by food, drink and other things which are other than the self, who rejoices in the self alone and not in pleasure gardens, garlands, sandalpaste, vocal and instrumental music etc., and for whom everything, his subsistence, nourishment and enjoyment, is the self alone—for him nothing remains to be performed for the vision of the self, because the essential nature of the self is perpetually in his unaided vision.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषू कश्चिदर्थव्यपाश्रयः ॥ 18 ॥

18. He has no purpose to gain by work done or left undone, nor has he to rely on any end.

अत एव तस्य आत्मदर्शनाय कृतेन तत्साधनेन न अर्थः—न किंचित् प्रयोजनम्, अकृतेन आत्मदर्शनसाधनेन न कश्चिद् अनर्थः— असाधनायत्तात्मदर्शनत्वात् । स्वत एवात्मव्यतिरिक्तसकलाचिद्वस्तुविमुखस्य अस्य सर्वेषु प्रकृतिपरिणामविशेषेषु आकाशादिषु भूतेषु सकार्येषु न कश्चित् प्रयोजनतया साधनतया वा व्यपाश्रयः, यतः तद्विमुखीकरणाय साधनारम्भः; स हि मुक्त एव ॥ १८ ॥

Thus, for such a one there is no purpose, i.e., nothing to be gained from work done as a means for the vision of the self, nor is he subject to any evil or calamity from work left undone, because his vision of the self does not rest on any external means. To such a person who has turned by him-

self away from non-intelligent matter which is different from the self, there is nothing acceptable as a purpose to be gained from the constituents of Prakṛti and their products; only if there were such a purpose, there would be the need for the means of retreat therefrom. For, the adoption of the means is only for effecting such a retreat. But he is verily liberated.

यस्माद् असाधनायत्तात्मदर्शनस्य एव साधनाप्रवृत्तिः, यस्मात् च साधने प्रवृत्तस्य अपि सुशकत्वाद् अप्रमादत्वात् तदन्तर्गतात्मयाथात्म्यानुसन्धानत्वाद् च ज्ञानयोगिनः अपि देहयात्रायाः कर्मानुवृत्त्यपेक्षत्वात् च कर्मयोग एव आत्मदर्शननिर्वृत्तौ श्रेयान्—

Non-pursuit of the means for vision of the self is only for that person whose vision of the self no longer depends on any means. But Karma Yoga is better in gaining the vision of the self for one who is in pursuit of the means for that vision, because it is easy to perform, because it is secure from possible error, because the contemplation of the true nature of the self is included in it, and because even for a Jñāna Yogin the performance of minimum activity is necessary. For these reasons, Karma Yoga is better as a means for the vision of the Ātman.

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ 19 ॥

19. Therefore without attachment do your work which ought to be done. For, a man who works without attachment attains to the Supreme.

तस्माद् असङ्गपूर्वकं कार्यम् इत्येव सततं यावदात्मप्राप्ति कर्म एव समाचर। असक्तः कार्यम् इति वक्ष्यमाणाकर्तृत्वानुसन्धानपूर्वकं च कर्म अनुचरन् पूरुषः कर्मयोगेन एव परम् आप्नोति आत्मानं प्राप्नोति इत्यर्थः ॥ १९ ॥

Therefore, considering that work has to be performed with detachment, you perform it, considering yourself a non-agent. This will be declared in the words 'with detachment' and 'which ought to be done,' meaning that one attains the Supreme by Karma Yoga itself.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥ 20 ॥

20. Indeed by Karma Yoga alone did Janaka and others reach perfection. Even recognising its necessity for the guidance of the world, you must perform action.

यतो ज्ञानयोगाधिकारिणः अपि कर्मयोग एव आत्मदर्शने श्रेयान्, अत एव हि जनकादयो राजर्षयो ज्ञानिनाम् अग्रेसराः कर्मयोगेन एव संसिद्धिम् आस्थिताः, आत्मानं प्राप्तवन्तः ।

एवं प्रथमं मुमुक्षोः ज्ञानयोगानर्हतया कर्मयोगाधिकारिणः कर्मयोग एव कार्यः, इत्युक्त्वा ज्ञानयोगाधिकारिणः अपि ज्ञानयोगात् कर्मयोग एव श्रेयान् इति सहेतुकम् उक्तम् । इदानीं शिष्टतया व्यपदेश्यस्य सर्वथा कर्मयोग एव कार्य इति उच्यते—लोकसंग्रहं पश्यन् अपि कर्म एव कर्तुम् अर्हसि ॥ २० ॥

It is also declared that by Karma Yoga alone Janaka and others reached perfection.

Because, Karma Yoga is the best means for securing the vision of the self even for a person who is qualified for Jñāna Yoga, royal sages like Janaka and others, who are foremost among the Jñānins, preferred Karma Yoga as the means for attaining perfection.

Thus, having first declared previously that Karma Yoga must be practised by an aspirant for release who is qualified for Karma Yoga alone, as he is unfit for Jñāna Yoga, it was next stated with reasons that, even for one who is qualified for Jñāna Yoga, Karma Yoga is better than Jñāna Yoga. Now it is going to be declared (in verses 20-26) that Karma Yoga must be performed in every way by one who is virtuous.

At least for the guidance of the world, you should do work even if there is no need of it for yourself.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ 21 ॥

21. Whatever a great man does, other men also do. Whichever standard he sets, the world follows it.

श्रेष्ठः कृत्स्नशास्त्रज्ञातृतया अनुष्ठातृतया च प्रथितो यद् यद् आचरति तत् तद् एव अकृत्स्नविद् जनः अपि आचरति। अनुष्ठीयमानम् अपि कर्म श्रेष्ठो यत्प्रमाणं यदङ्गयुक्तम् अनुतिष्ठति, तदङ्गयुक्तम् एव अकृत्स्नविद् लोकः अपि अनुतिष्ठति; अतो लोकरक्षार्थं शिष्टतया प्रथितेन श्रेष्ठेन स्ववर्णाश्रमोचितं कर्म सकलं सर्वदा अनुष्ठेयम्। अन्यथा लोकनाशजनितं पापं ज्ञानयोगाद् अपि एनं प्रच्यावयेत् ॥ २१ ॥

Whatever 'an eminent man,' i.e., he, who is famous for his knowledge of all the scriptures and for his observance of the scriptural dictates, performs, others who have incomplete knowledge of the scriptures will also perform, following his example. With regard to any duty which is being performed with all its ancillaries by an eminent personage, the people with incomplete knowledge will do it with the same ancillaries. Therefore for the protection of the world, all acts that are appropriate to one's station and stage in life must always be performed by an eminent man who is distinguished for his wisdom. Otherwise, the evil generated from the ruin of the large masses of the world (who neglect their duties by following his example), will bring him down, even if he were a follower of pure Jñāna Yoga.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ 22 ॥

22. For me, Arjuna, there is nothing in all the three worlds which ought to be done, nor is there anything unacquired that ought to be acquired. Yet I go on working.

न मे सर्वेश्वरस्य अवाप्तसमस्तकामस्य सर्वज्ञस्य सत्यसंकल्पस्य त्रिषु लोकेषु देवमनुष्यादिरूपेण स्वच्छन्दतो वर्तमानस्य किंचिद् अपि कर्तव्यम् अस्ति, यतः अनवाप्तं कर्मणा अवाप्तव्यं न किंचिद् अपि अस्ति, अथापि लोकरक्षायै कर्मणि एव वर्ते ॥ २२ ॥

For Me, who is the Lord of all, who has all desires fulfilled, who is omniscient, whose will is always true, and who, at My own will, remains in the three worlds in the forms of gods, men and such other beings, there is nothing whatever to achieve. Therefore though there is for Me nothing 'unac-

quired', i.e., nothing yet to be acquired by work, I go on working for the protection of the world.

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ 23 ॥

23. If I did not continue to work unwearied, O Arjuna, men would follow my path.

अह सर्वेश्वरः सत्यसंकल्पः स्वसंकल्पकृतजगदुदयविभवलयलीलः स्वच्छन्दतो जगदुपकृतये मर्त्यो जातः अपि मनुष्येषु शिष्टजनाग्रेसरवसुदेवगृहे अवतीर्णः तत्कुलोचिते कर्मणि अतन्द्रितः सर्वदा यदि न वर्तेयम्, मम शिष्टजनाग्रेसरवसुदेवसूनोः वर्त्म अकृत्स्नविदः शिष्टाः च सर्वप्रकारेण 'अयम् एव धर्मः' इति अनुवर्तन्ते ते च स्वकर्तव्याननुष्ठानेन अकरणे प्रत्यवायेन च आत्मानम् अनुपलभ्य निरयगामिनो भवेयुः ॥ २३ ॥

If I, the Lord of all, whose will is always true, whose sport consists in creation, sustentation and dissolution of universe at My will, even though I am born at My pleasure as a man to help the world—if I, thus incarnating in the family of Vasudeva who is the foremost among virtuous men, did not continue to work unwearied at all times suitable to that family, then, these men with incomplete knowledge would follow My path, thinking that the way adopted by the son of virtuous Vasudeva alone is the real way. And in place of winning the self, they would go to Naraka because of their failure to do what ought to be done and also because of the sin arising from non-performance of duty.

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ 24 ॥

24. If I do not do work, these men would be lost; and I will be causing chaos in life and thereby ruining all these people.

अहं कुलोचितं कर्म न चेत् कुर्याम् एवम् एव सर्वे शिष्टलोका मदाचारायत्तधर्मनिश्चया अकरणाद् एव उत्सीदेयुः—नष्टा भवेयुः, शास्त्रीयाचाराणाम् अपालनात् सर्वेषां शिष्टकुलानां संकरस्य च कर्ता स्याम्, अत एव इमाः प्रजा उपहन्याम् ।

एवम् एव त्वम् अपि शिष्टजनाग्रेसरपाण्डुतनयः युधिष्ठिरानुजः अर्जुनः सन् शिष्टतया यदि ज्ञाननिष्ठायाम् अधिकरोषि ततः त्वदाचारानुवर्तिनः अकृत्स्नविदः शिष्टाः च मुमुक्षवः स्वाधिकारम् अजानन्तः कर्मनिष्ठायाम् अनधिकुर्वन्तो विनश्येयुः, अतो व्यपदेश्येन विदुषा कर्म एव कर्तव्यम || २४ ||

If I do not do the work suitable to My station in life, likewise all the virtuous men also, neglecting their duties by following My example, would be destroyed on account of not performing their duties. That is, they will become lost. Thus I would be bringing about chaos among all virtuous men on account of My failure to conduct Myself as prescribed in the scriptures. Therefore I would be destroying all these people. Even so, if you, Arjuna, a son of Pāṇḍu and a brother of Yudhiṣṭhira and the foremost of the virtuous, claim to be qualified for Jñāna Yoga, then the virtuous aspirants, who do not know everything and who follow your way, without knowing their own competency, would give up practising Karma Yoga and will be lost. Therefore work should be done by one who is recognised as learned and worthy.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् || 25 ||

25. Just as the ignorant, attached to their work, act, O Arjuna, so too the learned should act without any attachment, and only for the welfare of the world.

अविद्वांसः आत्मनि अकृत्स्नविदः कर्मणि सक्ताः कर्मणि अवर्जनीयसंबन्धाः, आत्मनि अकृत्स्नवित्तया तदभ्यासरूपज्ञानयोगे अनधिकृताः, कर्मयोगाधिकारिणः कर्मयोगम् एव यथा आत्मदर्शनाय कुर्वते, तथा आत्मनि कृत्स्नवित्तया कर्मणि असक्तः ज्ञानयोगाधिकारयोग्यः अपि व्यपदेश्यः शिष्टः, लोकरक्षणार्थं स्वाचारेण शिष्टलोकानां धर्मनिश्चयं चिकीर्षुः कर्मयोगम् एव कुर्यात् || २५ ||

'The ignorant' are those people who do not know the entire truth about the self; 'attached to their work' means they are inseparably yoked to work. Because of their

incomplete knowledge of the self, they are not qualified for Jñāna Yoga which is of the nature of practising knowledge of the self. They are qualified for Karma Yoga only. As they should practise Karma Yoga for the vision of the self in the same manner Karma Yoga should be practised by one who is recognised as virtuous, who is unattached to work by reason of the vision of the self, and who wishes that his conduct should give guidance to others in virtuous conduct. In this way he should protect the world from chaos by his example. Such a person, even though qualified for Jñāna Yoga, should practise Karma Yoga.

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ 26 ॥

26. He should not bewilder the minds of the ignorant who are attached to work; rather himself performing work with devotion, he should cause others to do so.

अज्ञानाम् आत्मन्यकृत्स्नवित्तया ज्ञानयोगोपादानाशक्तानां मुमुक्षूणां कर्मसङ्गिनाम् अनादिकर्मवासनया कर्मणि एव नियतत्वेन कर्मयोगाधिकारिणां 'कर्मयोगाद् अन्यथात्मावलोकनम् अस्ति' इति न बुद्धिभेदं जनयेत्। किं तर्हि? आत्मनि कृत्स्नवित्तया ज्ञानयोगशक्तः अपि पूर्वोक्तरीत्या 'कर्मयोग एव ज्ञानयोगनिरपेक्ष आत्मावलोकनसाधनम्' इति बुद्ध्या युक्तः कर्म एव आचरन् सर्वकर्मसु अकृत्स्नविदां प्रीतिं जनयेत् ॥ २६ ॥

Do not bewilder the minds of ignorant aspirants by saying that there is, besides Karma Yoga, another way to the vision of the self. They cannot practise Jñāna Yoga on account of their incomplete knowledge of the self, and attachment to action. They are qualified for Karma Yoga because of their being fit only for activity on account of the subtle impressions of their beginningless Karma. What then follows from this? It is this: Even though one is qualified for Jñāna Yoga because of the complete knowledge of the self, one should do work, holding the view as said previously, that Karma Yoga by itself without Jñāna Yoga is an independent means for the vision of the self. He should

thus generate love for all types of activity among those who do not know the complete truth.

अथ कर्मयोगम् अनुतिष्ठतो विदुषः अविदुषश्च विशेषं प्रदर्शयन् कर्मयोगापेक्षितम् आत्मनः अकर्तृत्वानुसन्धानप्रकारम् उपदिशति—

Śrī Kṛṣṇa declares (in the verses 27 to 30) the way in which the self is to be contemplated on as not being an agent as required by Karma Yoga, after demonstrating the difference between the enlightened and unenlightened among those practising Karma Yoga.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥ 27 ॥

27. Actions are being performed in every way by the Guṇas of Prakṛti. He whose nature is deluded by egoism, thinks, 'I am the doer.'

प्रकृतेः गुणैः सत्त्वादिभिः स्वानुरूपं क्रियमाणानि कर्माणि प्रति अहंकारविमूढात्मा अहं कर्ता इति मन्यते।अहंकारेण विमूढ आत्मा यस्य असौ अहंकारविमूढात्मा; अहंकारो नाम अनहमर्थे प्रकृतौ अहम् इति अभिमानः, तेन अज्ञातात्मस्वरूपो गुणकर्मसु अहं कर्ता इति मन्यते इत्यर्थः ॥ २७ ॥

It is the Guṇas of Prakṛti like Sattva, Rajas etc., that perform all the activities appropriate to them. But the man, whose nature is deluded by his Ahaṅkāra, thinks, 'I am the doer of all these actions.' Ahaṅkāra is the mistaken conception of 'I' applied to the workings of Prakṛti which is not the 'I'. The meaning is that it is because of this (Ahaṅkāra), that one who is ignorant of the real nature of the self, thinks, 'I am the doer' with regard to the activities that are really being done by the Guṇas of Prakṛti

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ 28 ॥

28. But he who knows the truth about the division of the Guṇas and works, O mighty-armed one, through his know-

ledge that 'Guṇas operate on their products,' is not attached.

गुणकर्मविभागयोः सत्त्वादिगुणविभागे तत्तत्कर्मविभागे च तत्त्ववित्, गुणाः सत्त्वादयः स्वगुणेषु स्वेषु कार्येषु वर्तन्ते इति मत्वा गुणकर्मसु अहं कर्ता इति न सज्जते ॥ २८ ॥

But he who knows the truth about the divisions of the Guṇas and their actions—namely, about the division among Sattva etc., on the one hand, and the divisions among their respective functionings on the other hand—it is he who, realising that Guṇas, i.e., Sattva etc., are operating on their own products, is not attached to the actions of the Guṇas, being convinced, 'I am not the doer.'

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥ 29 ॥

29. Those who are deluded by the Guṇas of Prakṛti are attached to the works of the Guṇas. But he who knows the whole truth should not unsettle the ignorant who do not know the whole truth.

अकृत्स्नविदः तु आत्मदर्शनाय प्रवृत्ताः प्रकृतिसंसृष्टतया प्रकृतेः गुणैः यथावस्थितात्मनि संमूढाः गुणकर्मसु क्रियासु एव सज्जन्ते, न तद्विविक्तात्मस्वरूपे; अतः ते ज्ञानयोगाय न प्रभवन्ति, इति कर्मयोगे एव तेषाम् अधिकारः । एवंभूतान् तान् मन्दान् अकृत्स्नविदः कृत्स्नवित् स्वयं ज्ञानयोगावस्थानेन न विचाल्येत्। ते किल मन्दाः श्रेष्ठजनाचारानुवर्तिनः कर्मयोगाद् उत्थितम् एनं दृष्ट्वा कर्मयोगात् प्रचलितमनसो भवेयुः। अतः श्रेष्ठः स्वयम् अपि कर्मयोगे तिष्ठन् आत्मयाथात्म्यज्ञानेन आत्मनः अकर्तृत्वम् अनुसन्दधानः 'कर्मयोग एव आत्मावलोकने निरपेक्षसाधनम्' इति दर्शयित्वा तान् अकृत्स्नविदो मन्दान् जोषयेद् इत्यर्थः ।

ज्ञानयोगाधिकारिणः अपि ज्ञानयोगाद् अस्य एव कर्मयोगस्य ज्यायस्त्वं पूर्वम् एव उक्तम् । अतो व्यपदेश्यो लोकसंग्रहाय कर्म एव कुर्यात् । प्रकृतिविविक्तात्मस्वभावनिरूपणेन गुणेषु कर्तृत्वम् आरोप्य कर्मानुष्ठानप्रकार उक्तः । गुणेषु कर्तृत्वानुसन्धानं च इदम् एव 'आत्मनो न स्वरूपप्रयुक्तम् इदम् कर्तृत्वम्, अपि तु गुणसम्बन्धकृतम्' इति प्राप्ताप्राप्तविवेकेन गुणकृतम्—इति अनुसन्धानम् ॥ २९ ॥

Those who 'do not know the whole truth' are those persons who are trying for the vision of the self but are deluded about the nature of the self, not knowing, on account of

their involvement in Prakṛti, that actions proceed from the Guṇas of Prakṛti. They are therefore attached to the actions of the Guṇas—i.e., only to actions forming part of Karma Yoga. They are qualified only for Karma Yoga. One who knows the complete truth should not, by himself remaining a practitioner of Jñāna Yoga, unsettle those persons who are ignorant and who do not know the complete truth. Those, the ignorant, who tend to follow the behaviour of a great man, when they see him transcend Karma Yoga, will have their minds shaken from Karma Yoga. Thus, the great man, should himself remain established in Karma Yoga, while having the full knowledge of the true nature of the self and contemplating on the self as not being the agent. Thus he should demonstrate that Karma Yoga by itself is an autonomous means for the vision of the self. He should create in those who do not know the complete truth the love of Karma Yoga.

The superiority of this Karma Yoga over Jñāna Yoga even for those who are qualified for Jñāna Yoga has already been stated. Therefore one who is a respected person of note should follow this Karma Yoga alone for the good of the world. The method of performing actions after attributing agency to the Guṇas by discerning the nature of the self as different from Prakṛti, has been taught. The agency of the self is not produced by the inherent nature of the self, but by its contact with the Guṇas. Hence by discriminating between what is obtained by contact and not obtained when there is no contact, it has to be understood that this agency is due to the Guṇas of Prakṛti.

इदानीम् आत्मनां परमपुरुषशरीरतया तन्नियाम्यत्वस्वरूपनिरूपणेन भगवति पुरुषोत्तमे सर्वात्मभूते गुणकृतं च कर्तृत्वम् आरोप्य कर्मकर्तव्यता उच्यते—

Now it is said that the agency of works, first attributed to Guṇas, ultimately go to the Supreme Person who is the Self of all. It is done by discerning that the nature of the individual selves is one of subservience to the Supreme Person, as they constitute His body.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ 30 ॥

30. Surrendering all your actions to Me with a mind focussed on the self, free from desire and selfishness, fight with the heat of excitement abated.

मयि सर्वेश्वरे सर्वभूतान्तरात्मभूते सर्वाणि कर्माणि अध्यात्मचेतसा संन्यस्य निराशीः निर्ममो विगतज्वरः युद्धादिकं सर्वं चोदितं कर्म कुरुष्व । आत्मनि यत् चेतः तद् अध्यात्मचेतः, आत्मस्वरूपविषयेण श्रुतिशतसिद्धेन ज्ञानेन इत्यर्थः ।

'अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा...अन्तः प्रविष्टं कर्तारमेतम्' (तै०आ० ३।११) 'य आत्मनि तिष्ठन्नात्मनोऽन्तरो यमात्मा न वेद । यस्यात्मा शरीरं य आत्मानमन्तरो यमयति स त आत्मान्तर्याम्यमृतः' (बृ० ५।७ मा० दि०) इत्येवमाद्याः श्रुतयः परमपुरुषप्रवर्त्यं तच्छरीरभूतम् एनम् आत्मानं परमपुरुषं च प्रवर्तयितारम् आचक्षते । स्मृतयश्च— 'प्रशासितारं सर्वेषाम्' (मनु० १२।१२२) इत्याद्याः 'सर्वस्य चाहं हृदि सन्निविष्टः' (गीता १५।१५)'ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥ (गीता १८।६१) इति वक्ष्यते ।

अतो मच्छरीरतया मत्प्रवर्त्यात्मस्वरूपानुसन्धानेन सर्वाणि कर्माणि मया एव क्रियमाणानि इति मयि परमपुरुषे संन्यस्य तानि च केवलं मदाराधनानि इति कृत्वा तत्फले निराशीः तत एव तत्र कर्मणि ममतारहितो भूत्वा विगतज्वरो युद्धादिकं कुरुष्व ।

स्वकीयेन आत्मना कर्त्रा स्वकीयैः एव करणैः स्वाराधनैकप्रयोजनाय परमपुरुषः सर्वेश्वरः सर्वशेषी स्वयम् एव स्वकर्माणि कारयति; इति अनुसन्धाय कर्मसु ममतारहितः प्राचीनेन अनादिकालप्रवृत्तानन्तपापसञ्चयेन 'कथम् अहं भविष्यामि' इत्येवं भूतान्तर्ज्वरविनिर्मुक्तः 'परमपुरुष एव कर्मभिः आराधितो बन्धात् मोचयिष्यति' इति स्मरन् सुखेन कर्मयोगम् एव कुरुष्व इत्यर्थः ।

'तमीश्वराणां परमं महेश्वरं तं देवतानां परमं च दैवतम् ।' (श्वेता ३।७) 'पतिं विश्वस्य' (म० ना० ३।१) 'पतिं पतीनाम्' (श्वेता० ६।७) इत्यादिश्रुतिसिद्धं हि सर्वेश्वरत्वं सर्वशेषित्वं च । ईश्वरत्वं नियन्तृत्वम्, शेषित्वं पतित्वम् ॥ ३० ॥

Do all prescribed acts such as war etc., (here a duty) free from desire or selfishness and devoid of fear, with a mind focussed on the self. Surrender all acts to Me, the Lord of all, who constitutes the inner pervading Self of all beings. 'Adhyātma-cetas' is that mind which is focussed on the self by knowledge of the essential nature of the self as declared

in hundreds of Vedic texts. That this individual self constitutes the body of the Supreme Self and is actuated by Him, is taught by Śruti texts like: 'He who has entered within, is the ruler of all beings and is the Self of all' (Tai.Ār., 3.11), 'Him who has entered inside and is the doer' (Ibid., 3.23), 'He who, dwelling in the self, is within the self, whom the Self does not know, whose body is the self, who controls the self from within—He is your internal ruler and Immortal Self' (Bṛ.U., 3.7.22). Smṛti texts also speak in the same manner: 'Him who is the ruler of all' (Manu, 12.122). Śrī Kṛṣṇa will say later on: 'And I am seated in the hearts of all; from Me are memory, knowledge and the faculty of reason' (15.15); 'The Lord, O Arjuna, lives in the heart of everything causing them to spin round and round by His power, as if set on a wheel' (18.61). Hence, dedicate to Me, the Supreme Person, all actions considering them as done by Me, by contemplating on the self as actuated by Me by reason of Its constituting My body. And do every thing, considering the actions as My worship only; becoming free from desire for fruits and therefore free from selfishness as regards actions, engage in acts like war etc., devoid of 'fever', i.e., the excitement caused by passions like anger.

Contemplate that the Supreme Person, Lord of all, Principal of all, gets done His own works only for the purpose of getting Himself worshipped with His own instruments, namely, the individual selves which belong to Him and are His agents. Become free from selfish attachment to action. Also be free from the feverish concern originating from such thoughts as 'What will become of me with an ancient, endless accumulation of evil arising from beginningless time?' Perform Karma Yoga with ease, for the Supreme Person Himself, worshipped by acts, will free you from bondage. His Lordship and Principalship over all are settled by Śruti texts like: 'Him who is the supreme and great Lord of lords, Him the Supreme Divinity of divinities' (Śve.U., 6.7), 'The Lord of the Universe' (Tai.Nā., 11.3), 'The Supreme Ruler of rulers' (Śve.U., 6.6-7). Īśvaratva is the same as Śeṣitva, which means controllership.

अयम् एव साक्षादुपनिषत्सारभूतः अर्थ इत्याह—

Śrī Kṛṣṇa declares that this alone is the essential meaning of the Upaniṣads:

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ 31 ॥

31. Those men who, full of faith, ever practise this teaching of Mine and those who receive it without cavil—even they are released from Karma.

ये मानवाः आत्मनिष्ठशास्त्राधिकारिणः 'अयम् एव शास्त्रार्थः' इत्येतत् मे मतं निश्चित्य तथा अनुतिष्ठन्ति, ये च अननुतिष्टन्तः अपि अस्मिन् शास्त्रार्थे श्रद्दधाना भवन्ति, ये च अश्रद्दधाना अपि 'एवं शास्त्रार्थो न संभवति' इति न अभ्यसूयन्ति, अस्मिन् महागुणे शास्त्रार्थे दोषदर्शिनो न भवन्ति इत्यर्थः; ते सर्वे बन्धहेतुभिः अनादिकालप्रारब्धैः कर्मभिः मुच्यन्त ।ते अपि कर्मभिः इति अपिशब्दाद् एषां पृथक्करणम् । इदानीम् अननुतिष्ठन्तः अपि अस्मिन् शास्त्रार्थे श्रद्दधाना अनभ्यसूयवः च श्रद्धया च अनसूयया च क्षीणपापा अचिरेण इमम् एव शास्त्रार्थम् अनुष्ठाय मुच्यन्ते इत्यर्थः ॥ ३१ ॥

There are those persons who are qualified to understand the Śāstras and decide for themselves what is My doctrine, and follow them accordingly; there are others who are full of faith in the meaning of the Śāstras without however practising it. And there are still others who, even though devoid of faith, do not cavil at it, saying that the true meaning of the Śāstras cannot be this, i.e., they do not find any blemish pertaining to the Śāstras which possess great qualities. All these persons are freed from Karmas which are there from beginningless time and which cause bondage. By the term, *api* (even) in '*te'pi karmabhih*' ('even they from Karmas'), these men are divided into three groups. The meaning is that those who, even if they do not act upon the meaning but still believe in this meaning of the Śāstras and do not cavil at it, will be cleansed of their evil by their faith and freedom from fault-finding. For, if they have faith they will, before long, take to the practice of this very meaning of the Śāstras and be freed.

भगवदभिमतम् औपनिषदम् अर्थम् अननुतिष्ठताम् अश्रद्दधानानाम् अभ्यसूयतां च दोषम् आह—

Śrī Kṛṣṇa now speaks of the evil that will befall those who do not practise this instruction of the Upaniṣads, i.e., those who are faithless and who cavil at it.

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः।। 32 ।।

32. But those who calumniate it, and those who do not practise this teaching of Mine—know them to be absolutely senseless and devoid of all knowledge, and therefore lost.

ये तु एतत् सर्वम् आत्मवस्तु मच्छरीरतया मदाधारं मच्छेषभूतं मदेकप्रवर्त्त्यम् इति मे मतं न अनुतिष्ठन्ति न एवम् अनुसन्धाय सर्वाणि कर्माणि कुर्वते, ये च न श्रद्दधते, ये च अभ्यसूयन्तो वर्तन्ते, तान् सर्वेषु ज्ञानेषु विशेषेण मूढान् तत एव नष्टान् अचेतसो विद्धि । चेतःकार्यं हि वस्तुयाथात्म्यनिश्चयः, तदभावाद् अचेतसः विपरीतज्ञानाः सर्वत्र विमूढाश्च ।। ३२ ।।

But those who do not follow this view of Mine, namely, that the self has Me for Its support, is subservient to Me and is actuated by Me only, i.e., those who do not perform all acts contemplating in this way as also those who have no faith in the meaning of the Śāstras and calumniate them—know them to be extremely deluded and devoid of reasoning and knowledge and consequently completely lost. For, the function of the mind is the determination of the real nature of things, and in its absence, those mentioned above are devoid of reason, and therefore apostates in knowledge and extremely deluded in all ways.

एवं प्रकृतिसंसर्गिणः तद्गुणोद्रेककृतं कर्तृत्वं तच्च परमपुरुषायत्तम् इति अनुसन्धाय कर्मयोगयोग्येन ज्ञानयोगयोग्येन च कर्मयोगस्य सुशकत्वाद् अप्रमादत्वाद् अन्तर्गतात्मज्ञानतया निरपेक्षत्वाद् इतरस्य दुःशकत्वात् सप्रमादत्वात् शरीरधारणाद्यर्थतया कर्मापेक्षत्वात् कर्मयोग एव कर्तव्यः । व्यपदेश्यस्य तु विशेषतः स एव कर्तव्य इति च उक्तम् । अतः परम् अध्यायशेषेण ज्ञानयोगस्य दुःशकतया सप्रमादता उच्यते—

For one united with the Prakṛti (body), the sense of agency results from the preponderance of the Guṇas of Prakṛti. But this agency really rests with the Supreme Person. Contemplating thus, Karma Yoga alone should be practised by both—those who are competent for Karma Yoga only and those who are competent for Jñāna Yoga. The implied superiority of Karma Yoga has the following justifications; it is easy to perform, free from liability to lapse, and independent of anything else; it comprises the knowledge of the self also within its scope. On the other hand Jñāna Yoga is difficult to practise, is not free from the liability to lapse, leaves one dependent on actions for the sustenance of the body etc. And for a distinguished person, this (i.e., Karma Yoga) is especially what ought to be practised.

Next, till the end of this chapter, it is explained how Jñāna Yoga, being difficult, is liable to lead to lapses.

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ 33 ॥

33. Even the man of knowledge acts according to his nature; all beings follow their nature. What will repression do?

प्रकृतिविविक्तम् ईदृशम् आत्मस्वरूपम्, तदेव सर्वदानुसन्धेयम्, इति च शास्त्राणि प्रतिपादयन्ति; इति ज्ञानवान् अपि स्वस्याः प्रकृतेः प्राचीनवासनायाः सदृशं प्राकृतविषयेषु एव चेष्टते; कुतः? प्रकृतिं यान्ति भूतानि अचित्संसृष्टा जन्तवः अनादिकालप्रवृत्तवासनाम् एव यान्ति, तानि वासनानुयायीनि भूतानि शास्त्रकृतो निग्रहः किं करिष्यति ॥ ३३ ॥

Such and such is the nature of the self, which is different from the Prakṛti—this has to be always contemplated upon: thus declare the Śāstras. Even a person who knows this, acts in relation to material objects only according to his own nature, i.e., guided by his old subtle impressions. How is this? 'All beings follow their nature.' Beings in conjunction with non-conscient matter, all follow only subtle impressions which have continued to come from time immemo-

rial. What can the control enjoined by Śāstras, do to these beings who follow their subtle impressions?

प्रकृत्यनुयायित्वप्रकारम् आह—

Śrī Kṛṣṇa expounds the way by which individuals are overpowered to follow their respective natures:

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ 34 ॥

34. Each sense has fixed attachment to, and aversion for, its corresponding object. But no one should come under their sway; for they are his foes.

श्रोत्रादिज्ञानेन्द्रियस्य अर्थे शब्दादौ वागादिकर्मेन्द्रियस्य च अर्थे वचनादौ प्राचीनवासनाजनिततदनुबुभूषारूपो रागः अवर्जनीयो व्यवस्थितः; तदनुभवे प्रतिहते च अवर्जनीयो द्वेषो व्यवस्थितः; तौ एव ज्ञानयोगाय यतमानं नियमितसर्वेन्द्रियं स्ववशे कृत्वा प्रसह्य स्वकार्येषु नियोजयतः । ततः च अयम् आत्मस्वरूपानुभवविमुखो विनष्टो भवति । तयोः न वशम् आगच्छेत्—ज्ञानयोगारम्भेण रागद्वेषवशम् आगम्य न विनश्येत् । तौ रागद्वेषौ हि अस्य दुर्जयौ शत्रू आत्मज्ञानाभ्यासं वारयतः ॥ ३४ ॥

An unavoidable attraction has been fixed for organs of sense like ear towards the objects like sound, and for organs of action like that of tongue towards their objects like tasty food. This longing is in the form of desire to experience these objects, which is caused by old subtle impressions. When their experience is thwarted, an unavoidable aversion is experienced. Thus, these two, attachment and aversion, bring under their control one who aspires to follow Jñāna Yoga, and forcibly engage him in actions appropriate to them, in spite of his having established some sort of control over the senses.

Such an aspirant fails to get the experience of the self, and therefore becomes completely lost. So no one practising Jñāna Yoga should come under the sway of attachment

and aversion, which are ruinous. These two,attachment and aversion, are indeed his unconquerable foes that deter him from the practice of Jnana Yoga.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ 35 ॥

35. Better is one's own duty, though ill-done, than the duty of another well-performed. Better is death in one's own duty; the duty of another is fraught with fear.

अतः सुशकतया स्वधर्मभूतः कर्मयोगो विगुणः अपि अप्रमादगर्भः प्रकृतिसंसृष्टस्य दुःशकतया परधर्मभूतात् ज्ञानयोगात् सगुणाद् अपि किञ्चित्कालम् अनुष्ठितात् सप्रमादात् श्रेयान्।

स्वेन एव उपादातुं योग्यतया स्वधर्मभूते कर्मयोगे वर्तमानस्य एकस्मिन् जन्मनि अप्राप्तफलतया निधनम् अपि श्रेयः; अनन्तरायहततया अनन्तरजन्मनि अपि अव्याकुलकर्मयोगारम्भसंभवात् । प्रकृतिसंसृष्टस्य स्वेन एव उपादातुम् अशक्यतया परधर्मभूतो ज्ञानयोगः प्रमादगर्भतया भयावहः ॥ ३५ ॥

Therefore Karma Yoga is better than Jñāna Yoga. For, it forms one's own duty, since it is natural to one and easy to perform, and though defective, is free from liability to interruption and fall. Jñāna Yoga, on the other hand, though performed well for some time, constitutes the duty of another, as it is difficult to practise for one conjoined with Prakṛti. It is therefore liable to interruption. For a person, who lives practising Karma Yoga—which is his duty because he is qualified for it—even death without success in one birth does not matter. For, in the next birth with the help of the experience already gained in the previous birth, it will be possible for him to perform Karma Yoga without any impediments. Jñāna Yoga is fraught with fear because of the possibility of errors for anyone who is conjoined to Prakṛti. It is another's duty, on account of it being not easily adoptable by him.

अर्जुन उवाच

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ 36 ॥

Arjuna said:

36. But, impelled by what, O Kṛṣṇa, does one (practising Jñāna Yoga), commit sin even against his own will, constrained as it were, by force?

अथ अयं ज्ञानयोगाय प्रवृत्तः पूरुषः स्वयं विषयान् अनुभवितुम् अनिच्छन् अपि केन प्रयुक्तो विषयानुभवरूपं पापं बलात् नियोजित इव चरति ॥ ३६ ॥

Impelled by what does a man practising Jñāna Yoga commit sin in the form of experiencing the objects of the senses, as if constrained by force, even against his own will not to experience the objects of the senses.

श्रीभगवानुवाच

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ 37 ॥

The Lord said:

37. It is desire, it is wrath, born of the Guṇa of Rajas; it is a great devourer, an impeller to sin. Know this to be the foe here.

अस्य उद्भवाभिभवरूपेण वर्तमानगुणमयप्रकृतिसंसृष्टस्य प्रारब्धज्ञानयोगस्य रजोगुणसमुद्भवः प्राचीनवासनाजनितः शब्दादिविषयः अयं कामो महाशनः शत्रुः, सर्वविषयेषु एनम् आकर्षति । एष एव प्रतिहतगतिः प्रतिहननहेतुभूतचेतनान् प्रति क्रोधरूपेण परिणतो महापाप्मा परहिंसादिषु प्रवर्तयति; एनं रजोगुणसमुद्भवं सहजं ज्ञानयोगविरोधिनं वैरिणं विद्धि ॥ ३७ ॥

The highly ravenous desire is born of the Guṇa Rajas originating from old subtle impressions. It has for its objects sound and other sense contacts. It is a foe to him who is practising Jñāna Yoga, as he is joined with Prakṛti

constituted of the Guṇas which rise and subside periodically. It attracts him towards the objects of the senses. It is this desire alone which, when hampered, develops into anger towards those persons who are the cause of such hindrance. It is a powerful cause of sin. It incites the aspirant to do harm to others. Know this, which is born of the Guṇa called Rajas, as the natural enemy of Jñāna Yogins.

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ।। 38 ।।

38. As a fire is enveloped by smoke, as a mirror is covered by dust, and as an embryo is encased in the membrane, so is this (world) enveloped by it (desire).

यथा धूमेन वह्निः आव्रियते, यथा च आदर्शो मलेन, यथा च उल्बेन आवृतो गर्भः तथा तेन कामेन इदं जन्तुजातम् आवृतम् ।। ३८ ।।

As a fire is enveloped by smoke, as a mirror by dust and as an embryo by the membrane, so are the embodied beings covered by this desire.

आवरणप्रकारम् आह—

Śrī Kṛṣṇa teaches the mode of this envelopment:

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ।। 39 ।।

39. The knowledge of the intelligent self is enveloped by this constant enemy, O Arjuna, which is of the nature of desire, and which is difficult to gratify and is insatiable.

अस्य जन्तोः ज्ञानिनो ज्ञानस्वभावस्य आत्मविषयं ज्ञानम् एतेन कामकारेण विषयव्यामोहजननेन नित्यवैरिणा आवृतं दुष्पूरेण पूर्त्यनर्हविषयेण अनलेन च पर्याप्तिरहितेन ।। ३९ ।।

The knowledge, having the self for its subject, of this embodied person (the Jīva) whose nature is knowledge, is

enveloped by this constant enemy in the shape of desire, which brings about attachment for sense-objects. This desire is difficult to satisfy, i.e., has for its object things unworthy of attainment and is insatiable, i.e., never attains satisfaction.

कैः उपकरणैः अयं काम आत्मानम् अधितिष्ठति इति अत्र आह—

Now listen to what constitutes the instruments with which desire subdues the self. Śrī Kṛṣṇa goes on to expound this:

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम्।। 40 ।।

40. The senses, the mind and the intellect are said to be its instruments. By these it overpowers the embodied self after enveloping Its knowledge.

अधितिष्ठति एभिः अयं कामः आत्मानम् इति इन्द्रियाणि मनो बुद्धिः अस्य अधिष्ठानम् । एतैः इन्द्रियमनोबुद्धिभिः कामाधिष्ठानभूतैः विषयप्रवणैः देहिनं प्रकृतिसंसृष्टं ज्ञानम् आवृत्य विमोहयति—विविधं मोहयति आत्मज्ञानविमुखं विषयानुभवपरं करोति इत्यर्थः ।। ४० ।।

The senses, the mind and the intellect are the instruments of desire in so far as it overpowers the self through them. By means of these, viz., the senses, the mind and the intellect, which have been reduced to the position of servants through attachment to sense objects, desire deludes the embodied soul caught up in Prakṛti by covering up Its knowledge. Here 'deluding' means making the self a victim of manifold illusions, by turning It away from the knowledge of Its true nature, and making It indulge in sensuous experiences.

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ।। 41 ।।

41. Therefore, O Arjuna, controlling the senses in the very beginning, slay this sinful thing that destroys both knowledge and discrimination.

यस्मात् सर्वेन्द्रियव्यापारोपरतिरूपे ज्ञानयोगे प्रवृत्तस्य अयं कामरूपः शत्रुः विषयाभिमुख्यकरणेन आत्मनि वैमुख्यं करोति; तस्मात् प्रकृतिसंसृष्टतया इन्द्रियव्यापारप्रवणः त्वम् आदौ मोक्षोपायारम्भसमये एव इन्द्रियव्यापाररूपे कर्मयोगे इन्द्रियाणि नियम्य एनं ज्ञानविज्ञाननाशनम् आत्मस्वरूपविषयस्य ज्ञानस्य तद्विवेकविषयस्य च नाशनं पाप्मानं कामरूपं वैरिणं प्रजहि नाशय ॥ ४१ ॥

For whatever reason a person engaged in Jñāna Yoga, which is of the nature of abandoning the activities of all the senses, should control this enemy in the shape of desire which turns him away from the self through creating infatuation for objects of the senses—for the same reason, you, who are yoked to the activities of the senses by reason of being in conjunction with the Prakṛti, should, *in the beginning itself*, i.e., at the very beginning of the practice of the means for release, control the senses by the practice of Karma Yoga, which provides for the regulation of the working of the senses. And then you must destroy, i.e., slay this sinful enemy, which is in the shape of desire and which destroys knowledge and discrimination, i.e., knowledge relating to the nature of the self and of the discriminative power, which is the means to gain this knowledge.

ज्ञानविरोधिषु प्रधानम् आह—

Srī Kṛṣṇa speaks of that which is most important among the adversaries:

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ 42 ॥

42. The senses are high, they say: the mind is higher than the senses; the intellect is higher than the mind; but what is greater than intellect is that (desire).

ज्ञानविरोधे प्रधानानि इन्द्रियाणि आहुः; यत इन्द्रियेषु विषयव्यापृतेषु आत्मनि ज्ञानं न प्रवर्तते, इन्द्रियेभ्यः परं मनः, इन्द्रियेषु उपरतेषु अपि मनसि विषयप्रवणे आत्मज्ञानं न संभवति । मनसः तु परा बुद्धिः, मनसि विषयान्तरविमुखे अपि विपरीताध्यवसायप्रवृत्तायां बुद्धौ न आत्मज्ञानं प्रवर्तते । सर्वेषु बुद्धिपर्यन्तेषु उपरतेषु अपि इच्छापर्यायः कामो

रजःसमुद्भवो वर्तते चेत्, स एव एतानि इन्द्रियादीनि अपि स्वविषयेषु वर्तयित्वा आत्मज्ञानं निरुणद्धि, तदिदम् उच्यते—यो बुद्धेः परतः तु सः, इति, बुद्धेः अपि यः परः स काम इत्यर्थः ॥ ४२ ॥

The senses are called the important obstacles of knowledge, because when the senses keep operating on their objects, the knowledge of the self cannot arise. 'The mind is higher than the senses': even if the senses are withdrawn, if the Manas (mind) ruminates over sense objects, knowledge of the self cannot be had. 'The intellect (Buddhi) is greater than the mind', i.e., even if the mind is indifferent to sense objects, a perverted decision by the intellect can obstruct the dawn of the knowledge of the self. But even if all of them upto the intellect are quietened from their activity, still when desire, identified with will, originating from Rajas, is operating, it by itself obstructs the knowledge of the self by inducing the senses etc., to operate in their fields. Thus it is said here: 'But what is greater than intellect is *that*.' What is greater than the intellect—is desire. Such is the sense of the last sentence here.

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ 43 ॥

43. Thus, knowing that which is higher than the intellect and fixing the mind with the help of the intellect in Karma Yoga, O Arjuna, slay this enemy which wears the form of desire, and which is difficult to overcome.

एवं बुद्धेः अपि परं कामं ज्ञानविरोधिनं वैरिणं बुद्ध्वा आत्मानं मनः आत्मना बुद्ध्या कर्मयोगे अवस्थाप्य एनं कामरूपं दुरासदं शत्रुं जहि नाशय इति ॥ ४३ ॥

Thus, understanding desire, which is higher than even the intellect, to be the foe antagonistic to Jñāna Yoga, and establishing the mind by means of the intellect in Karma Yoga, slay, i.e., destroy this foe, in the shape of desire which is difficult to overcome.

चतुर्थोऽध्याय:

Chapter 4

Renunciation of Action in Knowledge

तृतीये अध्याये प्रकृतिसंसृष्टस्य मुमुक्षोः सहसा ज्ञानयोगे अनधिकारात् कर्मयोग एव कार्यः । ज्ञानयोगाधिकारिणः अपि अकर्तृत्वानुसन्धानपूर्वकं कर्मयोग एव श्रेयान् इति सहेतुकम् उक्तम् । विशिष्टतया व्यपदेश्यस्य तु विशेषतः कर्मयोग एव कार्य इति च उक्तम् ।

चतुर्थे तु इदानीम् अस्य एव कर्मयोगस्य निखिलजगदुद्धरणाय मन्वन्तरादौ एव उपदिष्टतया कर्तव्यतां द्रढयित्वा अन्तर्गतज्ञानतया अस्य एव ज्ञानयोगाकारतां प्रदर्श्य, कर्मयोगस्वरूपं तद्भेदाः कर्मयोगे ज्ञानांशस्य एव प्राधान्यं च उच्यते । प्रसङ्गाच्च भगवदवतारयाथात्म्यम् उच्यते—

In the third chapter, it is said with reasons that, with reference to an aspirant in whom the bodily impulses are strong, he should practise Karma Yoga alone. He is not qualified for Jñāna Yoga all at once; and even if he is qualified for Jñāna Yoga, the practice of Karma Yoga alone, preceded by comtemplation on the self as not an agent of any action, is better. It has also been shown that in respect of a person who is distinguished for his virtues (and is expected to set an example for others), Karma Yoga alone must be practised by him.

Now in the fourth chapter the need for practising Karma Yoga is confirmed, as it was taught at the very beginning of the age of Manu for the deliverance of all beings. As it includes knowledge of the self, it is shown that such Karma Yoga includes Jñāna Yoga in its scope. Further, the nature of Karma Yoga with its divisions and the pre-eminence of the knowledge portion in it, is spoken of. Incidentally the truth about the incarnations of the Lord is also set forth.

श्री भगवानुवाच

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान् मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ।। 1 ।।

The Lord said:

1. I taught this imperishable Yoga to Vivasvān; Vivasvān taught it to Manu; Manu declared it to Ikṣvāku.

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परंतप ॥ 2 ॥

2. Thus handed down in succession, the royal sages knew this (Karma Yoga). But with long lapse of time, O Arjuna, that Yoga was lost to the world.

यः अयं तव उदितो योगः स केवलं युद्धप्रोत्साहनाय इदानीम् उदित इति न मन्तव्यम् । मन्वन्तरादौ एव निखिलजगदुद्धरणाय परमपुरुषार्थलक्षणमोक्षसाधनतया इमं योगम् अहम् एव विवस्वते प्रोक्तवान् । विवस्वान् च मनवे मनुः इक्ष्वाकवे इति एवं सम्प्रदायपरम्परया प्राप्तम् इमं योगं पूर्वे राजर्षयो विदुः । स महता कालेन तत्तच्छ्रोतृबुद्धिमान्द्याद् विनष्टप्रायः अभूत् ॥ १-२ ॥

This Karma Yoga declared to you should not be considered as having been taught now merely for creating encouragement in you for war. I Myself had taught this Yoga to Vivasvān at the commencement of Manu's age as a means for all beings to attain release, which is man's supreme end. Vivasvān taught it to Manu, and Manu to Ikṣvāku. The royal sages of old knew this Yoga transmitted by tradition. Because of long lapse of time and because of the dullness of the intellect of those who heard it, it has been almost lost.

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ 3 ॥

3. It is the same ancient Yoga which is now taught to you by Me, as you are My devotee and My friend. For, this is a supreme mystery.

स एव अयम् अस्खलितस्वरूपः पुरातनः योगः सख्येन अतिमात्रभक्त्या च माम् एव प्रपन्नाय ते मया प्रोक्तः सपरिकरः सविस्तरम् उक्त इत्यर्थः । मदन्येन केन अपि ज्ञातुं वक्तुं वा न शक्यम्, यत इदं वेदान्तोदितम् उत्तमं रहस्यं ज्ञानम् ॥ ३ ॥

It is the same ancient, unchanged Yoga which is now taught to you, who out of friendship and overwhelming devotion have resorted to Me whole-heartedly. The meaning is that it has been taught to you fully with all its accessories. Because it is the most mysterious knowledge declared in the Vedānta, it cannot be known or taught by anyone other than Myself.

अस्मिन् प्रसङ्गे भगवदवतारयाथात्म्यं यथावद् ज्ञातुम् अर्जुन उवाच—

In this connection, in order to know the truth about the Lord's descent correctly, Arjuna asked:

अर्जुन उवाच
अपरं भवतो जन्म परं जन्म विवस्वतः।
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ 4 ॥

Arjuna said:

4. Later was your birth, and earlier the birth of Vivasvān. How then am I to understand that you taught it in the beginning?

कालसंख्यया अपरम् अस्मज्जन्मसमकालम् हि भवतो जन्म; विवस्वतः च कालसंख्यया परम् अष्टाविंशतिचतुर्युगसंख्यांतम् त्वम् एव आदौ प्रोक्तवान् इति कथम् एतद् असम्भावनीयं विशेषेण यथार्थं जानीयाम् ।

ननु जन्मान्तरेण अपि वक्तुं शक्यम्; जन्मान्तरकृतस्य महतां स्मृतिः च युज्यते । इति अत्र न कश्चिद् विरोधः । न च असौ वक्तारम् एनं वसुदेवतनयं सर्वेश्वरं न जानाति; यत एवं वक्ष्यति—'परं ब्रह्म परं धाम पवित्रं परमं भवान् । पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा । असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥' (१०।१२-१३) इति । युधिष्ठिरराजसूयादिषु भीष्मादिभ्यः च असकृत् श्रुतम्—'कृष्ण एव हि लोकानामुत्पत्तिप्रभवाप्ययः । कृष्णस्य हि कृते भूतमिदं विश्वं॰चराचरम् ॥' (महा॰सभा॰ ३८।२३) इत्येवमादिषु 'कृष्णस्य हि कृते' इति कृष्णस्य शेषभूतम् इदं कृत्स्नं जगद् इत्यर्थः ।

अत्र उच्यते—जानाति एव अयं भगवन्तं वसुदेवतनयं पार्थः । जानतः अपि अजानतः इव पृच्छतः अयम् आशयः—

निखिलहेयप्रत्यनीककल्याणैकतानस्य सर्वेश्वरस्य सर्वज्ञस्य सत्यसंकल्पस्य च अवाप्तसमस्तकामस्य कर्मपरवशदेवमनुष्यादिसजातीयं जन्म किम् इन्द्रजालादिवत् मिथ्या किं

वा सत्यम्? सत्यत्वे च कथं जन्मप्रकारः? किमात्मकः अयं देहः? कश्च जन्महेतुः? कदा च जन्म? किमर्थं वा जन्म? इति परिहारप्रकारेण प्रश्नार्थो विज्ञायते ॥ ४ ॥

According to the calculation of time, your birth was indeed later, contemporaneous with our births. And the birth of Vivasvān was at an earlier time, reckoned as twenty-eight cycles of units of four Yugas each. How can I understand as true that you taught it in the beginning?

Now, there is no contradiction here, for it was quite possible that He had taught Vivasvān in a former birth. The memory of what was done in former births is quite natural for great men. This should not be taken to mean that Arjuna does not know the son of Vasudeva, the speaker, as the Lord of all. Because he (Arjuna) says later on: 'You are the Supreme Brahman, the Supreme Light and the Supreme Purifier. All the seers proclaim You as the eternal Divine Puruṣa, the Primal Lord, unborn and all-pervading. So also proclaim the divine sage Nārada, Asita, Devala and Vyāsa. You Yourself also are saying this to me' (10.12-13.)

Arjuna had heard repeatedly from Bhīṣma and others during the Rājasūya sacrifice of Yudhiṣṭhira, 'Kṛṣṇa alone is the cause of creation and submergence of all the worlds. This universe, consisting of things both animate and inanimate, was created for the sake of Kṛṣṇa' (Ma.Bhā., 2.38.23) 'The entire universe is subservient to Kṛṣṇa' is the meaning of 'For the sake of Kṛṣṇa.'

This apparent contradiction may be explained as follows: Arjuna surely knows the son of Vasudeva as the Bhagavān. Though knowing Him as such, he questions as if he did not know Him. This is his intention. Can the birth of the Lord of all, who is antagonistic to all that is evil and wholly auspicious, omniscient, whose will is always true and whose desires are fulfilled—can the birth of such a Person be of the same nature as that of the gods, men etc., who are subject to Karma? Or can it be false like the illusions of a magical show? Or could it be real? In other words, is the birth of

the Supreme Being as the incarnate a real fact or a mere illusory phenomenon produced by a magician's art? If His birth is real, what is the mode of His birth? What is the nature of His body? What is the manner of His birth? What is the nature of this body of His? What is the cause of His birth? To what end is He born? The way in which Śrī Kṛṣṇa answers Arjuna's question, justifies the construing of his question in this way.

श्रीभगवानुवाच
बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥ 5 ॥

The Lord said:

5. Many births of Mine have passed, O Arjuna, and so is it with you also. I know them all, but you do not know them.

अनेन जन्मनः सत्यत्वम् उक्तम् 'बहूनि मे व्यतीतानि जन्मानि' इति वचनात्, तव च इति दृष्टान्ततया उपादानाच्च ॥ ५ ॥

By this, the reality of the Lord's birth is declared in the sentence, 'Many births of Mine have passed.' 'So is it with you' is added by way of illustration.

आत्मनः अवताप्रकारं देहयाथात्म्यं जन्महेतुं च आह—

The mode of incarnation, the reality of His body and the cause of His birth are explained in the following verse.

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ 6 ॥

6. Though I am birthless and of immutable nature, though I am the Lord of all beings, yet by employing My own Nature (Prakṛti) I am born out of My own free will.

अजत्वाव्ययत्वसर्वेश्वरत्वादिसर्वं पारमेश्वरं प्रकारम् अजहद् एव स्वां प्रकृतिम् अधिष्ठाय आत्ममायया संभवामि प्रकृतिः स्वभावः, स्वम् एव स्वभावम् अधिष्ठाय स्वेन एव रूपेण

स्वेच्छया संभवामि इत्यर्थः ।

स्वरूपं तु—'आदित्यवर्णं तमसः परस्तात् ।' (यजुर्वे० ३१।१८) 'क्षयन्तमस्य रजसः पराके ।' (साम० १७।१।४।२) 'य एषोऽन्तरादित्ये हिरण्मयः पुरुषः' (छा० उ० १।६।६) तस्मिन्नयं पुरुषो मनोमयोऽमृतो हिरण्मयः ।' (तै० उ० १।६।१) 'सर्वे निमेषा जज्ञिरे विद्युतः पुरुषादधि ।' (यजुर्वे० ३२।२) 'भारूपः सत्यसंकल्प आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः ।' (छा०उ० ३।१४।२) 'माहारजनं वासः' (बृ०उ० २।३।६) इत्यादिश्रुतिसिद्धम् ।

आत्ममायया आत्मीयया मायया । 'माया वयुनं ज्ञानम्' (वे०नि०ध०व० २२) इति ज्ञानपर्यायः अत्र मायाशब्दः । तथा च अभियुक्तप्रयोगः—'मायया सततं वेत्ति प्राणिनां च शुभाशुभम्' इति । आत्मीयेन ज्ञानेन आत्मसंकल्पेन इत्यर्थः ।

अतः अपहतपाप्मत्वादिसमस्तकल्याणगुणात्मकत्वं सर्वम् ऐश्वरं स्वभावम् अजहद् एव स्वम् एव रूपं देवमनुष्यादिसजातीयसंस्थानं कुर्वन् आत्मसंकल्पेन देवादिरूपः संभवामि ।

तद् इदम् आह—'अजायमानो बहुधा विजायते' (यजुर्वेद ३१।१९) इति श्रुतिः । इतरपुरुषसाधारणं जन्म अकुर्वन् देवादिरूपेण स्वसंकल्पेन उक्तप्रक्रियया जायत इत्यर्थः । 'बहूनि मे व्यतीतानि जन्मानि तव चार्जुन । तान्यहं वेद सर्वाणि' (गीता ४।५) 'तदात्मानं सृजाम्यहम् ॥' (गीता ४।७) 'जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।' (गीता ४।९) इति पूर्वापराविरोधाच्च ॥ ६ ॥

Without forsaking any of the My special qualities, as supreme rulership, birthlessness, imperishability etc., I am born by My free will. Prakṛti means one's own nature. The meaning is that by employment of My own Nature and taking a form of My choice, I incarnate by My own will (Māyā).

The character of My own Nature becomes evident from the following Śrutis: 'Him who is of sun-like colour, beyond darkness (Tamas)' (Sve.U., 3.8), 'Him who abides beyond Rajas (active matter)' (Sāma 17.1.4.2); 'This Golden Person who is within the sun' (Chā.U. 1.6.6); 'Within the heart, there is the Person consisting of mind, immortal and golden' (Tai.U. 1.6.1); 'All mortal creatures have come from the self-luminous Person' (Yaj., 32.2); 'Whose form is light, whose will is truth, who is the self of ethereal space, who contains all actions, contains all desires, contains all odours, contains all tastes' (Chā.U., 3.14.2); 'Like a raiment of golden colour' (Bṛ.U., 4.3.6).

'Ātma-māyayā' means through the Māyā which belongs to Myself. Here the term Māyā is identical with knowledge as stated in the lexicon of Yaska: 'Māyā is wisdom, knowledge.' Further there is the usage of competent people: 'By Māyā, He knows the good and bad of his creatures.' Hence by My own knowledge means 'by My will.' Hence, without abandoning My essential attributes which belong to Me the Lord of all, such as being free of sins, having auspicious attributes etc., and creating My own form similar to the configuration of gods, men etc., I incarnate in the form of gods etc. The Śruti teaches the same thing: 'Being unborn, He is born in various forms' (Tai.Ā., 3.12.7). The purport is that His birth is quite unlike that of ordinary beings. The dissimilarity consists in that He is born out of His own will unlike ordinary beings whose birth is necessitated by their Karma. Thus construed, there is no contradiction also between what was taught earlier and what is taught later as in the statements: 'Many births of Mine have passed, O Arjuna, and similarly yours also. I know them all' (4.5); 'I incarnate Myself' (4.7); and 'He who thus knows in truth My birth and work' (4.9). [All this elaboration is meant to refute the doctrine of mere apparency of incarnations as taught by the Advaitins. Rāmānuja, as stated in his Introduction to the Bhāṣya, upholds the absolute reality of incarnations.]

जन्मकालम् आह—

Śrī Kṛṣṇa now specifies the times of His incarnations.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ 7 ॥

7. Whenever there is a decline of Dharma, O Arjuna, and uprising of Adharma, then I incarnate Myself.

न कालनियमः अस्मत्संभवस्य; यदा यदा हि धर्मस्य वेदेन उदितस्य चातुर्वर्ण्यचातुराश्रम्यव्यवस्थया अवस्थितस्य कर्तव्यस्य ग्लानिः भवति, यदा यदा च

तद्विपर्ययस्य अधर्मस्य अभ्युत्थानं तदा अहम् एव स्वसंकल्पेन उक्तप्रकारेण आत्मानं सृजामि ॥ ७ ॥

There is no restriction as to the time of My birth; whenever the Dharma taught by the Vedas that must be observed according to the arrangements of the four stations and the four stages of life declines, and Adharma, its opposite, increases, then I Myself, by My own will and in the manner stated, incarnate Myself.

जन्मनः प्रयोजनम् आह—

Śrī Kṛṣṇa gives the purpose of His birth.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ 8 ॥

8. For the protection of the good and also for the destruction of the wicked, for the establishment of Dharma, am I born from age to age.

साधव उक्तलक्षणधर्मशीला वैष्णवाग्रेसरा मत्समाश्रयणे प्रवृत्ता मन्नामकर्मस्वरूपाणाम् अवाङ्मनसगोचरतया मद्दर्शनाद् ऋते स्वात्मधारणपोषणादिसुखम् अलभमाना अणुमात्रकालम् अपि कल्पसहस्रं मन्वानाः प्रशिथिलसर्वगात्रा भवेयुः इति मत्स्वरूपचेष्टितावलोकनालापादिदानेन तेषां परित्राणाय तद्विपरीतानां विनाशाय च क्षीणस्य वैदिकधर्मस्य मदाराधनरूपस्य आराध्यस्वरूपप्रदर्शनेन तस्य स्थापनाय च देवमनुष्यादिरूपेण युगे युगे संभवामि । कृतत्रेतादियुगविशेषनियमः अपि नास्ति इत्यर्थः ॥ ८ ॥

The good are those who follow the Dharma, as defined above. They are the foremost among the Vaiṣṇavas, who have taken refuge in Me. While My name, acts and form are inaccessible to speech and thought, these devotees cannot get support, sustenance etc., for themselves without perceiving Me. They regard even a moment's time without Me as a thousand Kalpas. They become broken in every limb because of the separation from Me. So I am born from age to age in the forms of gods, men etc., for protecting

them by affording them the opportunity to behold My form and acts and to converse with Me.

I am born also for the destruction of those who are opposed to such devotees and for the restoration of declining Vedic Dharma, which consists of My worship. The main purpose of incarnation is the revealing of His adorable form, so that all may worship Him. The destruction of the wicked is secondary only. There is no specific restrictions of the Yugas like Kṛta, Treta etc., for the appearance of Divine Incarnations.

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ 9 ॥

9. He who thus knows in truth My divine birth and actions does not get rebirth after leaving the body; he will come to Me, O Arjuna.

एवं कर्ममूलभूतहेयत्रिगुणप्रकृतिसंसर्गरूपजन्मरहितस्य सर्वेश्वरत्वसर्वज्ञत्वसत्यसंकल्पत्वादिसमस्तकल्याणगुणोपेतस्य साधुपरित्राणमत्समाश्रयणैकप्रयोजनं दिव्यम् अप्राकृतं मदसाधारणं मम जन्म चेष्टितं च तत्त्वतः यो वेत्ति स वर्तमानं देहं परित्यज्य पुनः जन्म न एति माम् एव प्राप्नोति ।

मदीयदिव्यजन्मचेष्टितयाथात्म्यविज्ञानेन विध्वस्तसमस्तमत्समाश्रयणविरोधिपाप्मा अस्मिन् एव जन्मनि यथोदितप्रकारेण माम् आश्रित्य मदेकप्रियो मदेकचित्तो माम् एव प्राप्नोति ॥ ९ ॥

He who knows truly My life and actions, super-natural and special to Me, which are intended solely for the protection of the good and to enable them to take refuge in Me,—Me who am devoid of birth, unlike ordinary beings whose birth is caused by Karma associated with Prakṛti and its three Guṇas producing the evil of bondage, and who is endowed with auspicious attributes such as Lordship over all, omniscience, infallible will etc.,—such a person after abandoning the present body will never be born, but will reach Me only. By true knowledge of My divine birth and acts, all his sins that stand in his way of taking refuge in Me

तद्विपर्ययस्य अधर्मस्य अभ्युत्थानं तदा अहम् एव स्वसंकल्पेन उक्तप्रकारेण आत्मानं सृजामि ॥ ७ ॥

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them by affording them the opportunity to behold My form and acts and to converse with Me.

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जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ 9 ॥

9. He who thus knows in truth My divine birth and actions does not get rebirth after leaving the body; he will come to Me, O Arjuna.

एवं कर्ममूलभूतहेयत्रिगुणप्रकृतिसंसर्गरूपजन्मरहितस्य सर्वेश्वरत्वसर्वज्ञत्वसत्यसंकल्पत्वादिसमस्तकल्याणगुणोपेतस्य साधुपरित्राणमत्समाश्रयणैकप्रयोजनं दिव्यम् अप्राकृतं मदसाधारणं मम जन्म चेष्टितं च तत्त्वतः यो वेत्ति स वर्तमानं देहं परित्यज्य पुनः जन्म न एति माम् एव प्राप्नोति ।

मदीयदिव्यजन्मचेष्टितयाथात्म्यविज्ञानेन विध्वस्तसमस्तमत्समाश्रयणविरोधिपाप्मा अस्मिन् एव जन्मनि यथोदितप्रकारेण माम् आश्रित्य मदेकप्रियो मदेकचित्तो माम् एव प्राप्नोति ॥ ९ ॥

He who knows truly My life and actions, super-natural and special to Me, which are intended solely for the protection of the good and to enable them to take refuge in Me,—Me who am devoid of birth, unlike ordinary beings whose birth is caused by Karma associated with Prakṛti and its three Guṇas producing the evil of bondage, and who is endowed with auspicious attributes such as Lordship over all, omniscience, infallible will etc.,—such a person after abandoning the present body will never be born, but will reach Me only. By true knowledge of My divine birth and acts, all his sins that stand in his way of taking refuge in Me

are destroyed. In this birth itself, resorting to Me in the manner already described, and loving Me and concentrating on Me alone, he reaches Me.

तद् आह—

Śrī Kṛṣṇa speaks of the same thing:

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ 10 ॥

10. Freed from desire, fear and wrath, absorbed in Me, depending upon Me, purified by the austerity of knowledge, many have attained My state.

मदीयजन्मकर्मतत्त्वज्ञानाख्येन तपसा पूता बहव एवं संवृत्ताः । तथा च श्रुतिः—'तस्य धीराः परिजानन्ति योनिम्' इति । धीरा धीमतामग्रेसरा एव तस्य जन्मप्रकारं जानन्ति इत्यर्थः ॥ १० ॥

Purified by the austerity called knowledge of the truth of My life and deeds, many have become transformed in this manner. The Śruti says to the same effect: 'The wise know well the manner in which He is born' (Tai.Ā., 3.13.1). 'Dhīras' means the foremost among the wise. The meaning is the wise know the manner of His birth thus.

न केवलं देवमनुष्यादिरूपेण अवतीर्य मत्समाश्रयणापेक्षाणां परित्राणं करोमि । अपि तु—

It is not that I protect only those who resort to Me in incarnations in the shapes of gods, men etc.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ 11 ॥

11. Whoever resort to Me in any manner, in the same manner do I favour them; men experience Me alone in different ways, O Arjuna.

ये मत्समाश्रयणापेक्षा यथा येन प्रकारेण स्वापेक्षानुरूपं मां संकल्प्य प्रपद्यन्ते समाश्रयन्ते

तान् प्रति तथैव तन्मनीषितप्रकारेण भजामि मां दर्शयामि । किमत्र बहुना? सर्वे मनुष्या मदनुवर्तनैकमनोरथा मम वर्त्म मत्स्वभावं सर्वं योगिनां वाङ्मनसागोचरम् अपि स्वकीयैः चक्षुरादिकरणैः सर्वशः स्वापेक्षितैः सर्वप्रकारैः अनुभूय अनुवर्तन्ते ॥ ११ ॥

Whoever desirous of resorting to Me, in whatever manner they think of Me according to their inclinations and take refuge in Me, i.e., resort to Me—I favour them in the same manner as desired by them; I reveal Myself to them. Why say much here! All men who are intent on following Me do experience, with their own eyes and other organs of sense in all ways, i.e., in every way wished by them, My form (including images), however inaccessible it might be to speech and thought of the Yogins.

इदानीं प्रासङ्गिकं परिसमाप्य प्रकृतस्य कर्मयोगस्य ज्ञानाकारताप्रकारं वक्तुं तथाविधकर्मयोगाधिकारिणो दुर्लभत्वम् आह—

Now, after completing the incidental topic (with regard to divine incarnations), in order to teach the mode in which Karma Yoga itself acquires the form of Jñāna, He begins to speak of the difficulty in finding persons who are qualified for Karma Yoga of this kind.

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ 12 ॥

12. Those who desire the fruits of their ritualistic acts, sacrifice to the gods here; for, success born of such acts quickly accrues in the world of men.

सर्व एव पुरुषाः कर्मणां फलं काङ्क्षमाणा इन्द्रादिदेवता यथाशास्त्रं यजन्ते आराधयन्ति । न तु कश्चिद् अनभिसंहितफल इन्द्रादिदेवतात्मभूतं सर्वयज्ञानां भोक्तारं मां यजते । कुत एतत्? यतः क्षिप्रम् अस्मिन् एव मानुषे लोके कर्मजा पुत्रपश्वन्नाद्या सिद्धिः भवति । मनुष्यलोकशब्दः स्वर्गादिलोकप्रदर्शनार्थः ।

सर्व एव हि लौकिकाः पुरुषा अक्षीणानादिकालप्रवृत्तानन्तपापसंचयतया अविवेकिनः क्षिप्रफलाभिकाङ्क्षिणः, पुत्रपश्वन्नादिस्वर्गाद्यर्थतया सर्वाणि कर्माणि, इन्द्रादिदेवताराधनमात्राणि कुर्वते; न तु कश्चित् संसारोद्विग्नहृदयो मुमुक्षुः उक्तलक्षणं कर्मयोगं

मदाराधनभूतम् आरभते इत्यर्थः ॥ १२ ॥

All men, desirous of the fruits of their actions, 'sacrifice', i.e., worship or propitiate Indra and other divinities only. But nobody worships Me abandoning attachment to fruits—Me, who am the Self of Indra and other divinities and the real enjoyer of all sacrifices. Why is this so? Because in this world of men, fruits in the form of sons, cattle, food etc., follow soon from their performance of such sacrificial rites. The phrase, 'the world of men' implies heaven etc., also. Because the unending accumulation of evil heaped up from beginningless time has not been exhausted, all those worldly people lack discernment. Therefore they want rapid results and perform those rituals which consist of the worship of Indra and other divinities for the sake of sons, cattle, food etc., and for the sake of heaven etc. But none with his mind anguished by Samsāra and aspiring for final release, practises Karma Yoga of the kind described above. Real Karma Yoga is My worship.

यथोक्तकर्मयोगारम्भविरोधिपापक्षयहेतुम् आह—

Śrī Kṛṣṇa now speaks of the cause which annuls the evil obstructing the starting of Karma Yoga.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ 13 ॥

13. The system of four stations was created by Me according to distinction of Guṇas and Karma. Though I am their creator, know Me as non-agent and immutable.

चातुर्वर्ण्यप्रमुखं ब्रह्मादिस्तम्बपर्यन्तं कृत्स्नं जगत् सत्त्वादिगुणविभागेन तदनुगुणशमादिकर्मविभागेन च प्रविभक्तं मया सृष्टम् । सृष्टिग्रहणं प्रदर्शनार्थम्, मया एव रक्ष्यते, मया एव च उपसंह्रियते । तस्य विचित्रसृष्ट्यादेः कर्तारम् अपि अकर्तारं मां विद्धि ॥ १३ ॥

The whole universe beginning with Brahmā and ending with a cluster of grass, with the system of four stations

divided according to Sattva and other Guṇas and by actions like self-control corresponding to the Guṇas, was created by Me. The mention of 'creation' is for illustration. The universe is protected by Me alone and is withdrawn by Me alone. Know Me to be the creator of this manifold actions of creation etc., but at the same time to be non-agent.

कथम् इति अत्र आह—

Śrī Kṛṣṇa explains here how this is possible.

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ 14 ॥

14. Works do not contaminate Me. In Me there is no desire for fruits of actions. He who understands Me thus is not bound by actions.

यत इमानि विचित्रसृष्ट्यादीनि न मां कर्माणि लिम्पन्ति न मां संबध्नन्ति । न मत्प्रयुक्तानि इमानि देवमनुष्यादिवैचित्र्याणि सृज्यानां पुण्यपापरूपकर्मविशेषप्रयुक्तानि इत्यर्थः । अतः प्राप्ताप्राप्तविवेकेन विचित्रसृष्ट्यादेः न अहं कर्ता । यतश्च सृष्टाः क्षेत्रज्ञाः सृष्टिलब्धकरणकलेवराः सृष्टिलब्धं भोग्यजातं फलसङ्गादिहेतुस्वकर्मानुगुणं भुञ्जते, सृष्ट्यादिकर्मफले च तेषाम् एव स्पृहा इति न मे स्पृहा ।

तथा सूत्रकारः—'वैषम्यनैर्घृण्ये न सापेक्षत्वात्' (ब्र० सू० २।१।३४) इति । तथा आह भगवान् पराशरः—'निमित्तमात्रमेवायं सृज्यानां सर्गकर्मणि । प्रधानकारणीभूता यतो वै सृज्यशक्तयः ॥ निमित्तमात्रं मुक्त्वेदं नान्यत्किञ्चिदपेक्ष्यते । नीयते तपतां श्रेष्ठ स्वशक्त्या वस्तु वस्तुताम् ॥' (वि०पु० १।४।५१-५२) इति । सृज्यानां देवादीनां क्षेत्रज्ञानां सृष्टेः कारणमात्रम् एव अयं परमपुरुषः, देवादिवैचित्र्ये तु प्रधानकारणं सृज्यभूतक्षेत्रज्ञानां प्राचीनकर्मशक्तय एव । अतो निमित्तमात्रं मुक्त्वा सृष्टेः कर्तारं परमपूरुषं मुक्त्वा इदं क्षेत्रज्ञवस्तु देवादिविचित्रभावे न अन्यद् अपेक्षते; स्वगतप्राचीनकर्मशक्त्या एव हि देवादिवस्तुभावं नीयते इत्यर्थः ।

एवम् उक्तेन प्रकारेण सृष्ट्यादेः कर्तारम् अपि अकर्तारं सृष्ट्यादिकर्मफलसङ्गरहितं च यो माम् अभिजानाति स कर्मयोगारम्भविरोधिभिः फलसङ्गादिहेतुभिः प्राचीनकर्मभिः न संबध्यते; मुच्यते इत्यर्थः ॥ १४ ॥

These actions of varied nature like creation etc., do not contaminate Me i.e., do not bind Me. For the distinctions of gods, men etc., are not brought about by Me, but by the

particular Karmas, good and evil, of created beings. Therefore by the process of discriminating between the acquired and the inherent, it will be found that I am not the author of this varied creations etc. The created or embodied selves, who are endowed with bodies and organs at the time of creation in accordance with their own Karmas springing from attachment to fruits etc., experience all enjoyments available in creation. Thus for them (embodied selves) alone there is desire for the results of creation etc., and for the results of their Karmas. There is no desire in Me for it.

The Sūtrakāra says to the same effect: 'No partiality or cruelty on account of there being dependence (on the Karma of souls for inequalities' (Br.S., 2.1.34). Bhagavān Parāśara also says so: 'He (the Lord) is only the operative cause in the creation of beings. That from which the creative forces spring constitutes the material cause. Leaving aside the material cause, the being that becomes embodied does not require the help of any other thing whatever. A thing is led into the condition in which it is, O best of ascetics, only by its own potentiality' (V.P., 1.4.51-2). The Supreme Person is only the operative cause with regard to the creation of those to be created, i.e., the selves in the bodies of gods etc. The material cause for the differences into gods etc., is the potentiality in the form of previous Karmas of the selves to be created. Therefore, leaving aside the operative cause, i.e., the Supreme Person, the creator, the embodied beings do not require anything else for causing difference into conditions of gods etc. For these selves are led to take the forms of gods etc., by the potentiality of their own old Karma with which they are connected. Such is the meaning.

He who knows Me thus to be the agent of creation etc., and still a non-agent, i.e., as one who has no desire for the results of the acts of creation etc.,—such a person is not tied by previous actions, i.e., he is freed from the old Karmas which obstruct the undertaking of Karma Yoga by causing attachment to results. Such is the purport.

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ 15 ॥

15. Knowing thus, even ancient seekers for liberation did work. Therefore, do your work only as the ancients did in olden times.

एवं मां ज्ञात्वा अपि विमुक्तपापैः पूर्वैः अपि मुमुक्षुभिः उक्तलक्षणं कर्म कृतम् । तस्मात् त्वम् उक्तप्रकारमद्विषयज्ञानविधूतपापः पूर्वैः विवस्वन्मन्वादिभिः कृतं पूर्वतरं पुरातनं तदानीम् एव मया उक्तं वक्ष्यमाणाकारं कर्म एव कुरु ॥ १५ ॥

Actions of the kind described above were performed even by the aspirants of old for liberation, who have become free from evil after knowing Me in this way. Therefore, after having got rid of the sins by knowledge of Me in the aforesaid way, perform actions in the same way as they were performed by those ancients like Vivasvān, Manu etc., in olden times, in the way in which their performance was taught by Me even then. I shall declare it again in what follows.

वक्ष्यमाणस्य कर्मणो दुर्ज्ञानताम् आह—

Śrī Kṛṣṇa stresses the difficulty of undertaking the type of Karma that is going to be taught now.

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ 16 ॥

16. What is action? What is non-action? Even the wise are puzzled in respect of these. I shall declare to you that kind of action by knowing which you will be freed from evil.

मुमुक्षुणा अनुष्ठेयं कर्म किंस्वरूपम्? अकर्म च किम्? फलाभिसन्धिरहितं भगवदाराधनरूपं कर्म; अकर्म इति कर्तुः आत्मनो याथात्म्यज्ञानम् उच्यते । अनुष्ठेयं कर्म तदन्तर्गतं ज्ञानं च किंस्वरूपम्? इति उभयत्र कवयः विद्वांसः अपि मोहिताः, यथार्थतया न जानन्ति । एवम् अन्तर्गतज्ञानं यत् कर्म तत् ते प्रवक्ष्यामि; यद् ज्ञात्वा अनुष्ठाय अशुभात् संसारबन्धात् मोक्ष्यसे । कर्तव्यकर्मज्ञानं हि अनुष्ठानफलम् ॥ १६ ॥

What is the form of the action which should be done by

an aspirant for liberation? And what is non-action? Knowledge about the true nature of the acting self, is spoken of as non-action. The wise, even the learned scholars, are puzzled, i.e., do not truly know, both these—the proper form of the actions to be performed and the proper form of knowledge included in it. I shall teach you that action which includes knowledge within itself. Knowing, i.e., following it, you will be released from evil, i.e., from the bondage of Samsāra. Knowledge about the work to be performed results in its performance.

कुतः अस्य दुर्ज्ञानता? इति अत्र आह—

Why is it so difficult to know this Karma? Śrī Kṛṣṇa replies:

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ।। 17 ।।

17. For, there is what ought to be known in action. Likewise there is what ought to be known in multi-form action. And there is what ought to be understood in non-action. Thus mysterious is the way of action.

यस्मात् मोक्षसाधनभूते कर्मणः स्वरूपे बोद्धव्यम् अस्ति; विकर्मणि च, नित्यनैमित्तिककाम्यकर्मरूपेण तत्साधनद्रव्यार्जनाद्याकारेण च, विविधताम् आपन्नं कर्म विकर्म । अकर्मणि ज्ञाने च बोद्धव्यम् अस्ति । गहना दुर्विज्ञाना मुमुक्षोः कर्मणो गतिः ।

विकर्मणि च बोद्धव्यम्—नित्यनैमित्तिककाम्यद्रव्यार्जनादौ कर्मणि फलभेदकृतं वैविध्यं परित्यज्य मोक्षैकफलतया एकशास्त्रार्थत्वानुसन्धानम्; तदेतद् 'व्यवसायात्मिका बुद्धिरेका' (२।४१) इत्यत्र एव उक्तम् इति न इह प्रपञ्च्यते ।। १७ ।।

There is something which ought to be known in regard to action (Karma) which forms the means of attaining release. So also is the case in regard to 'multi-form or varied forms of action' (Vikarma). These are what have acquired variegation as obligatory, occasional and desire-prompted works requiring numerous requisites. There is also something to be known about non-action, i.e., knowledge of the self. Therefore, deep, i.e., difficult to understand, is the way of

action to be pursued by the seeker after release. What should be known as regards multi-form or variegated forms of Karma is that the attribution of differences leading to differences of fruits in obligatory, occasional and desire-prompted rites and acquisition of things required for their performance, etc., must be renounced, realising that the Śāstras aim at only one result, i.e., release (and not several results said to accrue from these works). This has been declared in connection with the teaching, 'The resolute mind is one-pointed'(2.41) and is not elaborated here.

कर्माकर्मणोः बोद्धव्यम् आह—

Śrī Kṛṣṇa explains what must be known in regard to action and non-action.

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ 18 ॥

18. He who sees non-action in action and also action in non-action is wise among men. He is fit for release and has carried out all actions.

अकर्मशब्देन अत्र कर्मेतरत् प्रस्तुतम् आत्मज्ञानम् उच्यते । कर्मणि क्रियमाणे एव आत्मज्ञानं य पश्येत् अकर्मणि च आत्मज्ञाने वर्तमान एव यः कर्म पश्येत् ।

किम् उक्तं भवति?

क्रियमाणम् एव कर्म आत्मयाथात्म्यानुसन्धानेन ज्ञानाकारं यः पश्येत्, तत् च ज्ञानं कर्मणि अन्तर्गततया कर्माकारं यः पश्येद् इति उक्तं भवति; क्रियमाणे हि कर्मणि कर्तृभूतात्मयाथात्म्यानुसन्धानेन तद् उभयं सम्पन्नं भवति ।

एवम् आत्मयाथात्म्यानुसन्धानगर्भं कर्म यः पश्येत् स बुद्धिमान् कृत्स्नशास्त्रार्थवित्, मनुष्येषु स युक्तः मोक्षार्हः स एव कृत्स्नकर्मकृत् कृत्स्नशास्त्रार्थकृत् ॥ १८ ॥

Here by the term 'non-action', the knowledge of the self, which is distinct from action and which forms the subject under consideration, is meant. 'He who sees non-action in action and also action in non-action,' denotes him who can perceive knowledge of the self even while action is being performed and who can also perceive action while engaged in non-action, i.e., knowledge of the self. What is the

import of this saying? What is taught here is this: One can perceive, by constant contemplation on the truth about the self, that the action that is being performed in itself is a form of knowledge. One can also perceive that this knowledge is also of the form of Karma because of its being contained in Karma Yoga. Both these (i.e., action in the form of knowledge and knowledge in the form of actions) are accomplished by contemplation on the true nature of the self, even while work is being performed. Thus, he who can see actions as included in contemplation on the reality of the self, is wise, i.e., he knows the full meaning of the Śāstras; he is fit among men, i.e., fit to attain release. He alone has fulfilled all actions, i.e., carried out the entire purpose of the Śāstras. [The purport is that no contradiction between knowledge and action is felt by one who knows the philosophy of the self].

प्रत्यक्षेण क्रियमाणस्य कर्मणो ज्ञानाकारता कथम् उपपद्यते? इत्यत्र आह—

How is the form of knowledge accomplished through works which are obviously activities that are being performed? Śrī Kṛṣṇa explains:

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ 19 ॥

19. He whose every undertaking is free from desire and delusive identification (of the body with the self), whose actions are burnt up in the fire of knowledge—him the wise describe as a sage.

यस्य मुमुक्षोः सर्वे द्रव्यार्जनादिलौकिककर्मपूर्वकनित्यनैमित्तिककाम्यरूपकर्मसमारम्भाः कामवर्जिताः फलसङ्गरहिताः संकल्पवर्जिताः च ।

प्रकृत्या तद्गुणैः च आत्मानम् एकीकृत्य अनुसन्धानं संकल्पः । प्रकृतिवियुक्तात्मस्वरूपानुसन्धानयुक्ततया तद्रहिताः । तम् एवं कर्म कुर्वाणं पण्डितं कर्मान्तर्गतात्मयाथात्म्यज्ञानाग्निना दग्धप्राचीनकर्माणम् आहुः तत्त्वज्ञाः । अतः कर्मणो ज्ञानाकारत्वम् उपपद्यते ॥ १९ ॥

In the case of an aspirant for release, all undertakings of actions in the form of obligatory, occasional and desiderative acts accomplished through the acquisition of materials for their performance as also other works, are free from desire, i.e., are devoid of attachment to fruits. They are devoid of delusive identification. If the mind identifies the self with Prakṛti and its Guṇas, it is Sankalpa, i.e., 'delusive identification.' Genuine Karma Yoga is free from such identification. Such identification is overcome through contemplation on the real nature of the self as different from Prakṛti. Those who know the truth call him a sage, who acts in this way and whose previous Karmas are thereby burnt up by the fire of knowledge of the real nature of the self generated along with his actions. He is a true Karma Yogin.

Thus that knowledge is involved in true Karma Yoga, is established.

एतद एव विवृणोति—

Śrī Kṛṣṇa elaborates this point again:

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किंचित्करोति सः ॥ 20 ॥

20. Having renounced attachment to the fruits of his actions, ever contented with the eternal self, and dependent on none, one does not act at all, even though engaged in action.

कर्मफलासङ्गं त्यक्त्वा नित्यतृप्तो नित्ये स्वात्मनि एव तृप्तः, निराश्रयः अस्थिरप्रकृतौ आश्रयबुद्धिरहितो यः कर्माणि करोति । स कर्मणि आभिमुख्येन प्रवृत्तः अपि न एव किंचित् कर्म करोति, कर्मापदेशेन ज्ञानाभ्यासम् एव करोति इत्यर्थः ॥ २० ॥

Whoever performs actions, renouncing attachment to their fruits and is satisfied with the eternal, i.e., satisfied with his own self, and dependent on none, i.e., devoid of dependence on transient Prakṛti (body and external nature)—such a person, even though fully engaged in

actions, does not act at all. He is engaged in the practice of knowledge under the form of action.

पुनः अपि कर्मणा ज्ञानाकारता एव विशोध्यते—

Again, Karma, having the form of knowledge, is examined:

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ 21 ॥

21. Free from desire, his intellect and mind controlled, giving up all possessions, and doing bodily work only, he is not subject to evil:

निराशीः निर्गतफलाभिसन्धिः, यतचित्तात्मा यतचित्तमनाः, त्यक्तसर्वपरिग्रहः आत्मैकप्रयोजनतया प्रकृतिप्राकृतवस्तुनि ममतारहितो यावज्जीवं केवलं शारीरम् एव कर्म कुर्वन् किल्बिषं संसारं न आप्नोति । ज्ञाननिष्ठाव्यवधानरहितकेवलकर्मयोगेन एवं रूपेण आत्मानं पश्यति इत्यर्थः ॥ २१ ॥

'Free from desire' means having no attachment to the fruits of actions. 'His intellect and mind controlled' means one whose intellect and mind are under control. 'Giving up all possessions' means one who, on account of his having the self as his primary objective, is devoid of the sense of ownership in relation to Prakṛti and its derivatives. One who is thus engaged in bodily work alone as long as he lives, does not incur any sin, i.e., does not get engrossed in Samsāra. He gets the vision of the self by Karma Yoga of this kind itself, and need not resort to any exclusive practice of Jñāna Yoga in between liberation and the practice of Karma Yoga of the above description.

यदृच्छालाभसंन्तुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ 22 ॥

22. Content with what chance may bring, rising above the pairs of opposites, free from ill-will, even-minded in success and failure, though he acts, he is not bound.

यदृच्छोपनतशरीरधारणहेतुवस्तुसन्तुष्टः द्वन्द्वातीतः यावत्साधनसमाप्त्यवर्जनीयशीतोष्णादिसहः विमत्सरः अनिष्टोपनिपातहेतुभूतस्वकर्मनिरूपणेन परेषु विगतमत्सरः समः सिद्धौ असिद्धौ च युद्धादिकर्मसु जयादिसिद्ध्यसिद्ध्योः समचित्तः कर्म एव कृत्वा अपि ज्ञाननिष्ठां विना अपि न निबध्यते, न संसारं प्रतिपद्यते ॥ २२ ॥

Content with whatever chance may bring for the maintenance of the body; 'rising above the pairs of opposites' means enduring cold, heat and such other experiences until one has completed the practice of Karma Yoga; 'free from ill-will?' i.e., free from ill-will towards others, seeing his own Karma as the cause of his adversity; 'even-minded in success and failure,' i.e., even-minded at success like victory in war, etc., and failure therein—such a person 'is not bound,' i.e., he does not fall into Samsāra, though devoted to action without any exclusive practice of Jñāna Yoga.

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ 23 ॥

23. Of one whose attachments are gone, who is free, whose mind is established in knowledge, who works only for sacrifices, his Karma is entirely dissolved.

आत्मविषयज्ञानावस्थितमनस्त्वेन विगततदितरसङ्गस्य तत एव निखिलपरिग्रहविनिर्मुक्तस्य उक्तलक्षणयज्ञादिकर्मनिर्वृत्तये वर्तमानस्य पुरुषस्य बन्धहेतुभूतं प्राचीनं कर्म समग्रं प्रविलीयते निःशेषं क्षीयते ॥ २३ ॥

Of a person whose attachment to all objects is gone because of his mind being established in the knowledge of the self, who is therefore liberated from accepting all worldly possessions and who is engaged in the performance of sacrifices etc., as described above—in the case of such a person his beginningless load of Karma, which is the cause of his bondage, is completely dissolved, i.e., destroyed without leaving any residue.

प्रकृतिवियुक्तात्मस्वरूपानुसन्धानयुक्ततया कर्मणो ज्ञानाकारत्वम् उक्तम् । इदानीं सर्वस्य सपरिकरस्य कर्मणः परब्रह्मभूतपरमपुरुषात्मकत्वानुसन्धानयुक्ततया ज्ञानाकारत्वम् आह—

So far the nature of Karma as having the form of knowledge has been described as emerging from constant contemplation on the nature of the self as different from Prakṛti. And now Śrī Kṛṣṇa says that all actions together with their ancillaries, have the form of knowledge because of constant contemplation by the aspirant on the Supreme Person who is the Supreme Brahman, as being his soul.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ 24 ॥

24. *Brahman* is the instrument to offer with; *Brahman* is the oblation. By *Brahman* is the oblation offered into the fire of *Brahman*; *Brahman* alone is to be reached by him who meditates on Him in his works.

हविः विशेष्यते; अर्प्यते अनेन इति अर्पणं स्रुगादि, तद् ब्रह्मकार्यत्वाद् ब्रह्म, ब्रह्म यस्य हविषः अर्पणं तद्ब्रह्मार्पणम् । ब्रह्म हविः स्वयं च ब्रह्मभूतं ब्रह्माग्नौ ब्रह्मभूते अग्नौ ब्रह्मणा कर्त्रा हुतम्; इति सर्वं कर्मब्रह्मात्मकत्वाद् ब्रह्ममयम्—इति यः समाधत्ते, स ब्रह्मकर्मसमाधिः । तेन ब्रह्मकर्मसमाधिना ब्रह्म एव गन्तव्यम् । ब्रह्मात्मकतया ब्रह्मभूतम् आत्मस्वरूपं गन्तव्यम् । मुमुक्षूणां क्रियमाणं कर्म परब्रह्मात्मकम् एव इत्यनुसन्धानयुक्ततया ज्ञानाकारं साक्षादात्मावलोकनसाधनम्, न ज्ञाननिष्ठाव्यवधानेन इत्यर्थः ॥ २४ ॥

The expression '*Brahman* is the instrument to offer with'[1] is adjectival to 'the oblation'. That by which an offering is given, such as a ladle, is an Arpaṇa. It is called *Brahman* because it is an effect of *Brahman*, Brahman being the material cause of the universe. 'Brahmaārpanam' is the oblation, of which the instrument is *Brahman*. The oblation, just like the instrument with which it is offered, is also *Brahman*. It is offered by the agent *Brahman* into the fire of *Brahman*. He

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1 It is to be remembered that in Rāmānuja's system 'Brahman' in the primary sense is the 'Whole' with the Supreme Being as the Soul and Ātmans and Matter (Prakṛti) as His body in inseparable union with the Whole. So the word 'Brahman' can, according to the needs of each context, be used to indicate the Supreme Being, the Ātman, or Prakṛti: In verse 24 it has been used in all these senses. We have therefore put it in italics. See Introduction.

is the *Brahma-karma-samādhi* who contemplates thus on all acts as filled with the Supreme Brahman or as having the Supreme Brahman as the Self. He who contemplates on Brahman as the Soul of all actions, reaches *Brahman* alone, as his own self has the Supreme Brahman as Its Self. The meaning is that the individual self—which is *Brahman* because of Its having Brahman as Its Self—has to realise Its own real nature. All actions performed by an aspirant for release have the form of knowledge because of their association with the contemplation of the Supreme Brahman as their self. They are a direct means for the vision of the self without the meditation of Jñāna Yoga.

एवं कर्मणो ज्ञानाकारतां प्रतिपाद्य कर्मयोगभेदान् आह—

Thus, Śrī Kṛṣṇa, after explaining how Karma takes the form of knowledge, now speaks of the various kinds of Karma Yoga.

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ 25 ॥

25. Some Yogins resort only to the sacrifice relating to gods. Others offer sacrifice into the fire of *Brahman* solely by means of sacrifice.

दैवं देवार्चनरूपं यज्ञम् अपरे कर्मयोगिनः पर्युपासते सेवन्ते; तत्र एव निष्ठां कुर्वन्ति इत्यर्थः । अपरे ब्रह्माग्नौ यज्ञं यज्ञेन एव उपजुह्वति । यज्ञं यज्ञरूपं ब्रह्मात्मकम् आज्यादिद्रव्यं यज्ञेन यज्ञसाधनभूतेन स्रुगादिना जुह्वति । अत्र यज्ञशब्दो हविःस्रुगादियज्ञसाधने वर्तते । ब्रह्मार्पणं ब्रह्म हविः इति न्यायेन यागहोमयोर्निष्ठां कुर्वन्ति ॥ २५ ॥

Some Karma Yogins resort to the sacrifice relating to gods, i.e., the sacrifice which takes the form of worshipping gods. The meaning is that they have steadfast devotion only in this. 'Others offer sacrifice into the fire of *Brahman* solely by means of sacrifice.' Here the term, 'sacrifice' is used in the sense of the oblation, the ladle etc., required for performing a sacrifice and therefore they are said to constitute 'sacrificing'. These are of the nature of *Brahman*. 'Offer by

means of sacrifice' indicates the ladle and other implements for the accomplishment of sacrifice.

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥ 26 ॥

26. Others offer as oblations hearing and other senses in the fires of restraint. Some others offer as oblations the objects of the senses, such as sound and the rest, into the fires of their senses.

अन्ये श्रोत्रादीनाम् इन्द्रियाणां संयमने प्रयतन्ते । शब्दादीन् विषयान् अन्ये योगिनः इन्द्रियाणां शब्दादिविषयप्रवणतानिवारणे प्रयतन्ते ॥ २६ ॥

Others endeavour towards the restraint of the senses like ear and the rest, i.e., keep themselves away from the objects pleasing to the senses. Other Yogins endeavour to prevent the attachment of the senses to sound and other objects of the senses, i.e., they abstain from the sense objects even when they are allowed to be near, by the discriminative process of belittling their value and enjoyable nature.

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ 27 ॥

27. Some again offer as oblation the functions of the senses and the activity of the vital breaths into the fire of the Yoga of restraint of the mind kindled by knowledge.

अन्ये ज्ञानदीपिते मनःसंयमयोगाग्नौ सर्वाणि इन्द्रियकर्माणि प्राणकर्माणि च जुह्वति—मनसा इन्द्रियप्राणानां कर्मप्रवणतानिवारणे प्रयतन्ते इत्यर्थः ॥ २७ ॥

Some again offer as oblations all the functions of the senses, the activities of the vital breath etc., into the fire of Yoga of restraint of the mind kindled by knowledge. They endeavour to prevent the mind from getting attached to the functions of the senses and vital breaths. That is, by con-

templating on the self they sublimate these energies and overcome even the lurking subtle desires for them.

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ 28 ॥

28. Self-controlled and firm of resolve, others perform the sacrifice of material objects or austerities or Yoga; while others offer their scriptural study and knowledge.

केचित् कर्मयोगिनो द्रव्ययज्ञाः, न्यायतो द्रव्याणि आदाय देवार्चने प्रयतन्ते, केचित् च दानेषु, केचित् च यागेषु, केचित् च होमेषु, एते सर्वे द्रव्ययज्ञाः ।

केचित्तपोयज्ञाः कृच्छ्रचान्द्रायणोपवासादिषु निष्ठां कुर्वन्ति, योगयज्ञाः च अपरे पुण्यतीर्थे पुण्यस्थानप्राप्तिषु निष्ठां कुर्वन्ति । इह योगशब्दः कर्मनिष्ठाभेदप्रकरणात् तद्विषयः ।

केचित् स्वाध्यायपराः स्वाध्यायाभ्यासपराः, केचित्तदर्थज्ञानाभ्यासपराः यतयः यतनशीलाः, शंसितव्रताः दृढसंकल्पाः ॥ २८ ॥

Some Karma Yogins perform the sacrifice of material objects. Some worship the gods with materials honestly acquired. Some practise charity, some engage themselves in sacrifices and in making oblations into the sacred fire. All these perform sacrifice with material objects. Some do the sacrifice of austerity by devoting themselves to Kṛcchra, Cāndrāyaṇa, fast, etc. Others perform the sacrifice of Yoga. Some devote themselves to making pilgrimages to sacred sanctuaries and holy places. Here the term Yoga means pilgrimages to sacred sanctuaries and holy places as the context relates to aspects of Karma Yoga. Some are devoted to recitation of Vedic texts and some to learning their meaning. They are all devoted to the practice of self-control and of strict vows, i.e., they are men of steady resolution.

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ 29 ॥

29. Others, with restricted diet, are devoted to the control

of breath. Some sacrifice the inward breath in the outward breath. Similarly others sacrifice the outward breath in the inward breath. Some others, stopping the flow of both the inward breath and the outward, sacrifice the inward breaths and outward breaths.

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ 30 ॥

30. All these know the meaning of sacrifices and through sacrifices are their sins eradicated. Those who subsist on the ambrosial food, the remnants of sacrifices, go to eternal *Brahman*.

अपरे कर्मयोगिनः प्राणायामेषु निष्ठां कुर्वन्ति । ते च त्रिविधाः पूरकरेचककुम्भकभेदेन । अपानेजुह्वति प्राणम् इति पूरकः, प्राणे अपानम् इति रेचकः, प्राणापानगती रुद्ध्वा प्राणान् प्राणेषु जुह्वति इति कुम्भकः । प्राणायामपरेषु त्रिषु अपि अनुषज्यते नियताहारा इति। द्रव्ययज्ञप्रभृतिप्राणायामपर्यन्तेषु कर्मयोगभेदेषु स्वसमीहितेषु प्रवृत्ता एते सर्वे 'सहयज्ञैः प्रजाः सृष्ट्वा' (३।१०) इति अभिहितमहायज्ञपूर्वकनित्यनैमित्तिककर्मरूपयज्ञविदः, तन्निष्ठाः, तत एव क्षपितकल्मषाः ॥ २९-३० ॥

Other Karma Yogins are devoted to the practice of breath control. They are of three types because of the differences in inhalation, exhalation and stoppage of breath. Pūraka (inhalation) is that in which the inward breath is sacrificed in the outward breath. Recaka (exhalation) is that when the outward breath is sacrificed in the inward breath. Kumbhaka (stoppage of breath) is that when the flow of both inward and outward breaths is stopped. The clause, restricting of diet, applies to all the three types of persons devoted to the control of breath.

All these, according to their liking and capacity are engaged in performing the various kinds of Karma Yoga beginning from the sacrifice of material objects to the control of breath. They know and are devoted to sacrifices comprising obligatory and occasional rituals preceded by the performance of 'the great sacrifices'

(Pañca-Mahā-Yajña), as alluded to in 'Creating men along with the sacrifices' (3.10). Because of this only, their sins are done away with. Those who are engaged in Karma Yoga by sustaining their bodies only by the ambrosia of sacrificial remains will go to the eternal *Brahman*. 'Go to *Brahman*' here means realise the self which has Brahman for Its soul.

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य कुतोन्यः कुरुसत्तम ॥ 31 ॥

31. This world is not for him who makes no sacrifice. How then the other, O Arjuna?

यज्ञशिष्टामृतेन शरीरधारणं कुर्वन्त एव कर्मयोगे व्यापृताः सनातनं च ब्रह्म यान्ति । अयज्ञस्य महायज्ञादिपूर्वकनित्यनैमित्तिककर्मरहितस्य न अयं लोकः न प्राकृतलोकः प्राकृतलोकसम्बन्धिधर्मार्थकामाख्यः पुरुषार्थः न सिध्यति; कुतः इतः अन्यः मोक्षाख्यः पुरुषार्थः । परमपुरुषार्थतया मोक्षस्य प्रस्तुतत्वात् तदितरपुरुषार्थः 'अयं लोकः' इति निर्दिश्यते स हि प्राकृतः ॥ ३१ ॥

He 'who offers no sacrifices,' i.e., he who does not devote himself to obligatory and occasional actions, preceded by the performance of the 'great sacrifices' etc., will not be able to achieve human ends which are associated with the material world and are called by the names of virtue, wealth and worldly satisfactions. How then can the man's supreme end called release (Mokṣa), which is other than these, be attained? As Mokṣa, man's supreme end, has been mentioned, other objectives different from it, are named 'this world.' That is, indeed, the material world.

[Perhaps the idea is that all types of sacrificers should perform the Pañca-Mahā-Yajñas, and take the remnants of it as their daily food. Only in this way can we give some meaning to 'ambrosial food' connected with the performance of all the various kinds of sacrifice mentioned in the above verses.]

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ 32 ॥

32. Thus many forms of sacrifices have been spread out as means of reaching *Brahman* (individual self in its own nature). Know that all these are born of actions. Knowing thus, you shall be free.

एवं हि बहुप्रकाराः कर्मयोगाः ब्रह्मणो मुखे वितताः, आत्मयाथात्म्यावाप्तिसाधनतया स्थिताः तान् उक्तलक्षणानुक्तभेदान् कर्मयोगान् सर्वान् कर्मजान् विद्धि । अहरहः अनुष्ठीयमाननित्यनैमित्तिककर्मानुष्ठानजान् विद्धि । एवं ज्ञात्वा यथोक्तप्रकारेण अनुष्ठाय विमोक्ष्यसे ॥ ३२ ॥

Thus there are many kinds of Karma Yoga, which are spread out for the attainment of the *Brahman*. That means, they lead to the realisation of the true nature of the individual self. Know that all these are forms of Karma Yoga, which have been previously defined and diversified, as born of actions. That means, know them as resulting from occasional and obligatory rites performed day by day. Knowing thus, observing them in the manner prescribed, you will be released.

अन्तर्गतज्ञानतया कर्मणो ज्ञानाकारत्वम् उक्तम्; तत्र अन्तर्गतज्ञाने कर्मणि ज्ञानांशस्य एव प्राधान्यम् आह—

It has been stated that actions have the form of knowledge because of the inclusion of knowledge in them. Now Śrī Kṛṣṇa explains the predominance of the component of knowledge in such actions which include knowledge within themselves.

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परंतप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ 33 ॥

33. The sacrifice of knowledge is superior to material sacrifice. O Arjuna, all actions and everything else culminate in knowledge.

उभयाकारे कर्मणि द्रव्यमयाद् अंशाद् ज्ञानमयः अंशः श्रेयान् । सर्वस्य कर्मणः तदितरस्य

च अखिलस्य उपादेयस्य ज्ञाने परिसमाप्तेः ।

तद् एवं सर्वैः साधनैः प्राप्यभूतं ज्ञानं कर्मान्तर्गतत्वेन अभ्यस्यते । तद् एव हि अभ्यस्यमानं क्रमेण प्राप्यदशां प्रतिपद्यते ॥ ३३ ॥

Karma Yoga has two aspects—knowledge and material ingredients. Of these two, the component of knowledge is superior to the component of material ingredients. Knowledge is the culmination of all actions and of everything else, accessories and other things helpful. This knowledge alone, which is to be obtained by all means, is practised as comprehended in Karma Yoga. And this knowledge being regularly practised, reaches gradually what is ultimately attainable i.e., the vision of the self.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ 34 ॥

34. Know this by prostration, questioning and by service. The wise, who have realised the truth, will instruct you in knowledge.

तद् आत्मविषयं ज्ञानम् 'अविनाशि तु तद् विद्धि' (२।१७) इति आरभ्य 'एषा तेऽभिहिता' (२।३९) इत्यन्तेन मया उपदिष्टम् मदुक्तकर्मणि वर्तमानः त्वं विपाकानुगुणं काले प्रणिपातपरिप्रश्नसेवाभिः विशदाकारं ज्ञानिभ्यो विद्धि ।

साक्षात्कृतात्मस्वरूपाः तु ज्ञानिनः प्रणिपातादिभिः सेविताः ज्ञानबुभुत्सया परितः पृच्छतः तव आशयम् आलक्ष्य ज्ञानम् उपदेक्ष्यन्ति ॥ ३४ ॥

This is the knowledge concerning the self that has been taught by Me in the verses beginning with 'Know that to be indestructible' (2.17) and ending with 'this has been given to you' (2.39). So engaged in appropriate actions, you can learn, according to the maturity of your competence, this wisdom from the wise, who will explain it to you, if you attend on them through prostrating and questioning and by serving them. The wise are those who have immediate apprehension (or vision) of the true nature of the self. Having been honoured by you through prostration etc., and observing your mental disposition characterised by desire

for knowledge which you have evinced by your questions, they will teach you this knowledge.

आत्मयाथात्म्यविषयसाक्षात्काररूपस्य लक्षणम् आह—

Śrī Kṛṣṇa now speaks of the characteristics of knowledge concerning the nature of the self, in the form of direct perception.

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ 35 ॥

35. Knowing which, O Arjuna, you will not fall again into delusion in this way—by that knowledge you will see all beings without exception in your- self and then in Me.

यद् ज्ञानं ज्ञात्वा पुनः एवं देहाद्यात्माभिमानरूपं तत्कृतं ममताद्यास्पदं च मोहं न यास्यसि, येन देवमनुष्याद्याकारेण अननुसंहितानि सर्वाणि भूतानि स्वात्मनि एव द्रक्ष्यसि, यतः तव अन्येषां च भूतानां प्रकृतिवियुक्तानां ज्ञानैकाकारतया साम्यम् । प्रकृतिसंसर्गदोषविनिर्मुक्तम् आत्मस्वरूपं सर्वं समम् इति च वक्ष्यते— 'निर्दोषं हि समं ब्रह्म' (गीता ५।१९) इति ।
अथो मयि सर्वाणि भूतानि अशेषेण द्रक्ष्यसि, मत्स्वरूपसाम्यात् च परिशुद्धस्य सर्वस्य आत्मवस्तुनः । 'इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः' (गीता १४।२) इति हि वक्ष्यते 'तथा विद्वान् पुण्यपापे विधूय, निरञ्जनः परमं साम्यमुपैति' (मु०उ० ३।१।३) इत्येवमादिषु नामरूपविनिर्मुक्तस्य आत्मवस्तुनः परं स्वरूपसाम्यम् अवगम्यते; अतः प्रकृतिविनिर्मुक्तं सर्वम् आत्मवस्तु परस्परं समं सर्वेश्वरेण च समम् ॥ ३५ ॥

Having which knowledge, you will not again fall into this delusion of mistaking the body etc., for the self, which is the cause of possessiveness etc. By this (knowledge) you will see in yourself all the beings which appear in diversity of forms such as gods, men etc.; for between you and other beings there is equality of nature when freed from the hold of Prakṛti, as your self and all other selves have the form of knowledge as far as their essence is concerned. Śrī Kṛṣṇa will later on instruct that the nature of the self, dissociated from the evil of contact with Prakṛti, is equal in all beings. 'For faultless *Brahman* (individual self) is alike everywhere; therefore, abide in *Brahman*' (5.19). And

then you will see all beings without any exception in Me, because of the similarity of nature of the pure selves with one another and with My nature. For Śrī Krsna will teach later on:

'Resorting to this knowledge and partaking of My nature' (14.5). So the equality of the selves, devoid of name and form, with the nature of the Supreme, is known from the texts like: 'Then the wise, shaking off good and evil, stainless, attain supreme equality' (Muṇ.U., 3.1.3). Therefore all selves dissociated from Prakṛti are equal in nature to one another and equal in nature to the Lord of all. [The idea is that blissfulness is the basic nature of all selves. Blissfulness (Ānanda) is the nature of the Supreme Being also. Equality contemplated is in this respect only, but not in power of creation, which belongs only to Īśvara]

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥ 36 ॥

36. Even if you be the most sinful of all sinners, you will cross over all sins by the boat of knowledge alone.

यदि अपि सर्वेभ्यः पापकृत्तमः असि सर्वं **पूर्वार्जितं** वृजिनरूपं **समुद्रम्** **आत्मविषयज्ञानरूपप्लवेन** एव संतरिष्यसि ॥ ३६ ॥

Even though you be the most sinful of all sinners, you will completely cross over the sea of sins previously accumulated, with the boat of knowledge concerning the self.

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ 37 ॥

37. Just as burning fire turns fuel to ashes, O Arjuna, so does the fire of knowledge turn all Karma to ashes.

सम्यक् प्रवृद्ध अग्निः इन्धनसमुच्चयम् इव आत्मयाथात्म्यज्ञानरूपः अग्निः जीवात्मगतम् अनादिकालप्रवृत्तानेककर्मसञ्चयं भस्मीकरोति ॥ ३७ ॥

The fire of knowledge concerning the real nature of the self reduces to ashes the collection of endless Karmas accumulated from beginningless times, just as a well-kindled fire reduces to ashes a bundle of firewood.

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ 38 ॥

38. For there is no purifier here equal to knowledge; he that is perfected in Karma Yoga finds this (knowledge) of his own accord in himself in due time.

यस्माद् आत्मज्ञानेन सदृशं पवित्रं शुद्धिकरम् इह जगति वस्त्वन्तरं न विद्यते, तस्मादात्मज्ञानं सर्वं पापं नाशयति इत्यर्थः । तत् तथाविधं ज्ञानं यथोपदेशमहरहरनुष्ठीयमानं ज्ञानाकारकर्मयोगेन संसिद्धः कालेन स्वात्मनि स्वयमेव लभते ॥ ३८ ॥

Nothing here in this world purifies like this knowledge; for the knowledge of the self destroys all evil. He who has reached perfection by practising Karma Yoga in its form of knowledge daily in the manner taught, in due time, of his own accord, attains it, i.e., knowledge concerning his own self.

तद् एव स्पष्टम् आह—

Śrī Kṛṣṇa expounds the same lucidly thus:

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ 39 ॥

39. He who has faith, who is intent on it, and who has mastered his senses, attains knowledge. Having attained knowledge, he goes soon to supreme peace.

एवम् उपदेशाद् ज्ञानं लब्ध्वा च उपदिष्टज्ञानवृद्धौ श्रद्धावान् तत्परः तत्र एव नियमितमनाः तदितरविषयात् संयतेन्द्रियः अचिरेण कालेन उक्तलक्षणविपाकदशापन्नं ज्ञानं लभते । तथाविधं ज्ञानं लब्ध्वा परां शान्तिम् अचिरेण अधिगच्छति परं निर्वाणं प्राप्नोति ॥ ३९ ॥

After attaining knowledge through instruction in the manner described, he must have firm faith in it and the possibility of its development into ripe knowledge. He must be

intent on it, i.e., his mind must be focussed thereupon. He must control his senses and keep them away from all their objects. Soon will he then reach the aforesaid state of maturity and obtain knowledge. Soon after attaining such kind of knowledge, he will reach supreme peace, i.e., he attains the supreme Nirvāna (realisation of the self).

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायंलोकोऽस्ति न परो न सुखं संशयात्मनः ।। 40 ।।

40. The ignorant, the faithless and the doubting one perish; for the doubting one there is neither this world, nor that beyond, nor happiness.

अज्ञः एवम् उपदेशलब्धज्ञानरहितः उपदिष्टज्ञानवृद्ध्युपाये च अश्रद्दधानः अत्वरमाणः उपदिष्टे च ज्ञाने संशयात्मा संशयितमना विनश्यति, नष्टो भवति । अस्मिन् उपदिष्टे आत्मयाथात्म्यविषये ज्ञाने संशयात्मनः अयम् अपि प्राकृतलोको न अस्ति, न च परः, धर्मार्थकामादिपुरुषार्थाः च न सिद्ध्यन्ति, कुतो मोक्ष इत्यर्थः ।

शास्त्रीयकर्मसिद्धिरूपत्वात् सर्वेषां पुरुषार्थानां शास्त्रीयकर्मजन्यसिद्धेः च देहातिरिक्तात्मनिश्चयपूर्वकत्वात्; अतः सुखलवभागित्वम् आत्मनि संशयात्मनो न संभवति ।। ४० ।।

'The ignorant,' i.e., one devoid of knowledge received through instruction, 'the faithless' or one who has no faith in developing this knowledge taught to him, i.e., who does not strive to progress quickly, and 'the doubting one,' i.e., one who is full of doubts in regard to the knowledge taught—such persons perish, are lost. When this knowledge taught to him about the real nature of the self is doubted, then he loses this material world as also the next world. The meaning is that the ends of man, such as Dharma, Artha and Kāma which constitute the material ends or fulfilments, are not achieved by such a doubting one. How then can man's supreme end, release be achieved by such a doubting one? For all the ends of human life can be achieved through the actions which are prescribed by the Śāstras, but their performance requires the firm conviction that the self is different from the body. Therefore, even a little happiness does not

come to the person who has a doubting mind concerning the self.

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥ 41 ॥

41. Actions do not bind him, O Arjuna, who has renounced them through Karma Yoga and whose doubts are sundered by knowledge, and who therefore possesses a steady mind.

यथोपदिष्टयोगेन संन्यस्तकर्माणं ज्ञानाकारतापन्नकर्माणं यथोपदिष्टेन च आत्मज्ञानेन आत्मनि संछिन्नसंशयम् आत्मवन्तं मनस्विनम् उपदिष्टार्थे दृढावस्थितमनसं बन्धहेतुभूतप्राचीनानन्तकर्माणि न निबध्नन्ति ॥ ४१ ॥

The countless ancient Karmas which constitute the cause of bondage, do not bind him who has renounced actions through Karma Yoga in the manner explained before, who has sundered all doubts concerning the self by the knowledge of the self in the manner explained before, and who is of steady mind, i.e., unshakable, with the mind focussed steadily on the meaning that has been set forth.

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ 42 ॥

42. Therefore, sunder, with the sword of knowledge, this doubt present in your heart resulting from ignorance concerning the self. Practise this Yoga, O Arjuna, and rise up.

तस्माद् अनाद्यज्ञानसंभूतं हृत्स्थम् आत्मविषयं संशयं मया उपदिष्टेन आत्मज्ञानासिना छित्त्वा मया उपदिष्टं कर्मयोगम् आतिष्ठ तदर्थम् उत्तिष्ठ भारत इति ॥ ४२ ॥

Therefore, after sundering this doubt concerning the self, born of beginningless ignorance and present in the heart, by the sword of the knowledge of the self in the manner explained before, practise the Karma Yoga taught by Me. For that, rise up, O Arjuna.

पञ्चमोऽध्याय:

Chapter 5

Communion through Renunciation

चतुर्थे अध्याये कर्मयोगस्य ज्ञानाकारतापूर्वकस्वरूपभेदो ज्ञानांशस्य च प्राधान्यम् उक्तम्। ज्ञानयोगाधिकारिणः अपि कर्मयोगस्य अन्तर्गतात्मज्ञानत्वाद् अप्रमादत्वात् सुकरत्वात् निरपेक्षत्वाद् ज्यायस्त्वं तृतीये एव उक्तम्। इदानीं कर्मयोगस्य आत्मप्राप्तिसाधनत्वे ज्ञाननिष्ठायाः शैघ्र्यात् कर्मयोगान्तर्गताकर्तृत्वानुसन्धानप्रकारं च प्रतिपाद्य तन्मूलं ज्ञानं च परिशोध्यते—

In the fourth chapter, the knowledge form of Karma Yoga, its essential kinds and the importance of the element of knowledge in it have been discussed. In the third chapter itself, it has been told that even for one who is qualified for Jñāna Yoga, Karma Yoga is better as it includes within itself the knowledge of the self. Besides, it is free from liability to lapses. It is therefore easy to follow. It is also independent of other means. Now, it is going to be told that Karma Yoga takes one in a much shorter time to the goal than Jñāna Yoga when employed as a means for attaining the self. Then is described the way of meditation on the self as non-agent, which is incorporated in Karma Yoga. This knowledge rooted in Karma Yoga is then examined.

अर्जुन उवाच

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ 1 ॥

Arjuna said:

1. You praise, O Kṛṣṇa, the renunciation of actions and then praise Karma Yoga also. Tell me with certainty which of these is the superior one leading to the ultimate good.

कर्मणां सन्यासं ज्ञानयोगं पुनः कर्मयोगं च शंससि । एतद् उक्तं भवति द्वितीये अध्याये 'मुमुक्षोः प्रथमं कर्मयोग एव कार्यः, कर्मयोगेन मृदितान्तःकरणकषायस्य ज्ञानयोगेन आत्मदर्शनं कार्यम्' इति प्रतिपाद्य, पुनः तृतीयचतुर्थयोः 'ज्ञानयोगाधिकारदशाम् आपन्नस्य अपि कर्मनिष्ठा एव ज्यायसी; सा एव ज्ञाननिष्ठानिरपेक्षा आत्मप्राप्त्येकसाधनम्' इति कर्मनिष्ठां प्रशंससि; इति । तत्र एतयोः ज्ञानयोगकर्मयोगयोः आत्मप्राप्तिसाधनभावे यद् एकं सौकर्यात् शैघ्र्यात् च श्रेयः श्रेष्ठम् इति सुनिश्चितम् तत् मे ब्रूहि ॥ १ ॥

'You praise the renunciation of actions, i.e., Jñāna Yoga at one time, and next Karma Yoga'. This is what is objected to: In the second chapter, you have said that Karma Yoga alone should be practised first by an aspirant for release; and that the vision of the self should be achieved by means of Jñāna Yoga by one whose mind has its blemishes washed away by Karma Yoga. Again, in the third and fourth chapters, you have praised Karma Yoga or devotion to Karma as better than Jñāna Yoga even for one who has attained the stage of Jñāna Yoga, and that, as a means of attaining the self, it (Karma Yoga) is independent of Jñāna Yoga. Therefore, of these two, Jñāna Yoga and Karma Yoga—tell me precisely which by itself is superior, i.e., most excellent, being more easy to practise, and quicker to confer the vision of the self.

श्रीभगवानुवाच
संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ 2 ॥

The Lord said:

2. Renunciation of actions and Karma Yoga, both lead to the highest excellence. But, of the two, Karma Yoga excels the renunciation of actions.

संन्यासः ज्ञानयोगः, कर्मयोगः च ज्ञानयोगशक्तस्य अपि उभौ निरपेक्षौ निःश्रेयसकरौ । तयोः तु कर्मसंन्यासाद् ज्ञानयोगात् कर्मयोगः एव विशिष्यते ॥ २ ॥

Even while granting that some persons are competent for the practice of Jñāna Yoga exclusively, it has to be con-

ceded that renunciation, i.e., Jñāna Yoga, and Karma Yoga can be practised as independent of each other in the pursuit of the highest excellence. Still, of these two, Karma Yoga excels over the renunciation of actions, i.e., Jñāna Yoga.

कुत इत्यत आह—

Śrī Kṛṣṇa explains why this is so

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ 3 ॥

3. He who neither hates nor desires and is beyond the pairs of opposites is to be understood as an ever-renouncer. Hence, he is easily set free from bondage, O Arjuna.

यः कर्मयोगी तदन्तर्गतात्मानुभवतृप्तः तद्व्यतिरिक्तं किमपि न काङ्क्षति, तत एव किमपि न द्वेष्टि, तत एव द्वन्द्वसहः च; स नित्यसंन्यासी नित्यज्ञाननिष्ठ इति ज्ञेयः । स हि सुकरकर्मयोगनिष्ठतया सुखं बन्धात् प्रमुच्यते ॥ ३ ॥

That Karma Yogin, who, being satisfied with the experience of the self implied in Karma Yoga, does not desire anything different therefrom and consequently does not hate anything, and who, because of this, resignedly endures the pairs of opposites—he should be understood as ever given to renunciation, i.e., ever devoted to Jñāna Yoga. Such a one therefore is freed from bondage because of his being firmly devoted to Karma Yoga which is easy to practise.

ज्ञानयोगकर्मयोगयोः आत्मप्राप्तिसाधनभावे अन्योन्यनैरपेक्ष्यम् आह—

The independence of Jñāna Yoga and Karma Yoga from each other as means for attainment of the self is now declared.

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥ 4 ॥

4. Children, not the learned, speak of Sāṅkhya (Jñāna

Yoga) and Yoga (Karma Yoga) as distinct; he who is firmly set in one, attains the fruit of both.

ज्ञानयोगकर्मयोगौ फलभेदात् पृथग्भूतौ ये प्रवदन्ति ते बालाः अनिष्पन्नज्ञानाः; न पण्डिताः न तु कृत्स्नविदः । कर्मयोगो ज्ञानयोगम् एव साधयति,ज्ञानयोगस्तु एक आत्मावलोकनं साधयति इति तयोः फलभेदेन पृथक्त्वं वदन्तो न पण्डिता इत्यर्थः ।

उभयोः आत्मावलोकनैकफलयोः एकफलत्वेन एकम् अपि आस्थितः तद् एव फलं लभते ॥ ४ ॥

Those who say that Karma Yoga and Jñāna Yoga are distinct because of the difference in results, are children, i.e., are persons with incomplete knowledge; they do not know the entire truth. The meaning is that they do not possess true knowledge, who say that Karma Yoga results in Jñāna Yoga only and that Jñāna Yoga alone results in the vision of the self and that the two are thus distinct because of the difference in their fruits. But on the contrary as both have only the vision of the self as the fruit, a person who is firmly set in one of them, wins that one fruit common to both.

एतद् एव विवृणोति—

Śrī Kṛṣṇa further expounds the same:

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ 5 ॥

5. That state which is reached by the Sāṅkhyans, the same is reached by the Yogins, i.e., the same state is attained also by those who are Karma Yogins. He alone is wise who sees that the Sāṅkhya and the Yoga are one and the same because of their having the same result.

सांख्यैः ज्ञाननिष्ठैः यद् आत्मावलोकनरूपफलं प्राप्यते, तद् एव कर्मयोगनिष्ठैः अपि प्राप्यते । एवम् एकफलत्वेन एकं वैकल्पिकं सांख्यं योगं च यः पश्यति, स पश्यति, स एव पण्डित इत्यर्थः ॥ ५ ॥

The fruit in the form of the vision of the self which is attained by the Sankhyans (i.e.) Jnana Yogins, the same is attained alone by those who are Karma Yogins. He alone is

wise who sees that Sankhya and the Yoga are one and the same because of their having the same result.

इयान् विशेष इत्याह—

Śrī Kṛṣṇa points out, if the aforesaid is the case, wherein the difference between them lies.

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ 6 ॥

6. But renunciation, O mighty-armed, is hard to attain without (following) Yoga. The contemplating sage who follows Yoga reaches the *Brahman* (the self or Ātman) soon.

संन्यासः ज्ञानयोगः तु अयोगतः कर्मयोगाद् ऋते प्राप्तुम् अशक्यः । योगयुक्तः कर्मयोगयुक्तः स्वयम् एव मुनिः आत्ममननशीलः सुखेन कर्मयोगं साधयित्वा न चिरेण एव अल्पकालेन एव ब्रह्म अधिगच्छति, आत्मानं प्राप्नोति । ज्ञानयोगयुक्तः तु महता दुःखेन ज्ञानयोगं साधयति; दुःखसाध्यत्वाद् दुःखप्राप्यत्वाद् आत्मानं चिरेण प्राप्नोति इत्यर्थः ॥ ६ ॥

Renunciation, i.e., Jñāna Yoga, cannot be attained without Yoga, i.e., Karma Yoga. A person following Yoga, i.e., following Karma Yoga, being himself a Muni, i.e., one engaged in the contemplation of self, after practising Karma Yoga reaches with ease the *Brahman* i.e., attains the self soon, i.e., in a short time. But one following Jñāna Yoga by itself, completes Jñāna Yoga with great difficulty only. On account of this great difficulty, he attains the self after a long period only.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ 7 ॥

7. He who follows the Yoga and is pure in self (mind), who has subdued his self and has conquered his senses and whose self has become the self of all beings, even while he is acting, he is untainted.

कर्मयोगयुक्तः तु शास्त्रीये परमपुरुषाराधनरूपे विशुद्धे कर्मणि वर्तमानः, तेन विशुद्धमनाः विजितात्मा स्वाभ्यस्ते कर्मणि व्यासमनस्त्वेन सुखेन विजितमनाः तत एव जितेन्द्रियः; कर्तुः आत्मनो याथात्म्यानुसन्धाननिष्ठतया सर्वभूतात्मभूतात्मा ।

सर्वेषां देवादिभूतानाम् आत्मभूत आत्मा यस्य असौ सर्वभूतात्मभूतात्मा; आत्मयाथात्म्यम् अनुसन्दधानस्य हि देवादीनां स्वस्य च एकाकार आत्मा; देवादिभेदानां प्रकृतिपरिणामविशेषरूपतया आत्माकारत्वासंभवात् ।

प्रकृतिवियुक्तः सर्वत्र देवादिदेहेषु ज्ञानैकाकारतया समानाकार इति 'निर्दोषं हि समं ब्रह्म' (गीता ५।१९) इति अनन्तरमेव वक्ष्यते । स एवंभूतः कर्म कुर्वन् अपि अनात्मनि आत्माभिमानेन न लिप्यते न संबध्यते; अतः अचिरेण आत्मानम् आप्नोति इत्यर्थः ॥ ७ ॥

But a Karma Yogin remains engaged in the performance of pure actions prescribed by the Śāstras, which are of the nature of propitiation of the Supreme Person. By this, he becomes purified in mind. He thus subdues his self, i.e., subdues his mind easily, because his mind is engaged in the virtuous actions he has been performing before. Therefore his senses are subdued. His self is said to have become the self of all beings. Because of his being devoted to contemplation on the true nature of the self, he finds that his self is similar to the self of all beings like gods etc. One who contemplates on the true nature of the self understands that all selves are of the same form or nature. The distinctions obtaining among gods, men etc., cannot pertain to the form of the self, because those distinctions are founded on particular modifications of Prakṛti i.e., the bodies of beings. Śrī Kṛṣṇa will teach: 'For the *Brahman* (an individual self), when untainted, is the same everywhere' (5.19). The meaning of this is that when dissociated from the Prakṛiti, i.e., the body, the self is of the same nature everywhere, i.e., in the bodies of gods, men etc. It is of the same form of knowledge. The meaning is that one, who has become enlightened in this way, active though he be, is not tainted on account of erroneously conceiving what is other than the self (the body) as the self. He is not at all associated therewith. Therefore, he attains the self without any delay.

यतः सौकर्यात् शैघ्र्याच्च कर्मयोग एव श्रेयान्, अतः तदपेक्षितं शृणु—

As Karma Yoga is superior to Jñāna Yoga because it is more easily pursued and is more rapidly efficacious in securing the fruits, listen to its requirement:

नैव किंचित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपञ्श्वसन् ॥ 8 ॥

8. The knower of the truth, who is devoted to Yoga should think, 'I do not at all do anything' even though he is seeing, hearing, touching, smelling, eating, moving, sleeping, breathing;

प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ 9 ॥

9. Speaking, discharging, grasping, opening, closing his eyes etc. He should always bear in mind that the senses operate among sense-objects.

एवम् आत्मतत्त्ववित् श्रोत्रादीनि ज्ञानेन्द्रियाणि वागादीनि कर्मेन्द्रियाणि प्राणाः च स्वस्य विषयेषु वर्तन्ते इति धारयन् अनुसन्दधानो न अहं किंचित् करोमि इति मन्येत । ज्ञानैकस्वभावस्य मम कर्ममूलेन्द्रियप्राणसम्बन्धकृतम् ईदृशं कर्तृत्वम्, न स्वरूपप्रयुक्तम्, इति मन्येत इत्यर्थः ॥ ८-९ ॥

Thus he who knows the truth concerning the self should reflect in mind that the ear and the other organs of sensation (Jñānendriyas) as also organs of action (Karmendriyas) and the vital currents (the Prāṇas) are occupied with their own respective objects. Thus he should know, 'I do not do anything at all.' He should reflect, 'My intrinsic nature is one of knowledge. The sense of agency comes because of the association of the self with the senses and the Prāṇas which are rooted in Karma. It does not spring from my essential nature.'

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ 10 ॥

10. He who acts without attachment, reposing all actions on *Brahman* (Prakṛti), is untouched by evil, as a lotus-leaf by water.

ब्रह्मशब्देन प्रकृतिः इह उच्यते, 'मम योनिर्महद्ब्रह्म' (गीता १४।३) इति हि वक्ष्यते। इन्द्रियाणां प्रकृतिपरिणामविशेषरूपत्वेन इन्द्रियाकारेण अवस्थितायां प्रकृतौ 'पश्यन् शृण्वन्' इत्यादिना उक्तप्रकारेण कर्मणि आधाय फलसङ्गं त्यक्त्वा 'नैव किंचित् करोमि' इति यः कर्माणि करोति, स प्रकृतिसंसृष्टतया वर्तमानः अपि प्रकृत्यात्माभिमानरूपेण सम्बन्धहेतुना पापेन न लिप्यते, पद्मपत्रमिवाम्भसा—यथा पद्मपत्रम् अम्भसा संसृष्टम् अपि न लिप्यते, तथा न लिप्यते इत्यर्थः ॥ १० ॥

Here the term, *Brahman* denotes Prakrti. Later on Śrī Kṛṣṇa will say: 'The great *Brahman* is My womb' (14.3). Since Prakṛti abides in the form of senses which are particular off-shoots of Prakṛti, he who, as said in the passage beginning with 'Even though he is seeing, hearing...' (5.8), understands that all actions proceed from *Brahman* (Prakrti), renounces all attachment while engaging himself in all actions, reflecting, 'I am doing nothing.' Such a person, though existing in contact with Prakṛti, is not contaminated by sin which is the result of the wrong identification of the Ātman with Prakrti and is the cause of bondage. Just as a lotus leaf is not wetted by water, actions do not affect or defile a person with sin, if he is free from such identification with the body.

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ 11 ॥

11. Merely with the body, the mind, the intellect and the senses, Yogins do actions, renouncing attachment, for the purification of the self.

कायमनोबुद्धीन्द्रियसाध्यं कर्म स्वर्गादिफलसङ्गं त्यक्त्वा योगिनः आत्मविशुद्धये कुर्वन्ति, आत्मगतप्राचीनकर्मबन्धनविनाशाय कुर्वन्ति इत्यर्थः ॥ ११ ॥

Renouncing attachment to heaven etc., the Yogins perform actions accomplishable by the body, the mind and the intellect for the purification of themselves, i.e., for annul-

ling the bonds of his previous Karma which have affected the self and which involve the self in Samsāra.

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ 12 ॥

12. A Yogin, renouncing the fruits of his actions, attains lasting peace. But the unsteady man who is attached to fruits of actions, being impelled by desire, is bound.

युक्तः आत्मव्यतिरिक्तफलेषु अचपलः आत्मैकप्रवणः कर्मफलं त्यक्त्वा केवलात्मशुद्ध्ये कर्मानुष्ठाय नैष्ठिकीं शान्तिम् आप्नोति; स्थिराम् आत्मानुभवरूपां निर्वृतिम् आप्नोति । अयुक्तः आत्मव्यतिरिक्तफलेषु चपलः आत्मावलोकनविमुखः कामकारेण फले सक्तः कर्माणि कुर्वन् नित्यं कर्मभिः बध्यते नित्यसंसारी भवति । अतः फलसङ्गरहित इन्द्रियाकारेण परिणतायां प्रकृतौ कर्माणि संन्यस्य आत्मनो बन्धमोचनाय एव कर्माणि कुर्वीत इति उक्तं भवति ॥ १२ ॥

A Yogin is one who has no hankering for fruits other than the self, and who is exclusively devoted to the self. If a man renounces the fruits of actions and performs actions merely for the purification of himself, he attains lasting peace, i.e., he attains bliss which is of the form of lasting experience of the self. The unsteady person is one who is inclined towards fruits other than the self. He has turned himself away from the vision of the self. Being impelled by desire, he becomes attached to fruits of actions, and remains bound for ever by them. That is, he becomes a perpetual Samsārin or one involved in transmigratory cycle endlessly. What is said is this: Free of attachment for fruits and attributing one's actions to Prakṛti which has developed into the form of senses, one should perform actions merely to free the self from bondage.

अथ देहाकारपरिणतायां प्रकृतौ कर्तृत्वसंन्यास उच्यते—

Next, the shifting of agency to Prakṛti, from which the body has come into existence, is described:

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ 13 ॥

13. The embodied self, mentally resigning all actions as belonging to the city of nine gates (i.e., the body) and becoming self-controlled, dwells happily, neither himself acting nor causing the body to act.

'आत्मनः प्राचीनकर्ममूलदेहसम्बन्धप्रयुक्तम् इदं कर्मणां कर्तृत्वं न स्वरूपप्रयुक्तम्' इति विवेकविषयेण मनसा सर्वाणि कर्माणि नवद्वारे पुरे सन्यस्य वशी देही स्वयं देहाधिष्ठानप्रयत्नम् अकुर्वन् देहेन न एव कारयन् सुखम् आस्ते ॥ १३ ॥

The embodied self who is self-controlled, renounces all actions to the city of nine gates, i.e., the body with its sensory and motor functions which are nine in number. He discriminates that all actions are due to conjunction of the self with the body which is rooted in previous Karmas, and is not by Its own nature. [It means that the self merely rests in the body, without any identification with bodily activities.]

साक्षाद् आत्मनः स्वाभाविकरूपम् आह—

Śrī Kṛṣṇa now teaches the natural condition of the self as It is:

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ 14 ॥

14. The lord of the body (the self i.e., the Jīva) does not create agency, nor actions, nor union with the fruits of actions in relation to the world of selves. It is only the inherent tendencies that function.

अस्य देवतिर्यङ्मनुष्यस्थावरात्मना प्रकृतिसंसर्गेण वर्तमानस्य लोकस्य देवाद्यसाधारणं कर्तृत्वं तत्तदसाधारणानि कर्माणि तत्तत् कर्म जन्यदेवादिफलसंयोगं च अयं प्रभुः अकर्मवश्यः स्वाभाविकस्वरूपेण अवस्थित आत्मा न सृजति, नोत्पादयति ।

कः तर्हि? स्वभावः तु प्रवर्तते, स्वभावः प्रकृतिवासना; अनादिकालप्रवृत्तपूर्वपूर्वकर्मजनित-देवाद्याकारप्रकृतिसंसर्गकृततत्तदात्माभिमानजनितवासनाकृतम् ईदृशं कर्तृत्वादिकं सर्वम्, न स्वरूपप्रयुक्तम् इत्यर्थः ॥ १४ ॥

When the world of embodied selves exists in conjunction with the Prakṛti in the form of gods, animals, men, immobile things etc., the master (Prabhu i.e., the Jīva who is the master of the body), who is not subject to Karma and is established in Its own essential nature, does not bring about: (i) the agency of gods, men etc. (ii) their manifold and particular actions and (iii) their connection with the fruits in the form of embodiment as gods etc., resulting from their actions. Who then brings about agency etc.? It is only the tendencies that act. A tendency (Svabhāva) is subtle impressions (Vāsanas) originating from Prakṛti. The meaning is that agency, etc., do not originate from the natural or pristine condition of the self but are generated by the subtle impressions created by misconceiving those forms of Prakṛti,etc., as of the self. This is the result of the conjunction of the self with Prakṛti in the form of gods, etc., which has been generated by the flow of previous Karmas brought about in beginningless time.

नादत्ते कस्यचित् पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ 15 ॥

15. The all-pervading One takes away neither the sin nor the merit of any one. Knowledge is enveloped by ignorance. Creatures are thereby deluded.

कस्यचित् स्वसम्बन्धितया अभिमतस्य पुत्रादेः पापं दुःखं न आदत्ते, न अपनुदति, कस्यचित् प्रतिकूलतया अभिमतस्य सुकृतं सुखं च न आदत्ते न अपनुदति । यतः अयं विभुः, न काचित्कः, न देवादिदेहाद्यसाधारणदेशः, अत एव न कस्यचित् सम्बन्धी, न कस्यचित् प्रतिकूलः च । सर्वम् इदं वासनाकृतम् ।

एवंस्वभावस्य कथम् इयं विपरीतवासना उत्पद्यते? अज्ञानेन आवृतं ज्ञानम्, ज्ञानविरोधिना पूर्वपूर्वकर्मणा स्वफलानुभवयोग्यत्वाय अस्य ज्ञानम् आवृतं संकुचितम्, तेन ज्ञानावरणरूपेण कर्मणा देवादिदेहसंयोगः तत्तदात्माभिमानरूपमोहः च जायते । ततः च तथाविधात्माभिमानवासना तदुचितकर्मवासना च । वासनातो विपरीतात्माभिमानः कर्मारम्भश्च उपपद्यते ॥ १५ ॥

Because, It, the Ātman is 'all-pervading', i.e., is not limited to particular area or space included in the bodies of gods, men etc.; It is not the relative or the enemy of any one. For this reason It does not take away or remove the evil or suffering of anyone such as a son who is related and therefore dear to one; nor does It take away, i.e., remove the happiness of anyone whom It deems with aversion. All this is the effect of Vāsanas or subtle impressions of Prakṛti.

How then do these contrary Vāsanas originate in the case of one whose intrinsic nature is as described above? In answer it is said that knowledge is enveloped by the darkness of ignorance. The Ātman's knowledge is enveloped, i.e., contracted by preceding Karmas which are opposed to knowledge, so that a person may be qualified to experience the fruits of his own Karma. It is by this Karma, which contracts knowledge, and can join the Jīva with the bodies of gods etc., that the misconception that the bodies are the selves is produced. Consequently there will originate the Vāsanas or the unconscious subtle impressions born of such misapprehension of the self and the inclination to undertake actions corresponding to them.

'सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि' (गीता ४।३६) 'ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा' (गीता ४।३७) 'न हि ज्ञानेन सदृशं पवित्रम्' (गीता ४।३८) **इति पूर्वोक्तं स्वकाले संगमयति—**

Srī Kṛṣṇa now brings into proper sequence what has been taught before in the following verses: 'You will completely cross over the sea of all your sins with the boat of knowledge' (4.36), and 'The fire of knowledge reduces all Karmas to ashes in the same way'(4.37), and 'For there is no purifier here equal to knowledge' (4.38).

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ 16 ॥

16. But for those in whom this ignorance is destroyed by the knowledge of the self, that knowledge, in their case, is supreme and shines like the sun.

एवं वर्तमानेषु सर्वात्मसु येषाम् आत्मनाम् उक्तलक्षणेन आत्मयाथात्म्योपदेशजनितेन आत्मविषयेण अहरहः अभ्यासाधेयातिशयेन निरतिशयपवित्रेण ज्ञानेन तदज्ञानावरणम् अनादिकालप्रवृत्तानन्तकर्मसंशयरूपाज्ञानं नाशितं तेषां तत् स्वाभाविकं परं ज्ञानं अपरिमितम् असंकुचितम् आदित्यवत् सर्वम् यथावस्थितं प्रकाशयति । तेषाम् इति विनष्टाज्ञानानां बहुत्वाभिधानाद् आत्मस्वरूपबहुत्वम्–'न त्वेवाहं जातु नासं न त्वं नेमे' (गीता २।१२) इति उपक्रमावगतम् अत्र स्पष्टतरम् उक्तम् ।

न च इदं बहुत्वम् उपाधिकृतं विनष्टाज्ञानानाम् उपाधिगन्धाभावात् । तेषाम आदित्यवज्ज्ञानम्' इति व्यतिरेकनिर्देशात् ज्ञानस्य स्वरूपानुबन्धित्वम् उक्तम् आदित्यदृष्टान्तेन च ज्ञातृज्ञानयोः प्रभाप्रभावतोः इव अवस्थानं च । तत एव संसारदशायां ज्ञानस्य कर्मणा संकोचः मोक्षदशायां विकासः च उपपन्नः ॥ १६ ॥

While all these selves are thus deluded, in the case of enlightened souls, their delusive ignorance—which envelops knowledge and which is of the form of accumulated, beginningless and endless Karma—is destroyed by knowledge. As already described this knowledge is produced by the teachings of the scriptures about the real nature of the self, which are enriched by daily practice. The purity of this knowledge is unexcelled. And in the case of those selves who regain the knowledge that is natural to Them, it is found that it is unlimited and uncontracted and illumining everything like the sun.

Plurality of the selves in Their essence is expressly mentioned in the case of those whose ignorance is overcome, in the expression 'for those' in the text. What was stated at the commencement, 'There never was a time when I did not exist'(2.12) is expressed here with greater clarity. Moreover, this plurality is not due to limiting adjuncts imposed on a single universal self. For, as stated here, there cannot be any trace of such adjuncts for those whose ignorance is destroyed, and still They are described as a plurality. Here knowledge is taught as an attribute inseparable from the essential nature of the self, because a difference between the self and its knowledge is made out in the statement, 'Knowledge, in their case illuminates like the sun'. By the illustration of the sun, the relation of the knower to

his knowledge is brought out to be similar to the luminous object and its luminosity. Therefore, it is appropriate to understand that knowledge contracts by Karma in the stage of Samsāra and expands in the stage of Mokṣa (release). [In this system the Ātman has two forms of Jñāna or Knowledge—Dharmi-Jñāna (self-awareness) and Dharma-bhūta-Jñāna (awareness of objects other than itself). It is the latter that is contracted by ignorance and expands by knowledge. See Introduction.]

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ 17 ॥

17. Those whose intellects pursue It (the self), whose minds think about It, who undergo discipline for It, and who hold It as their highest object, have their impurities cleansed by knowledge and go whence there is no return.

तद्बुद्धयः तथाविधात्मदर्शनाध्यवसायाः, तदात्मानः तद्विषयमनसः, तन्निष्ठाः तदभ्यासनिरताः, तत्परायणाः तद् एव परम् अयनं येषां ते; एवमभ्यस्यमानेन ज्ञानेन निर्धूतप्राचीनकल्मषाः तथाविधम् आत्मानम् अपुनरावृत्तिं गच्छन्ति। यदवस्थाद् आत्मनः पुनरावृत्तिः न विद्यते स आत्मा अपुनरावृत्तिः, स्वेन रूपेण अवस्थितः; तम् आत्मानं गच्छन्ति इत्यर्थः ॥ १७ ॥

'Those whose intellects pursue It,' i.e., those who have determined to have the vision of the self in this way; 'those whose minds think about It,' i.e., those whose minds have the self for their aim, those who undergo discipline for It, i.e., those who are devoted to the practices for Its attainment; 'those who hold It as their highest object,' i.e., those who consider It as their highest goal—such persons, having their previous impurities cleansed by the knowledge which is practised in this way, attain the self as taught. 'From that state there is no return'—the state from which there is no return means the state of the self. The meaning is that they attain the self which rests in Its own nature.

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ 18 ॥

18. The sages look with an equal eye on one endowed with learning and humility, a Brāhmaṇa, a cow, an elephant, a dog and a dog-eater.

विद्याविनयसंपन्ने ब्राह्मणे गोहस्तिश्वपचादिषु अत्यन्तविषमाकारतया प्रतीयमानेषु च आत्मसु पण्डिताः आत्मयाथात्म्यविदो ज्ञानैकाकारतया सर्वत्र समदर्शिनः । विषमाकारः तु प्रकृतेः, न आत्मनः 'आत्मा तु सर्वत्र ज्ञानैकाकारतया समः' इति पश्यन्ति इत्यर्थः ॥ १८ ॥

The sages are those who know the real nature of the self in all beings. They see the selves to be of the same nature, though they are perceived in extremely dissimilar embodiments such as those of one endowed with learning and humility, a mere Brāhmaṇa, a cow, an elephant, a dog, a dog-eater etc., because they all have the same form of knowledge in their nature as the Ātman. The dissimilarity of the forms observed is due to Prakṛti (body) and not to any dissimilarity in the self; consequently they, the wise, perceive the self as the same everywhere, because all selves, though distinct, have the same form of knowledge.

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥ 19 ॥

19. Here itself Samsāra is overcome by those whose minds rest in equalness. For the *Brahman* (individual self), when uncontaminated by Prakṛti, is the same everywhere. Therefore they abide in *Brahman*.

इह एव साधनानुष्ठानदशायाम् एव तैः सर्गो जितः संसारो जितः; येषाम् उक्तरीत्या सर्वेषु आत्मसु साम्ये स्थितं मनः; निर्दोषं हि समं ब्रह्म प्रकृतिसंसर्गदोषवियुक्ततया समम् आत्मवस्तु हि ब्रह्म; आत्मसाम्ये स्थिताः चेद् ब्रह्मणि स्थिता एव ते । ब्रह्मणि स्थितिः एव हि संसारजयः । आत्मसु ज्ञानैकाकारतया साम्यम् एव अनुसन्दधाना मुक्ता एव इत्यर्थः ॥ १९ ॥

By those whose minds rest in equalness with regard to all selves in the aforesaid manner, even here, i.e., even at

the stage of executing the means, Samsāra is overcome. For the *Brahman* is of the same nature everywhere when uncontaminated. The meaning is that the substance of self, when free from the contaminations resulting from contact with the Prakṛti (body), is the same everywhere i.e., as the *Brahman* (the Ātman). If they are fixed in the equality of all selves, they verily abide in *Brahman.* The abidance in the *Brahman* is verily the conquest of Samsāra. Those who contemplate on the sameness of all selves, because of their having the form of knowledge, they are liberated.

येन प्रकारेण अवस्थितस्य कर्मयोगिनः समदर्शनरूपो ज्ञानविपाको भवति, तं प्रकारम् उपदिशति—

Śrī Kṛṣṇa now teaches that mode of life by following which the maturity of knowledge in the form of sameness of vision comes to a Karma Yogin.

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसंमूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥ 20 ॥

20. He who knows *Brahman* (individual self) and abides in *Brahman,* whose mind is steadfastly on the self and undeluded by the body consciousness—he neither rejoices at gaining what is pleasant, nor grieves on obtaining what is unpleasant.

यादृशादेहस्थस्य यदवस्थस्य प्राचीनकर्मवासनया यत् प्रियं यच्च अप्रियं तद् उभयं प्राप्य हर्षोद्वेगौ न कुर्यात् ।

कथम् ? स्थिरबुद्धिः—स्थिरे आत्मनि बुद्धिः यस्य स स्थिरबुद्धिः । असंमूढः—अस्थिरेण शरीरेण स्थिरम् आत्मानम् एकीकृत्य मोहः संमोहः, तद्रहितः ।

तत् च कथम् ? ब्रह्मविद् ब्रह्मणि स्थितः; उपदेशेन ब्रह्मवित् सन् तस्मिन् ब्रह्मणि अभ्यासयुक्तः ।

एतद् उक्तं भवति—तत्त्वविदाम् उपदेशेन आत्मयाथात्म्यविद् भूत्वा तत्र एव यतमानो देहाभिमानं परित्यज्य स्थिररूपात्मावलोकनप्रियानुभवे व्यवस्थितः अस्थिरे प्राकृतप्रियाप्रिये प्राप्य हर्षोद्वेगौ न कुर्याद् इति ॥ २० ॥

Whatever is experienced as pleasant by one staying in a body and remaining in a particular condition because of the

subtle impressions of his old Karmas, and whatever is experienced as unpleasant—on attaining those two types of experiences, one should not feel joy or grief. How? By having the mind on that 'Which is steadfast' i.e., the self, 'Undeluded', i.e., one must be free from the delusion of identity of the steadfast self with the transient body. And how can this be? He who knows *Brahman* and abides in *Brahman,* i.e., by becoming a knower of *Brahman* by instruction by the teachers—such a person abides steadily, engaged in the practices towards winning *Brahman.*

What is said is this: From the instructions received from the sages who know the truth, one should learn what has to be learnt about the self. Endeavouring to actualise the same, one does not consider the body as the self and remains fixed in the joyous experience of the vision of the steadfast self. Let him not rejoice and grieve when he experiences pleasant and unpleasant things, as such experiences result from the Prakṛti and are transient.

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ 21 ॥

21. He whose mind is detached from external contact, and finds happiness in the self—he has his mind engaged in the contemplation of *Brahman* and he enjoys undecaying bliss.

एवम् उक्तेन प्रकारेण बाह्यस्पर्शेषु आत्मव्यतिरिक्तविषयानुभवेषु असक्तमनाः अन्तरात्मनि एव यः सुखं विन्दति लभते स प्रकृत्यभ्यासं विहाय ब्रह्मयोगयुक्तात्मा ब्रह्माभ्यासयुक्तमना ब्रह्मानुभवरूपम् अक्षयं सुखं प्राप्नोति ॥ २१ ॥

He who finds happiness in the self within himself, his mind detached from external contact in the manner already mentioned, i.e., from experience of objects other than the self—such a person abandoning the contemplation on Prakṛti or bodily experiences, has his mind engaged in the contemplation on *Brahman* i.e., the Ātman. Thus he attains everlasting bliss which consists in the experience of *Brahman* (the self).

प्राकृतस्य भोगस्य सुत्यजताम् आह—

Śrī Kṛṣṇa speaks of the abandonment of material pleasure as easy:

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ 22 ॥

22. For those pleasures that are born of contact are wombs of pain. They have a beginning and an end, O Arjuna. The wise do not rejoice in them.

विषयेन्द्रियस्पर्शजा ये भोगाः, दुःखयोनयः ते दुःखोदर्का आद्यन्तवन्तः अल्पकालवर्तिनो हि उपलभ्यन्ते; न तेषु तद्याथात्म्यविद् रमते ॥ २२ ॥

Those pleasures which result from the contact of sense objects with the senses, are the wombs of pain, i.e., have pain as their ultimate fruit 'They have a beginning and an end,' i.e., they are seen to remain only for a brief period and the reaction that follows their cessation is painful. He who knows what they themselves are, i.e., know themselves as Ātman, will not find pleasure in them.

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ 23 ॥

23. He who is able, even here, before he is released from the body, to bear the impulse generated by desire and wrath, he is a Yogin (competent for self-realisation); he is the happy man.

शरीरविमोक्षणात् प्राग् इह एव साधनानुष्ठानदशायाम् एव आत्मानुभवप्रीत्या कामक्रोधोद्भव वेगं सोढुं निरोद्धुं यः शक्नोति स युक्तः आत्मानुभवाय अर्हः । शरीरमोक्षणोत्तरकालम् आत्मानुभवसुखः संपत्स्यते ॥ २३ ॥

When a man is able to withstand, i.e., to control the impulses of emotions like desire and anger by his longing for the experience of self, he is released 'here itself from the body,' i.e., even during the state when he is practising the means for release, he gains the capacity for experiencing

the self. But he becomes blessed by the experience and gets immersed in the bliss of the self only after the fall of the body (at the end of his Prārabdha or operative Karma). [The implication is that in this system there is no Jīvan-Mukti or complete liberation even when the body is alive. Only the state of Sthita-prajña or of 'one of steady wisdom' can be attained by an embodied Jīva.]

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ 24 ॥

24. He whose joy is within, pleasure is within, and similarly light is within—he is a Yogin, who having become the *Brahman*, attains the bliss of the *Brahman*.

यो बाह्यविषयानुभवं सर्वं विहाय अन्त सुखः आत्मानुभवैकसुखः अन्तरारामः आत्मैकाधीनः स्वगुणैः आत्मा एव सुखवर्धको यस्य स तथोक्तः, तथा अन्तर्ज्योतिः आत्मैकज्ञानो यो वर्तते, स ब्रह्मभूतो योगी ब्रह्मनिर्वाणम् आत्मानुभवसुखं प्राप्नोति ॥ २४ ॥

He who, renouncing all the experiences of outside objects, 'finds joy within,' i.e., finds his sole joy in experiencing the self; 'who has his pleasure within,' i.e., whose pleasure-garden is the self; and with regard to whom the self increases his happiness by Its own qualities like bliss, knowledge, sinlessness, etc.; 'whose light is within,' i.e., who lives, directing his knowledge solely on the self—a person of such a description is the Yogin, who 'having become the *Brahman* (the self), attains the bliss of the *Brahman*' i.e., the bliss of experiencing the self.

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ 25 ॥

25. The sages who are free from the pairs of opposites, whose minds are well subdued and who are devoted to the welfare of all beings, become cleansed of all impurities and attain the bliss of the *Brahman*.

छिन्नद्वैधाः—शीतोष्णादिद्वन्द्वैः विमुक्ताः, यतात्मानः—आत्मनि एव नियमितमनसः,

सर्वभूतहिते रताः—आत्मवत् सर्वेषां भूतानां हितेषु निरताः, ऋषयः—द्रष्टारः, आत्मावलोकनपरा ये एवंभूताः ते क्षीणाशेषात्मप्राप्तिविरोधिकल्मषाः ब्रह्मनिर्वाणं लभन्ते ॥ २५ ॥

The sages are seers who are devoted to the vision of the self. For them the pairs of opposites are annulled; i.e., they are freed from pairs of opposites like cold and heat; etc. 'They have their minds well subdued,' i.e., their minds are directed to the self. 'They are devoted to the welfare of all beings,' i.e., they are interested in the welfare of all beings like their own selves. Those persons who are like this have all their impurities, which are incompatible with the attainment of the self, annulled, and they attain to the bliss of the *Brahman*.

उक्तगुणानां ब्रह्म अत्यन्तसुलभम् इत्याह—

For those possessing the characteristics mentioned above, Śrī Kṛṣṇa now teaches that the *Brahman* is easy to attain.

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विधितात्मनाम् ॥ 26 ॥

26. To those who are free from desire and wrath, who are wont to exert themselves, whose thought is controlled, and who have conquered it–the beatitude of the *Brahman* is close at hand.

कामक्रोधवियुक्तानां यतीनां यतनशीलानां यतचेतसां नियमितमनसां विजितात्मनां विजितमनसां ब्रह्मनिर्वाणम् अभितो वर्तते। एवंभूतानां हस्तस्थं ब्रह्मनिर्वाणम् इत्यर्थः ॥ २६ ॥

To those who are free from desire and wrath; 'who are wont to exert themselves' i.e., who are practising self-control; whose 'thought is controlled,' i.e., whose minds are subdued; 'who have conquered them,' i.e., whose minds are under their control—to such persons the beatitude of the *Brahman* is close at hand. The beatitude of the *Brahman* is already in hand to persons of this type.

उक्तं कर्मयोगं स्वलक्ष्यभूतयोगशिरस्कम् उपसंहरति—

Śrī Kṛṣṇa concludes the examination of Karma Yoga already stated, as reaching the highest point in the practice of mental concentration (Yoga) having for its object the vision of the self:

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ 27 ॥

27. Shutting off outward contacts, fixing the gaze between the eye-brows, equalising inward and outward breaths moving in the nostrils;

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ 28 ॥

28. The sage who has controlled his senses, mind and intellect, who is intent on release as his final goal, freed for ever from desire, fear and wrath—is indeed liberated forever.

बाह्यान् विषयस्पर्शान् बहिः कृत्वा बाह्येन्द्रियव्यापारं सर्वम् उपसंहृत्य योगयोग्यासने ऋजुकाय उपविश्य चक्षुः भ्रुवोःअन्तरे नासाग्रे विन्यस्य नासाभ्यन्तरचारिणौ प्राणापानौ समौ कृत्वा उच्छ्वासनिःश्वासौ समगती कृत्वा आत्मावलोकनाद् अन्यत्र प्रवृत्त्यनर्हेन्द्रियमनोबुद्धिः तत एव विगतेच्छाभयक्रोधो मोक्षपरायणो मोक्षैकप्रयोजनो मुनिः आत्मावलोकनशीलो यः सदा मुक्त एव; साध्यदशायाम् इव साधनदशायाम् अपि मुक्त एव स इत्यर्थः ॥ २७-२८ ॥

'Shutting off all contact with outside objects,' i.e., stopping the outward functioning of the senses; seated with his trunk straightened in a posture fit for meditation (Yoga); 'fixing the gaze between the eye-brows,' i.e., at the root of the nose where the eye-brows meet; 'equalising inward and outward breaths,' i.e., making exhalatory and inhalatory breath move equally: making the senses, Manas and intellect no longer capable of anything except the vision of the self, consequently being free from 'desire, fear and wrath'; 'who is intent on release as his final goal,' i.e., having release as his only aim—the sage who is thus intent on the vision of the self 'is indeed liberated for ever,' i.e., he is

almost a liberated person, as he would soon be in the ultimate stage of fruition.

उक्तस्य नित्यनैमित्तिककर्मेति कर्तव्यताकस्य कर्मयोगस्य योगशिरस्कस्य सुशकताम् आह—

Śrī Kṛṣṇa now says that Karma Yoga, described above, which is facilitated by the performance of obligatory and occasional rites and which culminates in meditation (Yoga), is easy to practise:

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ 29 ॥

29. Knowing Me as the enjoyer of all sacrifices and austerities, as the Supreme Lord of all the worlds, as the Friend of every being, he attains peace.

यज्ञतपसां भोक्तारं सर्वलोकमहेश्वरं सर्वभूतानां सुहृदं मां ज्ञात्वा शान्तिम् ऋच्छति कर्मयोगकरण एव सुखम् ऋच्छति ।

सर्वलोकमहेश्वरं सर्वेषां लोकेश्वराणाम् अपि ईश्वरम् 'तमीश्वराणां परमं महेश्वरम्' (श्वेता० उ० ६।७) इति हि श्रूयते । मां सर्वलोकमहेश्वरं सर्वसुहृदं ज्ञात्वा मदाराधनरूपः कर्मयोग इति सुखेन तत्र प्रवर्तते इत्यर्थः; सुहृदाम् आराधनाय सर्वे प्रवर्तन्ते ॥ २९ ॥

Knowing Me as the enjoyer of all sacrifices and austerities, as the Supreme Lord of all the worlds, and as the Friend of every being, he attains peace, i.e., wins happiness even while performing Karma Yoga. 'Him who is the Supreme Lord of all worlds' means 'Him who is the Lord of all the lords of the worlds.' For the Śruti says: 'Him who is the supreme mighty Lord of lords' (Śve.U., 6.7). The meaning is that knowing Me as the Supreme Lord of all the worlds and the 'friend' of all and considering Karma Yoga to be My worship, he becomes gladly engaged in it. All beings endeavour to please a 'friend'.

षष्ठोऽध्यायः

Chapter 6

Communion through Meditation

उक्तः कर्मयोगः सपरिकरः इदानीं ज्ञानकर्मयोगसाध्यात्मावलोकनरूपयोगाभ्यासविधिः उच्यते । तत्र कर्मयोगस्य निरपेक्षयोगसाधनत्वं द्रढयितुं ज्ञानाकारः कर्मयोगो योगशिरस्कः अनूद्यते—

In the last chapter Karma Yoga with all its ancillaries was taught. Now the requirements for the practice of Yoga or concentration consisting in the vision of the self, attainable both by Jñāna Yoga and Karma Yoga, is taught. In the earlier chapter Karma Yoga as an autonomous means for the realisation of the self is established. Here Karma Yoga is again referred to for confirming this autonomous status by emphasising the involvement of Jñāna in it as it is crowned with the vision of the self.

श्रीभगवानुवाच
अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ 1 ॥

The Lord said:
1. He who performs works that ought to be done without seeking their fruits—he is a Sannyāsin and Yogin, and not he who maintains no sacred fires and performs no actions.

कर्मफल स्वर्गादिकम् अनाश्रितः कार्यं कर्मानुष्ठानमेव कार्यं सर्वात्मनास्मत्सुहृद्भूतपरमपुरुषाराधनरूपतया कर्मैव मम प्रयोजनं न तत्साध्यं किंचिद् इति यः कर्म करोति, स संन्यासी च ज्ञानयोगनिष्ठश्च योगी च कर्मयोगनिष्ठश्च । आत्मावलोकनरूपयोगसाधनभूतोभयनिष्ठ इत्यर्थः । न निरग्निर्नचाक्रियः—न चोदितयज्ञादिकर्मसु अप्रवृत्तः, केवलज्ञाननिष्ठः; तस्य हि ज्ञाननिष्ठा एव कर्मयोगनिष्ठस्य तु उभयम् अस्ति इति अभिप्रायः ॥ १ ॥

He who, without depending on such fruits of works as

heaven, etc., performs them, reflecting, 'The performance of works alone is my duty (Kārya). Works themselves are my sole aim, because they are a form of worship of the Supreme Person who is our Friend in every way. There is nothing other than Him to be gained by them'—such a person is a Sannyāsin, i.e., one devoted to Jñāna Yoga, and also a Karma Yogin, i.e., one devoted to Karma Yoga. He is intent on both these, which is the means for attaining Yoga, which is of the nature of the vision of the self.

'And not he who maintains no sacred fires and performs no works,' i.e., not he who is disinclined to perform the enjoined works such as sacrifices, etc., nor he who is devoted to mere knowledge. The meaning is that such a person is devoted only to knowledge, whereas a person who is devoted to Karma Yoga has both knowledge and works.

उक्तलक्षणे कर्मयोगे ज्ञानम् अपि अस्ति, इत्याह—

Now Śrī Kṛṣṇa teaches that there is an element of knowledge in the Karma Yoga as defined above.

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।
न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥ 2 ॥

2. That which is called Sannyāsa (Jñāna Yoga), know that to be Yoga (Karma Yoga), O Arjuna. For (among Karma Yogins) no one whose delusive identification of the body with the self is not abandoned, becomes a true Karma Yogin.

ज्ञानयोग इति आत्मयाथात्म्यज्ञानम् इति प्राहुः तं कर्मयोगम् एव विद्धि । तद् उपपादयति, न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन इति ।

आत्मयाथात्म्यानुसन्धानेन अनात्मनि प्रकृतौ आत्मसंकल्पः संन्यस्तः परित्यक्तो येन स संन्यस्तसंकल्पः, अनेवंभूतो यः सः असंन्यस्तसंकल्पः । न हि उक्तेषु कर्मयोगेषु अनेवंभूतः कश्चन कर्मयोगी भवति 'यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।' (गीता ४।१९) इति हि उक्तम् ॥ २. ॥

Know Karma Yoga only to be that which they call as San-

nyāsa i.e., as Jñāna Yoga or knowledge of the real nature of the self. Śrī Kṛṣṇa substantiates this by the words, 'For no one whose delusive identification of the body with the self is not abandoned, becomes a true Karma Yogin.' 'One whose delusion is abandoned is one by whom the delusion of identifying the self with Prakṛti (body), which is in reality distinct from the self, is not rejected by the contemplation of the real nature of the self. One who is not of this kind is one whose delusion is not abandoned. One who is not of this kind cannot become a Karma Yogin of the type described here. It has already been said: 'He whose every undertaking is free from desire for fruits and delusive identification of the body with the self...'(4.19).

कर्मयोग एव अप्रमादेन योगं साधयति इत्याह—

Śrī Kṛṣṇa now teaches that by Karma Yoga alone one succeeds in Yoga without the risk of fall.

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ 3 ॥

3. Action is said to be the means for the sage who seeks to climb the heights of Yoga; but when he has climbed the heights of Yoga, tranquillity is said to be the means.

योगम् आत्मावलोकनं प्राप्तुम् इच्छोः मुमुक्षोः कर्मयोग एव कारणम् उच्यते; तस्य एव योगारूढस्य प्रतिष्ठितयोगस्य एव शमः कर्मनिवृत्तिः कारणम् उच्यते । यावदात्मावलोकनरूपमोक्षप्राप्तिः, तावत्कर्म कार्यम् इत्यर्थः ॥ ३ ॥

Karma Yoga is said to be the means for an aspirant for release who 'seeks to climb the heights of Yoga,' i.e., the vision of the self. For the same person, when he has climbed the 'heights of Yoga.' i.e., when he is established in Yoga—tranquility, i.e., freedom from actions is said to be the means. A man should perform actions until he has attained release (Mokṣa) in the form of the vision of the self. Full release comes only with the fall of the body. The 'vision of the self' referred to here is called Mokṣa by courtesy.

कदा प्रतिष्ठितयोगो भवति? इत्यत्र आह—

When does one become established in Yoga? Śrī Kṛṣṇa replies:

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥ 4 ॥

4. For, when one loses attachment for the things of the senses and to actions, then has he abandoned all desires and is said to have climbed the heights of Yoga.

यदा अयं योगी आत्मैकानुभवस्वभावतया इन्द्रियार्थेषु आत्मव्यतिरिक्तप्राकृतविषयेषु तत्सम्बन्धिषु कर्मसु च न अनुषज्जते न सङ्गम् अर्हति, तदा हि सर्वसंकल्पसंन्यासी योगारूढः इति उच्यते ।

तस्माद् आरुरुक्षोः विषयानुभवार्हतया तदननुषङ्गाभ्यासरूपः कर्मयोग एव निष्पत्तिकारणम् अतो विषयाननुषङ्गाभ्यासरूपं कर्मयोगम् एव आरुरुक्षुः कुर्यात् ॥ ४ ॥

When this Yogin, because of his natural disposition to the experience of the self, loses attachment, i.e., gets detached from sense-objects, i.e., things other than the self, and actions associated with them—then he has abandoned all desires and is said to have climbed the heights of Yoga. Therefore, for one wishing to climb to Yoga, but is still disposed to the experience of the sense-objects, Karma Yoga consisting of the practice of detachment to these objects, becomes the cause for success in Yoga. Therefore one who wishes to climb to Yoga must perform Karma Yoga consisting in the practice of detachment from sense-objects.

तद् एव आह—

Śrī Kṛṣṇa further elucidates the same:

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ 5 ॥

5. One should raise the self by his own mind and not allow the self to sink; for the mind alone is the friend of the self, and the mind alone is the foe of the self.

आत्मना मनसा विषयाननुषक्तेन मनसा आत्मानम् उद्धरेत् । तद्विपरीतेन मनसा आत्मानं न अवसादयेत् । आत्मा एव मन एव हि आत्मनो बन्धुः, तद् एव आत्मनो रिपुः ॥ ५ ॥

By the self (Ātman), i.e., by the mind, which is unattached to sense-objects, one should raise the self. One should not allow the self to sink by a mind which is of the contrary kind. 'For the self alone,' i.e., the mind alone is the friend of the self; and it alone is the foe of the self. [The figure of speech here is of Samsāra as the ocean in which the individual self is like an object with liability to sink. What causes its sinking is the lingering attachments of the mind to some objects, though in the discipline of Jñāna Yoga one may keep aloof from such objects. A mind with such attachments is the foe and without them, the friend.]

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ 6 ॥

6. The mind is the friend of him by whom the mind has been conquered. But for him whose mind is not conquered, the mind, like an enemy, remains hostile.

येन पुरुषेण स्वेन एव स्वमनो विषयेभ्यो जितं तन्मनः तस्य बन्धुः, अनात्मनः अजितमनसः स्वकीयम् एव मनः स्वस्य शत्रुवत् शत्रुत्वे वर्तेत, स्वनिःश्रेयसविपरीते वर्तेत इत्यर्थः । यथोक्तं भगवता पराशरेण अपि— 'मन एव मनुष्याणां कारणं बन्धमोक्षयोः । बन्धाय विषयासङ्गि मुक्त्यै निर्विषयं मनः ॥' (वि० पु० ६।७।२८) इति ॥ ६ ॥

A person whose mind is conquered by himself in relation to sense-objects, has that mind as his friend. In the case of one whose mind is not conquered in this way, his own mind, like an enemy, remains hostile. The meaning is that it acts against his attainment of supreme beatitude. It has been stated by Bhagavān Parāśara also: 'The mind of man is the cause both of his bondage and his release. Its addiction to sense objects is the cause of his bondage; its separation from sense objects is the means of one's release' (V.P., 6.7.28).

योगारम्भयोग्यावस्था उच्यते—

The proper condition for the beginning of Yoga is now taught:

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ 7 ॥

7. Of him whose mind is conquered and who is serene, the great self is well secured in heat and cold, in pleasure and pain, and in honour and dishonour.

शीतोष्णसुखदुःखेषु मानापमानयोः च जितात्मनः जितमनसः, विकाररहितमनसः; प्रशान्तस्य मनसि परमात्मा समाहितः सम्यगाहितः । स्वरूपेण अवस्थितः प्रत्यगात्मा अत्र परमात्मा इत्युच्यते, तस्य एव प्रकृतत्वात्, तस्य अपि पूर्वपूर्वावस्थापेक्षया परमात्मत्वात् । आत्मा परं समाहित इति वा सम्बन्धः ॥ ७ ॥

Of him whose self is conquered, i.e., whose mind is conquered, whose mind is free from fluctuations and who is very calm, 'the great self' becomes well secured, i.e., exceedingly well secured in connection with heat and cold, pleasure and pain, and honour and dishonour.

Here the individual self (Pratyagātman) is called 'the great self'(Paramātman), as the context justifies this only. It can also be called 'great', because it is at a higher stage relatively to previous successive stages. Or the word may be construed as follows: The self is secured greatly—*Ātma param samāhitaḥ*. [In any case it should not be taken as the Supreme Being]

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ 8 ॥

8. The Yogin whose mind is content with knowledge of the self and also of knowledge of the difference of the self from Prakṛti, who is established in the self, whose senses are subdued and to whom earth, stone and gold seem all alike, is called integrated.

ज्ञानविज्ञानतृप्तात्मा आत्मस्वरूपविषयेण ज्ञानेन तस्य च प्रकृतिविसजातीयाकारविषयेण विज्ञानेन च तृप्तमनाः, कूटस्थः—देवाद्यवस्थासु अनुवर्तमानः सर्वसाधारणज्ञानैकाकारात्मनि स्थितः, तत्र एव विजितेन्द्रियः, समलोष्टाश्मकाञ्चनः—प्रकृतिविविक्तस्वरूपनिष्ठतया प्राकृतवस्तुविशेषेषु भोग्यत्वाभावात् लोष्टाश्मकाञ्चनेषु समप्रयोजनो यः कर्मयोगी स युक्त इति उच्यते—आत्मावलोकनरूपयोगाभ्यासार्ह उच्यते ॥ ८ ॥

That Karma Yogin whose mind is content with the knowledge of the self and the knowledge of the difference, i.e., whose mind is content with the knowledge concerning the real nature of the self as well as with the knowledge of the difference of Its nature from Prakṛti; 'who is established in the self' (Kūṭasthaḥ), i.e., who remains as the self which is of the uniform nature of knowledge in all stages of evolution as men, gods etc., whose senses are therefore subdued; and to whom 'earth, stone and gold are of equal value' because of his lack of interest in any material objects of enjoyment on account of his intense earnestness to know the real nature of the self as different from Prakṛti—he, that Karma Yogi, is called integrated i.e., fit for the practice of Yoga which is of the nature of the vision of the self.

तथा च—

And also.

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ 9 ॥

9. He who regards with an equal eye well-wishers, friends, foes, the indifferent, neutrals, the hateful, the relations, and even the good and the sinful—he excels.

वयोविशेषानङ्गीकारेण स्वहितैषिणः सुहृदः, सवयसो हितैषिणो मित्राणि, अरयो निमित्ततः अनर्थेच्छवः, उभयहेत्वभावाद् उभयरहिता उदासीनाः, जन्मत एव उभयरहिता मध्यस्थाः, जन्मत एव अनिष्टेच्छवो द्वेष्याः, जन्मत एव हितैषिणो बन्धवः, साधवो धर्मशीलाः, पापाः पापशीलाः, आत्मैकप्रयोजनतया सुहृन्मित्रादिभिः प्रयोजनाभावाद् विरोधाभावाच्च तेषु समबुद्धिः, योगाभ्यासार्हत्वे विशिष्यते ॥ ९ ॥

'Well-wishers' (Suhṛt) are those who wish one well,

regardless of differences in age. 'Friends' (Mitra) are well-wishers of equal age. 'Foes' (Ari) are those who wish ill to one because of some particular cause. 'The indifferent' (Udāsīna) are those devoid of both friendship and hostility because of the absence of causes for both; 'neutrals' (Madhyastha) are those who are by their very nature incapable of both friendship and hostility. 'The hateful' are those who wish ill to one even from birth. 'Relations' are those who bear goodwill from birth. 'The good' are those devoted to virtue. 'The sinful' are those given to sin. Because of the self being the only end of Yoga, and because of there being no gain and no opposition from well-wishers, friends, etc., he who could regard them all with an equal eye as selves, excels in respect of fitness for the practice of Yoga.

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ 10 ॥

10. The Yogin should constantly fix his mind on Yoga, remaining in a solitary place all alone, controlling his thought and mind, free from desire and sense of possession.

योगी उक्तप्रकारकर्मयोगनिष्ठः सततम् अहरहः योगकाले आत्मानं युञ्जीत, आत्मानं युक्तं कुर्वीत; स्वदर्शननिष्ठं कुर्वीत इत्यर्थः । रहसि जनवर्जिते निःशब्दे देशे स्थितः, एकाकी तत्रापि न सद्वितीयः, तत्रापि यतचित्तात्मा यतचित्तमनस्कः, निराशीः आत्मव्यतिरिक्ते कृत्स्ने वस्तुनि निरपेक्षः, अपरिग्रहः तद्व्यतिरिक्ते कस्मिंश्चिद् अपि ममतारहितः ॥ १० ॥

The Yogin who is steady in the practice of Karma Yoga, should 'constantly', i.e., daily when practising Yoga, fix his mind to the practice of Yoga, i.e., make himself engaged in the vision of the self. He must remain in a 'solitary place,' i.e., a place devoid of crowd and noise. And even there he must be 'all alone,' i.e., must not have a second person with him. He should 'control his thought and mind,' i.e., he should control the activities of thinking. He must be free from 'desire', i.e., he should not depend on anything except the self and be without the 'sense of possession,' without

the idea of mineness with regard to anything other than the self.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ 11 ॥

11. Having established for himself, in a clean spot, a firm seat, which is neither too high nor too low, and covering it with cloth, deer-skin and Kuśa grass in the reverse order—

तत्रैकाग्रं मनः कृत्वा यतचितेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ 12 ॥

12. There, sitting on the seat, with the mind concentrated and holding the mind and senses in check, he should practise Yoga for the purification of the self.

शुचौ देशे अशुचिभिः पुरुषैः अनधिष्ठिते अपरिगृहीते च अशुचिभिः वस्तुभिः अस्पृष्टे च पवित्रीभूते देशे दार्वादिनिर्मितं नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् आसनं प्रतिष्ठाप्य तस्मिन् मनःप्रसादकरे सापाश्रये उपविश्य योगैकाग्रम् अव्याकुलम् मनः कृत्वा यतचित्तेन्द्रियक्रियः सर्वात्मना उपसंहृतचित्तेन्द्रियक्रियः आत्मविशुद्धये बन्धविमुक्तये योगं युञ्ज्यात्, आत्मावलोकनं कुर्वीत ॥ ११-१२ ॥

'In a clean spot,' i.e., in a spot pure in itself, not owned or controlled by impure persons and untouched by impure things; having 'established a firm seat,' a seat made of wood or similar material, which is neither too high nor too low; which is covered with cloth, deer-skin and Kuśa grass in the reverse order; seated on it in a way which promotes the serenity of mind; having the mind concentrated on Yoga; and holding the activities of the mind and senses in check in all ways—he should practise 'Yoga', i.e., practise the vision of the self for 'the purification of the self,' i.e., to end his bondage.

समं कायशिरोग्रीवं धारयन्नचलं स्थिरम् ।
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ 13 ॥

13. Holding the trunk, head and neck erect, motionless and steady, gazing at the tip of the nose, and looking not in any direction;

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ 14 ॥

14. Serene and fearless, firm in the vow of celibacy, holding the mind in check and fixing the thought on Me, he should sit in Yoga, intent on Me.

कायशिरोग्रीवं समम् अचलं **सापाश्रयतया** स्थिरं धारयन् दिशश्च अनवलोकयन् स्वं नासिकाग्रं संप्रेक्ष्य प्रशान्तात्मा **अत्यन्तनिर्वृतमनाः** विगतभीः **ब्रह्मचर्ययुक्तो** मनः संयम्य मच्चित्तो युक्तः **अवहितो** मत्पर आसीत **माम् एव चिन्तयन् आसीत** ॥ १३-१४ ॥

Keeping the trunk, head and neck erect and motionless; well seated in order to be steady; looking not in any direction but gazing at the tip of the nose; serene, i.e., holding the mind extremely peaceful; fearless; firm in the vow of celibacy; holding the mind in check; and fixing his thoughts on Me—he should sit in Yoga, i.e., remain concentrated and intent on Me, i.e., he should remain concentrating on Me only.

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ 15 ॥

15. Ever applying his mind in this way, the Yogin of controlled mind, attains the peace which is the summit of beatitude and which abides in Me.

एवं **मयि परस्मिन् ब्रह्मणि पुरुषोत्तमे मनसः शुभाश्रये** सदा आत्मानं **मनो** युञ्जन् नियतमानसः **निश्चलमानसः मत्स्पर्शपवित्रीकृतमानसतया निश्चलमानसः** मत्संस्थां निर्वाणपरमां शान्तिम् अधिगच्छति **निर्वाणकाष्ठारूपां मत्संस्थां मयि संस्थितां शान्तिम् अधिगच्छति** ॥ १५ ॥

'Ever applying his mind on Me,' i.e., the Supreme Brahman, the Supreme Person and the holy and auspicious object of meditation, 'the Yogin of controlled mind,' i.e., one having his mind steady because of his being purified in mind through contact with Me, comes to the peace which

abides in Me, which is of the highest degree of beatitude. That means he comes to the peace which is the supreme end of beatitude which abides in Me.

एवम् आत्मयोगम् आरभमाणस्य मनोनैर्मल्यहेतुभूतां मनसो भगवति शुभाश्रये स्थितिम् अभिधाय अन्यद् अपि योगोपकरणम् आह—

For the person who commences Yoga of the self, Śrī Kṛṣṇa, after thus teaching how the mind should be fixed on the Lord, who is the holy and auspicious object of meditation, proceeds in order to effect the purification of the mind, to speak of the other side of Yoga:

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ 16 ॥

16. Yoga is not for him who over-eats, nor for him who fasts excessively; not for him, O Arjuna, who sleeps too much, nor for him who stays awake too long.

अत्यशनानशने योगविरोधिनी, अतिविहाराविहारौ च तथातिमात्रस्वप्नजागर्ये तथा च अत्यायासानायासौ ॥ १६ ॥

Over-eating and excessive fasting are opposed to Yoga. So also are excessive recreation and non-recreation, too much of sleep and too much of vigil.So too, are overwork and idleness.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ 17 ॥

17. Yoga becomes the destroyer of sorrows to him who is temperate in food and recreation, who is temperate in actions, who is temperate in sleep and wakefulness.

मिताहारविहारस्य मितायासस्य मितस्वप्नावबोधस्य सकलदुःखहा बन्धनाशनो योगः संपन्नो भवति ॥ १७ ॥

The 'yoga which destroys all sorrows,' i.e., unties bondages, is successfully practised by him who is temperate in

eating and recreation, temperate in exertion, and temperate in sleep and vigil.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ 18 ॥

18. When the subdued mind rests on the self alone, then, free of all yearning for objects of desire, one is said to be fit for Yoga.

यदा **प्रयोजनविषयं** चित्तम् आत्मनि एव विनियतं **विशेषेण नियतं निरतिशयप्रयोजनतया तत्रैव नियतं निश्चलम्** अवतिष्ठते तदा सर्वकामेभ्यो निःस्पृहः **सन्** युक्त इति उच्यते **योगार्ह इति उच्यते** ॥ १८ ॥

When the mind which usually goes after sense enjoyments, abandons such desires and 'rests on the self alone,' i.e., becomes well-settled on account of discerning unsurpassable good in the self alone and rests there alone steadily, without movement—then, being 'free of yearning for all desires,' one is said to be integrated. He is said to be fit for Yoga.

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ 19 ॥

19. 'A lamp does not flicker in a windless place'—that is the simile employed for the subdued mind of a Yogin who practises Yoga.

निवातस्थो दीपो यथा न इङ्गते न **चलति**, **अचलः सप्रभः तिष्ठति**, यतचित्तस्य **निवृत्तसकलेतरमनोवृत्तेः** योगिनः आत्मनि योगं युञ्जतः **आत्मस्वरूपस्य** सा उपमा ।

निवातस्थतया निश्चलसप्रभदीपवन्निवृत्तसकलेतरमनोवृत्तितया निश्चलो ज्ञानप्रभ आत्मा तिष्ठति इत्यर्थः ॥ १९ ॥

As a lamp does not flicker in a windless place, i.e., does not move, but remains steady with its illumination—this is the simile used to illustrate the nature of the self of the Yogin who has subdued his mind, who has got rid of all other kinds of mental activity and who is practising Yoga

concerning the self. The meaning is that the self remains with its steadily illumining light of knowledge because all other activities of the mind have ceased, just as a lamp kept in a windless place has an unflickering flame.

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ 20 ॥

20. Where the mind, controlled by the practice of Yoga, rests and where seeing the self by the self one is delighted by the self only;

सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ 21 ॥

21. Where one knows that infinite happiness which can be grasped by the intellect but is beyond the grasp of the senses, wherein established one swerves not from that condition;

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ 22 ॥

22. Which, having gained, one holds there is no greater gain beyond it; wherein established, one is not moved even by the heaviest sorrow—

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ 23 ॥

23. Know this deliverance from association with misery to be Yoga. This Yoga must be practised with determination and with a mind free from despondency.

योगसेवया हेतुना सर्वत्र निरुद्धं चित्तं यत्र योगे उपरमते अतिशयितसुखम् इदम् एव इति रमते, यत्र च योगे आत्मना मनसा आत्मानं पश्यन् अन्यनिरपेक्षम् आत्मनि एव तुष्यति ॥ २० ॥

यत्तद् अतीन्द्रियम आत्मबुद्ध्येकग्राह्यम् आत्यन्तिकं सुखं यत्र च योगे वेत्ति अनुभवति यत्र च योगे स्थितः सुखातिरेकेण तत्त्वतः तद्भावात् न चलति ॥ २१ ॥

यं योगं लब्ध्वा योगाद् विरतः तम् एव काङ्क्षमाणो न अपरं लाभं मन्यते, यस्मिन् च योगे स्थितः अविरतः अपि गुणवत्पुत्रवियोगादिना गुरुणा अपि दुःखेन न विचाल्यते ॥ २२ ॥

तं दुःखसंयोगवियोगं दुःखसंयोगप्रत्यनीकाकारं योगशब्दाभिधेयं ज्ञानं विद्यात्, स एवंभूतो योगः इत्यारम्भदशायां निश्चयेन अनिर्विण्णचेतसा हृष्टचेतसा योगो योक्तव्यः ॥ २३ ॥

Where, through the practice of Yoga, the mind, which is subdued everywhere by such practice, 'rejoices', i.e., rejoices in surpassing felicity; and where, perceiving through Yoga 'the self (Ātman)' by 'the mind (Ātman)' one is delighted by the self and indifferent to all other objects; and where, through Yoga, one 'knows', i.e., experiences that infinite happiness which can be grasped only by the 'intellect' contemplating on the self, but is beyond the grasp of the senses; where, remaining in that Yoga, one does not 'swerve from that state,' because of the overwhelming happiness that state confers; having gained which, he desires for it alone, even when he is awakened from Yoga, and does not hold anything else as a gain; where one is not moved even by 'the heaviest sorrow' caused by any bereavement like that of a virtuous son—let him know that disunion from all union with pain, i.e.,which forms the opposite of union with pain, is called by the term Yoga. This Yoga must be practised with the determination of its nature as such from the beginning with a mind free from despondency, i.e., with zestful exaltation.

संकल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ 24 ॥

24. Renouncing entirely all desires born of volition and restraining the mind from all the senses on all sides;

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ 25 ॥

25. Little by little one should withdraw oneself from the objects other than the self with the help of the intellect held by firm resolution; and then one should think of nothing else, having fixed the mind upon the self.

स्पर्शजाः सङ्कल्पजाश्च इति द्विविधाः कामाः स्पर्शजाः शीतोष्णादयः, सङ्कल्पजाः पुत्रपौत्रक्षेत्रादयः, तत्र सङ्कल्पप्रभवाः स्वरूपेण एव त्यक्तुं शक्याः, तान् सर्वान् मनसा एव

तदनन्वयानुसन्धानेन त्यक्त्वा स्पर्शजेषु अवर्जनीयेषु तन्निमित्तहर्षोद्वेगौ त्यक्त्वा समन्ततः सर्वस्माद् विषयात् सर्वम् इन्द्रियग्रामं विनियम्य शनैः शनैः धृतिगृहीतया विवेकविषयया बुद्ध्या सर्वस्माद् आत्मव्यतिरिक्ताद् उपरम्य आत्मसंस्थं मनः कृत्वा न किञ्चिद् अपि चिन्तयेत् ॥ २४-२५ ॥

There are two kinds of desires: 1) those born of contact between the senses and objects like heat, cold etc.; 2) those generated by our mind (will) like that for sons, land etc. Of these, the latter type of desires are by their own nature relinquishable. Relinquishing all these by the mind through contemplation on their lack of association with the self; having relinquished the ideas of pleasure and pain in respect of unavoidable desires resulting from contact; restraining all the senses on all sides, i.e., from contact with all their objects—one should think of nothing else, i.e., other than the self. Little by little 'with the help of intellect controlled by firm resolution,' i.e., by the power of discrimination, one should think of nothing else, having fixed the mind on the self.

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ 26 ॥

26. Wherever the fickle and unsteady mind wanders, he should subdue it then and there and bring it back under the control of the self alone.

चलस्वभावतया आत्मनि अस्थिरं मनः यतो यतो विषयप्रावण्यहेतोः बहिः निश्चरति ततः ततो यत्नेन मनो नियम्य आत्मनि एव अतिशयितसुखभावनया वशं नयेत् ॥ २६ ॥

Wherever the mind, on account of its fickle and unsteady nature, wanders because of its proclivity to sense-objects, he should, subduing the mind everywhere with effort, bring it under control in order to remain in the self alone by contemplating on the incomparable bliss therein.

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ 27 ॥

27. For supreme happiness comes to the Yogin whose mind

is at peace, who is free of evil, from whom the Rajas has departed, and who has become the *Brahman.*

प्रशान्तमनसम् आत्मनि निश्चलम्मनसम् आत्मन्यस्तमनसं तत एव हेतोः दग्धाशेषकल्मषं तत एव शान्तरजसं विनष्टरजोगुणं तत एव ब्रह्मभूतं स्वस्वरूपेणावस्थितम् एनं योगिनम् आत्मानुभवरूपम् उत्तमं सुखम् उपैति, हि इति हेतौ, उत्तमसुखरूपम् उपैति इत्यर्थः ॥ २७ ॥

Supreme happiness, which is of the nature of experience of the self in its essential nature comes to this Yogin whose 'mind is at peace,' i.e., whose mind does not swerve from the self, whose mind abides in the self; whose impurities are thereby completely burnt away; whose Rajas is thereby 'wholly annulled,' i.e., in whom the quality of Rajas is destroyed; and who has thus become the *Brahman,* i.e., who remains steady in his essential nature as the Ātman. '*Hi*' (for) is added to indicate reason. The meaning is this: 'On account of the nature of the self which has the form of supreme bliss.'

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ 28 ॥

28. Thus devoting himself to the Yoga of the self, freed from impurities, the Yogin easily attains the supreme bliss of contact with the *Brahman.*

एवम् उक्तप्रकारेण आत्मानं युञ्जन् तेन एव विगतप्राचीनसमस्तकल्मषः ब्रह्मसंस्पर्शं ब्रह्मानुभवरूपं सुखम् अत्यन्तम् अपरिमितं सुखेन अनायासेन सदा अश्नुते ॥ २८ ॥

Thus, in the above – said manner, devoting himself to the Yoga of the self and by that means expelling all old impurities, the Yogin attains 'perfect', i.e., boundless felicity at all times easily, without stress and strain. The felicity is born of the contact with the *Brahman* (Ātman), meaning the joy of experience of the *Brahman*.

अथ योगविपाकदशा चतुष्प्रकारा उच्यते—

Now Śrī Kṛṣṇa says that the mature stage of Yoga consists of four degrees, as stated in the succeeding verses from 29th to 32nd.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ 29 ॥

29. He whose mind is fixed in Yoga sees equality everywhere; he sees his self as abiding in all beings and all beings in his self.

स्वात्मनः परेषां च भूतानां प्रकृतिवियुक्तस्वरूपाणां ज्ञानैकाकारतया साम्याद् वैषम्यस्य च प्रकृतिगतत्वाद् योगयुक्तात्मा प्रकृतिवियुक्तेषु आत्मसु सर्वत्र ज्ञानैकाकारतया समदर्शनः सर्वभूतस्थं स्वात्मानं सर्वभूतानि च स्वात्मनि ईक्षते । सर्वभूतसमानाकारं स्वात्मानं स्वात्मसमानाकाराणि च सर्वभूतानि पश्यति इत्यर्थः ।

एकस्मिन् आत्मनि दृष्टे सर्वस्य आत्मवस्तुनः तत्साम्यात् सर्वम् आत्मवस्तु दृष्टं भवति इत्यर्थः । सर्वत्र समदर्शनः इति वचनात् 'योऽयं योगस्त्वया प्रोक्तः साम्येन' (गीता ६।३३) इत्यनुभाषणाच्च 'निर्दोषं हि समं ब्रह्म' (गीता ५।१९) इति वचनाच्च ॥ २९ ॥

(i) On account of the similarity between one self and other selves when They are separated from Prakṛti (i.e., the body), all selves are by Themselves only of the nature of knowledge. Inequalities pertain only to Prakṛti or the bodies they are embodied in. One whose mind is fixed in Yoga has the experience of the sameness of the nature of all the selves as centres of intelligence, the perceived difference being caused only by the body. When separated from the body all are alike because of their being forms of centres of intelligence. An enlightened Yogin therefore sees himself as abiding in all beings and all beings abiding in his self in the sense that he sees the similarity of the selves in himself and in every being. When one self is visualised, all selves become visualised, because of the similarity of all selves. This is supported by the statements: 'He sees sameness everywhere' (6.29). The same is again referred to in, 'This Yoga of equality which has been declared by you' (6.33), and the statement 'The *Brahman* when uncontaminated is the same everywhere'(5.19).

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ 30 ॥

30. To him who sees Me in every self and sees every self in Me—I am not lost to him and he is not lost to Me.

ततो विपाकदशाम् आपन्नो मम साधर्म्यम् उपागतः 'निरञ्जनः परमं साम्यमुपैति' (मु० उ० ३।१।३) इत्युच्यमानं सर्वस्य आत्मवस्तुनो विधूतपुण्यपापस्य स्वरूपेण अवस्थितस्य मत्साम्यं पश्यन् यः सर्वत्र आत्मवस्तुनि मां पश्यति, सर्वम् आत्मवस्तु च मयि पश्यति, अन्योन्यसाम्याद् अन्यतरदर्शनेन अन्यतरद् अपि ईदृशम् इति पश्यति, तस्य स्वात्मस्वरूपं पश्यतः अहं तत्साम्यात् न प्रणश्यामि, न अदर्शनम् उपयामि, मम अपि मां पश्यतः, मत्साम्यात् स्वात्मानं मत्समम् अवलोकयन् स न अदर्शनम् उपयाति ॥ ३० ॥

(ii) He who, having reached the highest stage of maturity, views similarity of nature with Me, i.e., sees similarity of all selves to Myself when They are freed from good and evil and when they remain in Their own essence, as declared in the Śruti, 'Stainless he attains supreme degree of equality' (Muṇ.U., 3.1.3); and 'sees Me in all selves and sees all selves in Me.' That is, on viewing one of Them (selves), one views another also to be the same, because of their similarity to one another. To him who perceives the nature of his own self, I am not lost on account of My similarity to him i.e., I do not become invisible to him. He (the Yogin) viewing his own self as similar to Me, always remains within My sight when I am viewing Myself, because of similarity of his self with Me.

ततो विपाकदशाम् आह—

Śrī Kṛṣṇa describes a still more mature steps (of Yoga):

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ 31 ॥

31. The Yogin who, fixed in oneness, worships Me dwelling in all beings—he abides in Me, howsoever he may live.

योगदशायां सर्वभूतस्थितं माम् असंकुचितज्ञानैकाकारतया एकत्वम् आस्थितः प्राकृतभेदपरित्यागेन सुदृढं यो भजते स योगी व्युत्थानकाले अपि यथा तथा वर्तमानः स्वात्मानं सर्वभूतानि च पश्यन् मयि वर्तते माम् एव पश्यति । स्वात्मनि सर्वभूतेषु च सर्वदा मत्साम्यम् एव पश्यति इत्यर्थः ॥ ३१ ॥

(iii) The Yogin who, fixed in the state of Yoga in oneness because he has the same form of uncontracted knowledge (as Myself), worships Me steadfastly by renouncing the differences of the Prakṛti (i.e., of the body)—then that Yogin, even while coming out of Yoga, howsoever he may live, views Me only, when viewing his own self and all other beings. The meaning is that he views his similarity to Myself in his own self and in the self of all beings.

ततोऽपि काष्ठाम् आह—

Now Śrī Kṛṣṇa proceeds to speak of the maturest stage beyond this:

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ 32 ॥

32. He who, by reason of the similarity of selves everywhere, sees the pleasure or pain as the same everywhere—that Yogin, O Arjuna, is deemed as the highest.

आत्मनः च अन्येषां च आत्मनाम् असंकुचितज्ञानैकाकारतया औपम्येन स्वात्मनि च अन्येषु सर्वत्र वर्तमानं पुत्रजन्मादिरूपं सुखं तन्मरणादिरूपं च दुःखम् असम्बन्धसाम्यात् समं यः पश्यति परपुत्रजन्ममरणादिसमं स्वपुत्रजन्ममरणादिकं यः पश्यति इत्यर्थः । स योगी परमयोगकाष्ठां गतो मतः ॥ ३२ ॥

(iv) He who—because of the similarity between his own self and other selves, as they are all constituted similarly of uncontracted knowledge in their essential being—views the pleasures in the form of the birth of a son and the sorrows in the form of the death of a son of his own and of others, as equal, on the ground of their equal unrelatedness to such pleasures and pains to him. Viewing his own pleasures and pains of the above description as being not different from

those of others of the same kind—that Yogin is deemed the highest; he is judged as having reached the summit of Yoga. [The idea is to prevent misconstruing the verse as meaning that one shares the joy and misery of all as his own. It means only that the highest type of yogins understand that the self is unrelated to the pain and pleasures of his own body-mind. He understands also that the same is the case with other selves.]

अर्जुन उवाच
योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥ 33 ॥

Arjuna said:

33. This Yoga of equality, which has been declared by You, O Kṛṣṇa, I do not see that it can be steady because of the fickleness of the mind.

यः अयं देवमनुष्यादिभेदेन जीवेश्वरभेदेन च अत्यन्तभिन्नतया एतावन्तं कालम् अनुभूतेषु सर्वेषु आत्मसु ज्ञानैकाकारतया परस्परसाम्येन अकर्मवश्यतया च ईश्वरसाम्येन सर्वत्र समदर्शनरूपो योगः त्वया उक्तः, एतस्य योगस्य स्थिरां स्थितिं न पश्यामि मनसः चञ्चलत्वात् ॥ ३३ ॥

This Yoga as explained by you consists in maintaining equality of vision everywhere, viz., i) among themselves which have been so far known to be of different kinds such as gods and men, and ii) between the individual selves and the Supreme, in so far as (a) all the selves are of the same form of knowledge, and (b) in so far as the individual self (i.e., the released soul) and the Supreme are alike free from Karma. I do not see how this Yoga can be steadily established in my mind, fickle as the mind is.

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ 34 ॥

34. For the mind is fickle, O Kṛṣṇa, impetuous, powerful and stubborn. I think that restraint of it is as difficult as that of the wind.

तथा हि अनवरताभ्यस्तविषयेषु अपि स्वत एव चञ्चलं पुरुषेण एकत्र स्थापयितुम् अशक्यं मनः पुरुषं बलात् प्रमथ्य दृढम् अन्यत्र चरति । तस्य स्वाभ्यस्तविषयेषु अपि चञ्चलस्वभावस्य मनसः तद्विपरीताकारात्मनि स्थापयितुं निग्रहं प्रतिकूलगतेः महावातस्य व्यजनादिना इव सुदुष्करम् अहं मन्ये । मनोनिग्रहोपायो वक्तव्य इत्यभिप्रायः ॥ ३४ ॥

For the mind, which is found to be fickle even in matters incessantly practised, cannot be firmly fixed by a person in one place. It agitates that person violently and flies away stubbornly elsewhere. Regarding such a mind, which by nature is fickle even in matters practised, I regard that its restraint and fixing in the self, which is of quite opposite nature, is as difficult as restraining a strong contrary gale with such things as a fragile fan etc. The meaning is that the means for the restraint of the mind should be explained.

श्रीभगवानुवाच

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ 35 ॥

The Lord said:

35. The mind is hard to subdue and fickle, no doubt, O mighty-armed one, but, O son of Kunti, by practice and by the exercise of dispassion it can be brought under control.

चलस्वभावतया मनो दुर्निग्रहम् एव इत्यत्र न संशयः, तथापि आत्मनो गुणाकरत्वाभ्यासजनिताभिमुख्येन आत्मव्यतिरिक्तेषु विषयेषु अपि दोषाकरत्वदर्शनजनितवैतृष्ण्येन च कथञ्चिद् गृह्यते ॥ ३५ ॥

No doubt, the mind is hard to subdue on account of its fickle nature. However, it can be subdued with difficulty by cultivating favourable attitude in the direction of the self by repeated contemplation of Its being a mine of auspicious attributes (these being eternality, self-luminosity, bliss, freedom from Karma, purity etc.), and by the absence of hankering produced by seeing the host of evil qualities in objects other than the self hankered for.

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ 36 ॥

36. In my opinion Yoga is hard to attain by a person of unrestrained mind. However, it can be attained through right means by him, who strives for it and has a subdued mind.

असंयतात्मना अजितमनसा महता अपि बलेन योगो दुष्प्राप एव । उपायतः तु वश्यात्मना पूर्वोक्तेन मदाराधनरूपेण अन्तर्गतज्ञानेन कर्मणा जितमनसा यतमानेन अयम् एव समदर्शनरूपो योगः अवाप्तुं शक्यः ॥ ३६ ॥

Yoga is hard to attain even in spite of great efforts by one of unrestrained self, i.e., of unrestrained mind. But the same Yoga which is of the form of sameness of vision can be attained by proper means by one who is striving, whose 'mind is subdued,' i.e., by one whose mind is conquered by works (Karma Yoga) taught before, which is of the nature of My worship and which includes within itself knowledge (Jñāna).

अथ 'नेहाभिक्रमनाशोऽस्ति' (गीता २।४०) इत्यादौ एव श्रुतं योगमाहात्म्यं यथावत् श्रोतुम् अर्जुनः पृच्छति । अन्तर्गतात्मज्ञानतया योगशिरस्कतया च हि कर्मयोगस्य माहात्म्यं तत्रोदितं तच्च योगमाहात्म्यम् एव—

Then Arjuna puts questions in order to hear the greatness of Yoga, as it really is, which he has already heard about at the beginning of the teaching, 'Here there is no loss of effort' (2.40). There the greatness of Karma Yoga as inclusive of knowledge of the self with Yoga as its culmination was taught. This alone is the real greatness of Yoga.

अर्जुन उवाच
अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ 37 ॥

Arjuna said:

37. If a person, who is possessed of faith but has put in only inadequate effort, finds his mind wandering away from Yoga, and then fails to attain perfection—what way does he go, O Kṛṣṇa?

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ 38 ॥

38. Without any support, confused in the path leading to the *Brahman*, and thus fallen from both, does he not perish, O mighty armed, like a riven cloud?

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ 39 ॥

39. You should altogether remove this doubt of mine, O Kṛṣṇa, for there is no other remover of this doubt than You.

श्रद्धया योगे प्रवृत्तो दृढतराभ्यासरूपयत्नवैकल्येन योगसंसिद्धिम् अप्राप्य योगात् चलितमानसः कां गतिं गच्छति ॥ ३७ ॥

उभयविभ्रष्टः अयं छिन्नाभ्रम् इव कच्चित् न नश्यति यथा मेघशकलः पूर्वस्मात् महतो मेघात् छिन्नः परं महान्तं मेघम् अप्राप्य मध्ये विनष्टो भवति, तथा एव कच्चित् न नश्यति, कथम् उभयविभ्रष्टता, अप्रतिष्ठो विमूढो ब्रह्मणः पथि इति, यथावस्थितं स्वर्गादिसाधनभूतं कर्म फलाभिसन्धिरहितस्य अस्य पुरुषस्य स्वफलसाधनत्वेन प्रतिष्ठा न भवति इति अप्रतिष्ठः । प्रक्रान्ते ब्रह्मणः पथि विमूढः तस्मात् पथः प्रच्युतः, अत उभयभ्रष्टतया किम् अयं नश्यति एव, उत न नश्यति ॥ ३८ ॥

तम् एनं संशयम् अशेषतः छेत्तुम् अर्हसि स्वतः प्रत्यक्षेण युगपत् सर्वं सर्वदा स्वत एव पश्यतः त्वत्तः अन्यः संशयस्य अस्य छेत्ता न हि उपपद्यते ॥ ३९ ॥

What way does he go, who has embarked on Yoga endowed with faith, but who by inadequacy of exertion in practice, does not gain success in Yoga and has his mind wandering from Yoga? Does he not perish like a small piece of cloud torn from a large mass of cloud—perish without reaching another large mass of cloud?

Now does he not fall away from both (sides)? He has no support and is confused on the path leading to *the Brahman*. He is without any support in the sense that Karma or rituals which constitutes the means of heaven etc., does not give support for a person who is devoid of attachment to fruits; for Karma is the means for generating its own fruits. He is also confused in the path leading to *the*

Brahman on which he has just begun to traverse; He has lost his way. Does he then get lost by falling down from both sides, these being attainment of heaven on the one hand and liberation on the other. Does he not thus perish? You should remove this doubt altogether from my mind; for there is no other remover of this doubt than You, who always perceive directly all matters simultaneously.

श्रीभगवानुवाच

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥ 40 ॥

The Lord said:

40. Neither here (in this world) nor there (in the next), Arjuna, is there destruction for him. For, no one who does good ever comes to an evil end.

श्रद्धया योगे प्रक्रान्तस्य तस्मात् प्रच्युतस्य इह च अमुत्र च विनाशः न विद्यते, प्राकृतस्वर्गादिभोगानुभवे ब्रह्मानुभवे च अभिलषितानवाप्तिरूपः प्रत्यवायाख्यः अनिष्टावाप्तिरूपश्च विनाशो न विद्यते इत्यर्थः । न हि निरतिशयकल्याणरूपयोगकृत् कश्चित् कालत्रये अपि दुर्गतिं गच्छति ॥ ४० ॥

Neither here nor there is destruction for him who has begun Yoga with faith and has then fallen away from it. The meaning is that there is no destruction either in the form of failure of attainment of desires or in the form of Pratyavāya, which means the attainment of what is undesirable because of defects in the performance of works. Therefore no one who practises this incomparably auspicious Yoga ever comes to an evil end in the present, past or future.

कथम् अयं भविष्यति? इत्यत्राह—

Śrī Kṛṣṇa explains how this is so:

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ 41 ॥

41. He who has fallen away from Yoga is born again in the house of the pure and prosperous after having attained to the worlds of doers of good deeds and dwelt there for many long years.

यज्जातीयभोगाभिकाङ्क्षया योगात् प्रच्युतः अयम् अतिपुण्यकृतां प्राप्यान् लोकान् प्राप्य तज्जातीयान् अतिकल्याणभोगान् ज्ञानोपाययोगमाहात्म्याद् एव भुञ्जानो , यावत् तद्भोगतृष्णावसानं शाश्वतीः समाः तत्र उषित्वा तस्मिन् भोगे वितृष्णः शुचीनां श्रीमतां योगोपक्रमयोग्यानां कुले योगोपक्रमे भ्रष्टो योगमाहात्म्याद् जायते ॥ ४१ ॥

This person, who had wandered away from Yoga because of desire for whatever kind of enjoyments, he will gain those very enjoyments through the excellence of Yoga alone. Having attained to the worlds of those who do meritorious acts, he will dwell there for a long time, i.e., till his desire for such enjoyments gets exhausted. Then, devoid of desire for these enjoyment, this person who has swerved from Yoga at the very beginning of Yoga, is born, by virtue of the excellence of Yoga, in a family of those who are competent to practise Yoga.

अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ 42 ॥

42. Or he is born in a family of wise Yogins. But such a birth in this world is rarer to get.

परिपक्वयोगः चलितः चेद् योगिनां धीमतां योगं कुर्वतां स्वयम् एव, योगोपदेष्टॄणां कुले भवति ।

तद् एतद् उभयविधं योगयोग्यानां योगिनां च कुले जन्म लोके प्राकृतानां दुर्लभतरम्, एतत् तु योगमाहात्म्यकृतम् ॥ ४२ ॥

If one swerves from the right path at an advanced stage of Yoga, he will be born in a family of wise Yogins who practise Yoga and are themselves capable of teaching Yoga. Thus, these two types of birth—one in the family of those who are fit to practise Yoga and the other in that of accomplished Yogins—are hardly met with among common people in this world. But Yoga is of such great poten-

tiality that even this rare blessing is achieved through it.

तत्र तं बुद्धिसंयोगं लभते पौर्वदैहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ 43 ॥

43. There he regains the disposition of mind which he had in his former body, O Arjuna, and from there he strives much more for success in Yoga.

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ 44 ॥

44. By the power of his earlier practice, he is carried forward even against his will. Even though he is an enquirer about Yoga, he transcends the *Sabda-brahman* i.e., Prakṛti or matter

तत्र जन्मनि तम् एव पौर्वदैहिकं योगविषयं बुद्धिसंयोगं लभते । ततः सुमप्रबुद्धवद् भूयः संसिद्धौ यतते । यथा न अन्तरायहतो भवति, तथा यतते ॥ ४३ ॥

तेन पूर्वाभ्यासेन पूर्वेण योगविषयेण अभ्यासेन सः योगभ्रष्टो हि अवशः अपि योगे एव ह्रियते, प्रसिद्धं हि एतद् योगमाहात्म्यम् इत्यर्थः । अप्रवृत्तयोगोयोगजिज्ञासुः अपि ततः चलितमानसः पुनरपि ताम् एव जिज्ञासां प्राप्य कर्मयोगादिकं योगम् अनुष्ठाय शब्दब्रह्म अतिवर्तते ।

शब्दब्रह्म देवमनुष्यपृथिव्यन्तरिक्षस्वर्गादिशब्दाभिलापयोग्यं ब्रह्म प्रकृतिः, प्रकृतिसम्बन्धाद् विमुक्तो देवमनुष्यादिशब्दाभिलापानर्हं ज्ञानानन्दैकतानम् आत्मानं प्राप्नोति इत्यर्थः ॥ ४४ ॥

There, in that existence, he regains the mental disposition for Yoga that he had in the previous birth. Like one awakened from sleep, he strives again from where he had left before attaining complete success. He strives so as not to be defeated by impediments. This person who has fallen away from Yoga is borne on towards Yoga alone by his previous practice, i.e., by the older practice with regard to Yoga. This power of Yoga is well known.

Even a person, who has not engaged in Yoga but has only been desirous of knowing Yoga, i.e., has failed to follow it up, acquires once again the same desire to practise Yoga.

He then practises Yoga, of which the first stage is Karma Yoga, and transcends *Sabda-brahman* (or *Brahman* which is denotable by words). The Sabda-brahman is *the Brahman* capable of manifesting as gods, men, earth, sky, heaven etc., namely, Prakṛti. The meaning is that having been liberated from the bonds of Prakṛti, he attains the self which is incapable of being named by such words as gods, men etc., and which comprises solely of knowledge and beatitude.

यत एवं योगमाहात्म्यम्; ततः—

After thus describing the glory of Yoga the verse says:

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ 45 ॥

45. But the Yogin striving earnestly, cleansed of all his stains, and perfected through many births, reaches the supreme state.

अनेकजन्मार्जितपुण्यसञ्चयैः संशुद्धकिल्बिषः संसिद्धः संजातः प्रयत्नाद् यतमानः तु योगी चलितः अपि पुनः परां गतिं याति एव ॥ ४५ ॥

Because of such excellence of Yoga, through accumulation of merit collected in many births the Yogin striving earnestly, becomes cleansed from stains. Having become perfected, he reaches the supreme state, even though he had once gone astray.

अतिशयितपुरुषार्थनिष्ठतया योगिनः सर्वस्माद् आधिक्यम् आह—

Śrī Kṛṣṇa now speaks of the superiority of the Yogin above all others because of his being devoted to the supreme goal of human existence.

तपस्विभ्योऽधिको योगी
ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्मिभ्यश्चाधिको योगी
तस्माद्योगी भवार्जुन ॥ 46 ॥

46. Greater than the austere, greater than those who possess knowledge, greater than the ritualists is the Yogin. Therefore, O Arjuna, become a Yogin.

केवलतपोभिः यः पुरुषार्थः साध्यते आत्मज्ञानव्यतिरिक्तैः ज्ञानैः च यः, यः च केवलैः अश्वमेधादिभिः कर्मभिः, तेभ्यः सर्वेभ्यः अधिकपुरुषार्थसाधनत्वात् योगस्य तपस्विभ्यः ज्ञानिभ्यः कर्मिभ्यश्च अधिको योगी तस्माद् योगी भव अर्जुन ॥ ४६ ॥

Whatever end of human endeavour is attained by mere austerity, by knowledge of different subjects (i.e., different from experience of the self) and by mere rituals like the horse-sacrifice etc.,—greater than all these is the end achieved through Yoga. Consequently the Yogin is superior to those who practise austerity, to those who possess learning and to those who perform rituals. Therefore, O Arjuna, become a Yogin.

तद् एवं परविद्याङ्गभूतं प्रजापतिवाक्योदितं प्रत्यगात्मदर्शनम् उक्तम् । अथ परविद्यां प्रस्तौति—

Thus, so far the vision of the self, which has been expounded in the teaching of Prajāpati as forming a part of supreme Vidyā, has been taught; then Śrī Kṛṣṇa extols that supreme Vidyā:

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ 47 ॥

47. He who with faith worships Me, whose inmost self is fixed in Me, I consider him as the greatest of the Yogins.

योगिनाम् इति पञ्चम्यर्थे षष्ठी । सर्वभूतस्थम् इत्यादिना चतुर्विधायोगिनः प्रतिपादिताः, तेषु अनन्तर्गतत्वाद् वक्ष्यमाणस्य योगिनः, न निर्धारणे षष्ठी संभवति ।

अपि सर्वेषाम् इति सर्वशब्दनिर्दिष्टाः तपस्विप्रभृतयः, तत्र अपि उक्तेन न्यायेन पञ्चम्यर्थो ग्रहीतव्यः, योगिभ्यः अपि सर्वेभ्यो वक्ष्यमाणो योगी युक्ततमः, तदपेक्षया अवरत्वे तपस्विप्रभृतीनां योगिनां च न कश्चिद विशेष इत्यर्थः । मेर्वपेक्षया सर्षपाणाम् इव यद्यपि सर्षपेषु अन्योन्यन्यूनाधिकभावो विद्यते, तथापि मेर्वपेक्षया अवरत्वनिर्देशः समानः ।

मत्प्रियत्वातिरेकेण अनन्यसाधारणस्वभावतया मद्गतेन अन्तरात्मना मनसा बाह्याभ्यन्तरसकलवृत्तिविशेषाश्रयभूतं मनो हि अन्तरात्मा, अत्यर्थमत्प्रियत्वेन मया विना स्वधारणालाभात् मद्गतेन मनसा श्रद्धावान् अत्यर्थमत्प्रियत्वेन क्षणमात्रवियोगासहतया मत्प्राप्तिप्रवृत्तौ त्वरावान् यो मां भजते;

मां विचित्रानन्तभोग्यभोक्तृवर्गभोगोपकरणभोगस्थानपरिपूर्णनिखिलजगदुदयविभवलयलीलम् अस्पृष्टाशेषदोषानवधिकातिशयज्ञानबलैश्वर्यवीर्यशक्तितेजःप्रभृत्यसंख्येयकल्याणगुणगणनिधिं स्वाभिमतानुरूपैकरूपाचिन्त्यदिव्याद्भुतनित्यनिरवद्यनिरतिशयौज्ज्वल्यसौन्दर्यसौगन्ध्यसौकुमार्यलावण्ययौवनाद्यनन्तगुण -: निधिदिव्यरूपं वाङ्मनसापरिच्छेद्यस्वरूपस्वभावम् अपारकारुण्यसौशील्यवात्सल्यौदार्यैश्वर्यमहोदधिम् अनालोचितविशेषाशेषलोकशरण्यं प्रणतार्तिहरम् आश्रितवात्सल्यैकजलधिम् अखिलमनुजनयनविषयतां गतम् अजहत्स्वस्वभावं वसुदेवगृहे अवतीर्णम् अनवधिकातिशयतेजसा निखिलं जगद् भासयन्तम् आत्मकान्त्या विश्वम् आप्यायन्तं भजते, सेवते उपास्ते इत्यर्थः । स मे युक्ततमो मतः, स सर्वेभ्यः श्रेष्ठतम इति सर्वं सर्वदा यथावस्थितं स्वत एव साक्षात्कुर्वन् अहं मन्ये ॥ ४७ ॥

'Yogīnām', which is the genitive case, has to be taken in the sense of the ablative. In the verses beginning with, 'He sees the self as abiding in all beings'(6.29), Yogins at four degrees of attainment have been mentioned. Since the Yogin who is now mentioned in this passage cannot be included in the four types mentioned earlier, the genitive case specifying one out of many will be inappropriate here.

In 'api sarveṣām,' those who practise austerities etc., are referred to by the word 'sarva' (all). According to the principle set forth, here also the case ending has to be taken as ablative. The meaning therefore is that the Yogin who is now referred to, is the most integrated compared with those mentioned earlier and all other types. Compared to this Yogin, the differences in point of superiority and inferiority among the other Yogins such as the performers of austerities etc., are of no significance like mustard-seeds compared to Mount Meru. Even though there exists smallness and bigness in relation to one another among mustard-seeds, still when compared to Meru, such distinctions among them have no significance, as they are all small compared to Meru.

I consider him the most integrated who, with his innermost self, has his mind fixed on Me, on account of My being the only object of his overflowing love and also on account of his having a nature which cannot be supported by anything other than Myself; who has 'faith,' i.e., who strives rapidly to attain Me because of his being unable to bear a moment's separation from Me on account of My being very dear to him; and who 'worships Me,' i.e., serves Me with devotion and meditates on Me—Me whose sportive delight brings about the origination, sustentation and dissolution of the entire cosmos filled with multifarious and innumerable objects of enjoyment, enjoyers, means and places of enjoyment; who is untouched by any evil without exception; whose divine figure is the treasure-house of innumerable multitudes of auspicious, unlimited and unsurpassed attributes such as knowledge, power, lordship, energy, potency and splendour; whose divine figure is the treasure-house of infinite, unsurpassed attributes agreeable and highly worthy, such as radiance, beauty, fragrance, tenderness, pervading sweetness and youthfulness which are uniform, inconceivable and divine, wondrous, eternal and flawless; whose essential nature and qualities transcend all thought and words; who is the great ocean of compassion, condescension, paternal love and beauty; who is the impartial refuge of all beings without exception and without considerations of any difference; who is the reliever of the distress of supplicants; who is the great, unfathomable ocean of affection for supplicants; who has become visible to the eyes of all men without abandoning His essential nature; who has incarnated in the house of Vasudeva; who has made the entire world illumined with His limitless and excellent glory; and who has satisfied the entire universe with the impeccable glory of beauty.

The idea is that I, who by Myself alone see all things directly as they are, look upon him, the last mentioned type of Yogi here, as superior to all other types mentioned earlier.

सप्तमोऽध्याय:

Chapter 7

Communion through Knowledge and Realisation

प्रथमेन अध्यायषट्केन परमप्राप्यभूतस्य परस्य ब्रह्मणो निरवद्यस्य निखिलजगदेककारणस्य सर्वज्ञस्य सर्वभूतस्य सत्यसंकल्पस्य महाविभूते: श्रीमतो नारायणस्य प्राप्त्युपायभूतं तदुपासनं वक्तुं तदङ्गभूतम् आत्मज्ञानपूर्वककर्मानुष्ठानसाध्यं प्रापु: प्रत्यगात्मनो याथात्म्यदर्शनम् उक्तम् ।

इदानीं मध्यमेन षट्केन परब्रह्मभूतपरमपुरुषस्वरूपं तदुपासनं च भक्तिशब्दवाच्यम् उच्यते । तदेतद् उत्तरत्र 'यत: प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् । स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानव: ॥' (१८।४६) इत्यारभ्य 'विमुच्य निर्मम: शान्तो ब्रह्मभूयाय कल्पते । ब्रह्मभूत: प्रसन्नात्मा न शोचति न काङ्क्षति ॥ सम: सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥' (१८।५३, ५४) इति वक्ष्यते ।

उपासनं तु भक्तिरूपापन्नम् एव परमप्राप्त्युपायभूतम् इति वेदान्तवाक्यसिद्धम् 'तमेव विदित्वातिमृत्युमेति' (श्वेता० ३।८) 'तमेवं विद्वानमृत इह भवति' (नृ० पू० ता० १०।६) इत्यादिना अभिहितं वेदनम् 'आत्मा वा अरे द्रष्टव्य: श्रोतव्यो मन्तव्यो निदिध्यासितव्य:' (बृ० उ० २।४।५) 'आत्मानमेव लोकमुपासीत' (बृ० उ० १।४।१५) 'सत्त्वशुद्धौ ध्रुवास्मृति:, स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्ष:' (छा० उ० ७।२६।२) 'भिद्यते हृदयग्रन्थि:' (मु० उ० २।२।८) इत्यादिभि: ऐकार्थ्यात् स्मृतिसंतानरूपं दर्शनसमानाकारं ध्यानोपासनशब्दवाच्यम् इति अवगम्यते ।

पुनश्च—

'नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनुं स्वाम् ॥' (मु० उ० ३।२।३)

इति विशेषणात् परेण आत्मना वरणीयताहेतुभूतं स्मर्यमाणविषयस्य अत्यर्थप्रियत्वेन स्वयम् अपि अत्यर्थप्रियरूपं स्मृतिसंतानम् एव उपासनशब्दवाच्यम् इति हि निश्चीयते, तद् एव भक्ति: इत्युच्यते 'स्नेहपूर्वमनुध्यानं भक्तिरित्युच्यते बुधै:' (लैङ्ग० उ० खं०) इति वचनात् । अतस्तमेवं विद्वानमृत इह भवति' (नृ० पू०उ० १।६) 'नान्य:पन्था विद्यतेऽयनाय' (श्वेता० ३।८) 'नाहं वेदैर्न तपसा न दानेन न चेज्यया । शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन । ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥'

(१११५३-५४) इत्यनयोः एकार्थत्वं सिद्धं भवति ।

तत्र सप्तमे तावद् उपास्यभूतपरमपुरुषस्वरूपयाथात्म्यं प्रकृत्या तत्तिरोधानं तन्निवृत्तये भगवत्प्रपत्तिः उपासकविधाभेदो ज्ञानिनः श्रैष्ठ्यं चोच्यते—

Now is introduced the means for the attainment of Nārāyaṇa the Consort of Śrī, the supreme goal of attainment, the Supreme Brahman, free from blemishes, the only cause of the universe, omniscient, who constitutes everything (as their inner controller and soul), whose resolves are true; who has vast manifestations—play-manifestations or Līlā-Vibhūtis and eternal-manifestations Nitya-Vibhūtis. Worship (Upāsanā) is the means for attaining that Nārāyaṇa. The vision of the nature of the individual self of the aspirant constitutes an element of that worship. This is accomplishd by the practice of Karma Yoga preceded by knowledge of the self. This has been taught in the first group of six chapters.

Now, in the middle group of six chapters the nature of the Supreme Person, who is the Supreme Brahman, as also His worship (Upāsanā) designated by the term Bhakti, are taught. The same instruction will be summarised later on in the verses beginning with 'Man reaches perfection by worshipping with his duty Him, from whom has proceeded the activity of all substances (animate and inanimate), and by whom all this is pervaded' and ending with 'Forsaking egoism, power, pride, desire, wrath and sense of possessiveness and becoming tranquil—he becomes worthy of the state of *Brahman*. Having attained the state of *Brahman* and being tranquil in mind, he neither grieves nor craves, regarding all beings alike. Thus he attains supreme devotion to Me' (18.53-54).

It is established in the Vedānta texts that only Upāsanā (worship or meditation) which has taken the form of loving devotion constitutes the means for the attainment of the Supreme. What is declared as knowledge (Vedanā) in passages such as, 'Knowing Him alone does one pass over

death' (Śve.U., 3.8), 'Knowing Him alone one becomes immortal here' (Tai.Ā., 3.12.7)—has the same meaning as the texts like 'Verily the self should be seen... should be meditated upon steadily' (Bṛ.U., 2.4.5), 'Let him worship the Self alone as the object to be attained' (Ibid., 1.4.15), 'When the mind is pure, then the memory is firm, when the memory is attained, there is release from all knots of the heart' (Chā.U., 7.26.2), and 'The fetter of the heart is broken, all doubts are solved, all his works (Karmas) perish, when He has been seen, who is high and low' (Muṇ.U., 2.2.8). By virtue of these texts it is resolved that knowledge in the form of succession of memories having the same character as direct perception is expressed in the terms, meditation (Dhyāna) and worship (Upāsanā).

Again it is settled that what is expressed by the term 'worship' is really a succession of memories, which becomes the cause of being chosen by the Supreme Self, and which itself is very dear because the object of remembrance (which is the Supreme Himself) is very dear (to the worshipper). This is proved by the specification given by the text, 'The Self cannot be obtained by instruction, nor by worldly intelligence, nor by much hearing. He whom this Self chooses, by him alone He can be attained, and to him the Self reveals His own Person' (Ka.U., 2.23; Muṇ.U., 3.2.3). It is this succession of memories which is called Bhakti, as declared by texts like: 'Constant meditation accompanied with love is termed Bhakti' (Laiṅgottara-purāṇa).

Therefore identity of meaning becomes proved between the following two passages: 'The knower of Him thus, becomes immortal here; there is no other path for his final release' (Tai.Ā., 3.12.7), and 'Neither by study of the Vedas, nor by austerities, nor by alms-giving, nor even by sacrifice, can I be seen as you have seen. But by single-minded devotion, O Arjuna, I can be thus truly known and seen and entered into' (11.53-54).

Here in the seventh chapter are described five principal

topics: (i) the real nature of the Supreme Person who is the object of worship, (ii) His concealment by Prakṛti, (iii) surrender to the Lord for its removal, (iv) several kinds of devotees and (v) the superiority of the man of knowledge.

श्रीभगवानुवाच

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ 1 ॥

The Lord said:

1. With your mind focussed on Me, having Me for your support and practising Yoga—how you can without doubt know Me fully, hear, O Arjuna.

मयि आभिमुख्येन आसक्तमनाः मत्प्रियत्वातिरेकेण मत्स्वरूपेण गुणैः च चेष्टितेन मद्विभूत्या विश्लेषे सति तत्क्षणाद् एव विशीर्यमाणस्वभावतया मयि सुगाढं बद्धमनाः मदाश्रयः तथा स्वयं च मया विना विशीर्य्यमाणतया मदाश्रयः मदेकाधारः मद्योगं युञ्जन् योक्तुं प्रवृत्तो योगविषयभूतं माम् असंशयं निःसंशयं समग्रं सकलं यथा ज्ञास्यसि येन ज्ञानेन उक्तेन ज्ञास्यसि तद् ज्ञानम् अवस्थितमनाः शृणु ॥ १ ॥

Listen attentively to My words imparting knowledge to you, by which you will understand Me indubitably and fully—Me, the object of the Yogic contemplation in which you are engaged with a mind so deeply bound to Me by virtue of overwhelming love that it would disintegrate instantaneously the moment it is out of touch with My essential nature, attributes, deeds and glories, and with your very self resting so completely on Me that it would break up when bereft of Me.

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ 2 ॥

2. I will declare to you in full, this knowledge (of God) along with the knowledge which makes it distinguished (Vijñāna), knowing which nothing else remains to be known.

अहं ते मद्विषयम् इदं ज्ञानं विज्ञानेन सह अशेषतो वक्ष्यामि । विज्ञानं हि विविक्ताकारविषयं ज्ञानम्, यथा अहं मद्व्यतिरिक्तात् समस्तचिदचिद्वस्तुजातात् निखिलहेयप्रत्यनीकतया

अनवधिकातिशयासङ्ख्येयकल्याणगुणगणानन्तमहाविभूतितया च विविक्तं तेन विविक्तविषयज्ञानेन सह मत्स्वरूपविषयज्ञानं वक्ष्यामि । किं बहुना, यद् ज्ञानं ज्ञात्वा मयि पुनः अन्यद् ज्ञातव्यं न अवशिष्यते ॥ २ ॥

I will declare to you in full this knowledge having Me for its object, along with Vijñāna or distinguishing knowledge. Vijñāna is that knowledge of God in which His nature is distinguished from all things. I am distinguished from all things, animate and inanimate, as the only Being opposed to all that is evil and endowed with infinitely great manifestation of countless multiples of attributes of all kinds which are auspicious, unsurpassed and without limit. I will declare to you that knowledge which has My essence as its object. Why say much? I shall declare to you that knowledge knowing which nothing else remains to be known again in relation to Myself.

वक्ष्यमाणस्य ज्ञानस्य दुष्प्रापताम् आह—

Śrī Kṛṣṇa declares that this knowledge, which will now be taught, is difficult to attain:

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन् मां वेत्ति तत्त्वतः ॥ 3 ॥

3. Among thousands of men, some one strives for perfection; even among those who strive for perfection, some one only knows Me; and among those who know Me, some one only knows Me in reality.

मनुष्याः शास्त्राधिकारयोग्याः तेषां सहस्रेषु कश्चिद् एव सिद्धिपर्यन्तं यतते । सिद्धिपर्यन्तं यतमानानां सहस्रेषु कश्चिद् एव मां विदित्वा मत्तः सिद्धये यतते । मद्विदां सहस्रेषु तत्त्वतो यथावस्थितं मां वेत्ति न कश्चिद् इति अभिप्रायः । 'स महात्मा सुदुर्लभः' (७।१९) 'मां तु वेद न कश्चन' (७।२६) इति हि वक्ष्यते ॥ ३ ॥

'Men', i.e., those who are qualified for observing the commands of the Śāstras—among thousands of such men, only some one strives till the attainment of perfection. Among thousands who strive till the attainment of perfec-

tion, some one only, understanding Me, strives to attain success through Me (i.e., through My grace). Among thousands of those who might know Me, some ohe only knows Me in reality, as I am. In other words, there is no one who is capable of knowing Me as I am, i.e., as distiguished from all other entities, as implied in the expression Vijñāna. Śrī Kṛṣṇa will declare later on: 'It is very hard to find such a great-souled person' (7.19), and 'But no one knows Me' (7.26).

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ 4 ॥

4. Earth, water, fire, air, ether, Manas, Buddhi and ego-sense—thus My Prakṛti is divided eightfold.

अस्य विचित्रानन्दभोग्यभोगोपकरणभोगस्थानरूपेण अवस्थितस्य जगतः प्रकृतिः इयं गन्धादिगुणकपृथिव्यप्तेजोवाय्वाकाशादिरूपेण मनःप्रभृतीन्द्रियरूपेण च महदहंकाररूपेण च अष्टधा भिन्ना मदीया इति विद्धि ॥ ४ ॥

Know that Prakṛti, the material cause of this universe, which consists of endless varieties of objects and means of enjoyment and places of enjoyment, is divided into eightfold substances—earth, water, fire, air and ether, having smell, taste etc., as their attributes, and Manas along with kindred sense organs and the categories Mahat and ego-sense—all belonging to Me.

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ 5 ॥

5. This is My lower Prakṛti. But, O mighty-armed One, know that My higher nature is another. It is the life-principle (Jīva-bhūta), by which this universe is sustained.

इयं मम अपरा प्रकृतिः, इतः तु अन्याम् इतः अचेतनायाः चेतनभोग्यभूतायाः प्रकृतेः विसजातीयाकारां जीवभूतां परं तस्याः भोक्तृत्वेन प्रधानभूतां चेतनरूपां मदीयां प्रकृतिं विद्धि यया इदम् अचेतनं कृत्स्नं जगद् धार्यते ॥ ५ ॥

This is My lower Prakṛti. But know My higher Prakṛti which is different from this, i.e., whose nature is different from this inanimate Prakṛti constituting the objects of enjoyment to animate beings. It is 'higher', i.e., is more pre-eminent compared to the lower Prakṛti which is constituted only of inanimate substances. This higher Nature of Mine is the individual self. Know this as My higher Prakṛti through which the whole inanimate universe is sustained.

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ 6 ॥

6. Know that all beings have these two for the source of their birth. Therefore, I am the origin and the dissolution of the whole universe.

एतच्चेतनाचेतनसमष्टिरूपमदीयप्रकृतिद्वययोनीनि ब्रह्मादिस्तम्बपर्यन्तानि उच्चावचभावेन अवस्थितानि चिदचिन्मिश्राणि सर्वाणि भूतानि मदीयानि इति उपधारय, मदीयप्रकृतिद्वययोनीनि हि तानि मदीयानि एव । तथा प्रकृतिद्वययोनित्वेन कृत्स्नस्य जगतः, तयोः द्वयोः अपि मद्योनित्वेन मदीयत्वेन च कृत्स्नस्य जगतः अहम् एव प्रभवः अहम् एव प्रलयः अहम् एव च शेषी इति उपधारय ।

तयोः चिदचित्समष्टिभूतयोः प्रकृतिपुरुषयोः अपि परमपुरुषयोनित्वं श्रुतिस्मृतिसिद्धम् । 'महानव्यक्ते लीयते अव्यक्तमक्षरे लीयते अक्षरं तमसि लीयते तमः परे देवे एकीभवति' (सु० उ० २) 'विष्णोः स्वरूपात्परतोदिते द्वे रूपे प्रधानं पुरुषश्च' (वि० पु० १।२।२४) 'प्रकृतिर्या मया ख्याता व्यक्ताव्यक्तस्वरूपिणी । पुरुषश्चाप्युभावेतौ लीयेते परमात्मनि ॥ परमात्मा च सर्वेषामाधारः परमेश्वरः । विष्णुनामा स वेदेषु वेदान्तेषु च गीयते ॥' (वि० पु० ६।४।३८,३९) इत्याद्यिका हि श्रुतिस्मृतयः ॥ ६ ॥

Know that all beings from Brahmā down to a tuft of grass, who have their origin in these two Prakṛtis of Mine, are aggregated forms of the self and of inanimate matter. Irrespective of whether they are existing in a superior or inferior form, the selves and inanimate matter are mixed together in them. On account of their origination in My two Prakṛtis, they are Mine. So, know that because the entire universe has its origination in these two Prakṛtis which have their origination in Me, I am myself the origin and dissolu-

tion of the entire universe. For the same reason, I am its Lord (Śeṣin).

It is proved on the basis of the Śrutis and Smṛtis that these two, Prakṛti and Puruṣa (matter and the self), which form the aggregate of all animate and inanimate beings, have the Supreme Person as their cause. This is evident from Śruti and Smṛti texts like the following: 'The Mahat resolves into Avyakta, Avyakta into Akṣara, Akṣara into Tamas, and Tamas becomes one with the Supreme Lord' (Su.U., 2); 'O sage, distinct from the form of Viṣṇu, the Supreme Lord, the two forms, Prakṛti and Puruṣa, arise' (V.P., 1.2.24); and 'What was described by Me as Prakṛti in its dual form of the manifest and the unmanifest, and the Puruṣa do merge in the Supreme Self, and the Supreme Self is the support of all. He is the Supreme Lord named Viṣṇu, exalted in the Vedas and Vedānta' (V.P., 6.4.38-39).

मत्तः परतरं नान्यत् किंचिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ।। 7 ।।

7. There is nothing higher than Myself, O Arjuna. All this is strung on Me, as rows of gems on a thread.

यथा सर्वकारणस्य अपि प्रकृतिद्वयस्य कारणत्वेन सर्वाचेतनवस्तुशेषिणः चेतनस्य अपि शेषित्वेन कारणतया शेषितया च अहं परतरः, तथा ज्ञानशक्तिबलादिगुणयोगेन च अहम् एव परतरः मत्तः अन्यत् मद्व्यतिरिक्तं किञ्चिद् ज्ञानबलादिगुणान्तरयोगि परतरं न अस्ति ।

सर्वम् इदं चिदचिद्वस्तुजातं कार्यावस्थं कारणावस्थं च मच्छरीरभूतं सूत्रे मणिगणवद् आत्मतया अवस्थिते मयि प्रोतम् आश्रितम् ।

'यस्य पृथिवी शरीरम्' (बृ० उ० ३।७।३) 'यस्यात्मा शरीरम्' (बृ उ ३।७।२२) 'एष सर्वभूतान्तरात्मापहतपाप्मा, दिव्यो देव एको नारायणः' (सु० उ० ७) इति आत्मशरीरभावेन अवस्थानम् च जगद्ब्रह्मणोः अन्तर्यामिब्राह्मणादिषु सिद्धम् ।। ७ ।।

I am absolutely superior to all in two ways: 1) I am the cause of both the Prakṛtis and I am also their controlling master (Śeṣin). This controllership over inanimate nature is exercised through the animate Prakṛti (the Jīvas) who form the inner controller (Śeṣin) of their bodies which are consti-

tuted of inanimate nature. 2) I am supreme to all in another sense also—as the possessor of knowledge, power, strength etc., in an infinite degree. There is no entity other than Me with such attributes of an equal or superior nature.

The aggregate of all the animate and inanimate things, whether in their causal state or in the state of effect, is strung on Me who abide as their Self, as a row of gems on a thread. They depend on Me. And it is proved that the universe of inanimate and animate beings exists as the body with Brahman (i.e. the Supreme Person) as their Self as declared by the Antaryāmi-brāhmaṇa and other texts: 'He whose body is the earth' (Bṛ.U., 3.7-3), 'He whose body is the self' (Bṛ.U.Madh., 3.7.22), and 'He is the inner self of all beings, without evil, He is the Lord in the supreme heaven, He is the one Nārāyaṇa' (Su.U., 7).

अतः सर्वस्य परमपुरुषशरीरत्वेन आत्मभूतपरमपुरुषप्रकारत्वात् सर्वप्रकारः परमपुरुष एव अवस्थित इति सर्वैः शब्दैः तस्य एव अभिधानम् इति तत्तत्सामानाधिकरण्येन आह रसः अहम् इति चतुर्भिः—

Thus, as everything constitutes the body of the Supreme Person forming only a mode of His who is their Self, the Supreme Person alone exists, and all things (which we speak of as diversity) are only His modes. Therefore all terms used in common parlance for different things, denote Him only. Śrī Kṛṣṇa shows this by coordinating some important ones among these entities with Himself.

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ 8 ॥

8. I am the taste in the waters, O Arjuna! I am the light in the sun and the moon; the sacred syllable Om in all the Vedas; sound in the ether, and manhood in men am I.

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ 9 ॥

9. I am the pure smell in the earth; I am the brilliance in the fire; I am the life-principle in all beings, and austerity in ascetics.

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ 10 ॥

10. Know Me to be, O Arjuna, the primeval seed of all beings. I am the intelligence of the discerning, and the brilliance of the brilliant.

बलं बलवतां चाहं कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ 11 ॥

11. In the strong, I am strength, devoid of desire and passion. In all beings, I am the desire which is not forbidden by law (Dharma), O Arjuna.

एते सर्वे विलक्षणा भावा मत्त एव उत्पन्नाः मच्छेषभूता मच्छरीरतया मयि एव अवस्थिताः, अतः तत्प्रकारः अहम् एव अवस्थितः ॥ ८-११ ॥

All these entities with their peculiar characteristics are born from Me alone. They depend on Me; inasmuch as they constitute My body, they exist in Me alone. Thus I alone exist while all of them are only My modes.

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
मत्त एवेति तान् विद्धि न त्वहं तेषु ते मयि ॥ 12 ॥

12. Know that all those states of Sattva, Rajas and Tamas are from Me alone. But I am not in them; they are in Me.

किं विशिष्य अभिधीयते, सात्त्विकाः राजसाः तामसाः च जगति भोग्यत्वेन देहत्वेन इन्द्रियत्वेन तत्तद्धेतुत्वेन च अवस्थिता ये भावाः तान् सर्वान् मत्त एव उत्पन्नान् विद्धि ते मच्छरीरतया मयि एव अवस्थिता इति च । न तु अहं तेषु न अहं कदाचिद् अपि तदायत्तस्थितिः, अन्यत्र आत्मायत्तस्थितित्वे अपि शरीरस्य शरीरेण आत्मनः स्थितौ अपि उपकारो क्रियते, मम तु तैः न कश्चित् तथाविध उपकारः केवलं लीला एव प्रयोजनम् इत्यर्थः ॥ १२ ॥

Why should this be declared with particular illustrations? The reason is as follows: Whatever entities exist in the world partaking of the qualities of Sattva, Rajas and Tamas in the forms of bodies, senses, objects of enjoyment and their causes—know them all to have originated from Me alone, and they abide in Me alone, as they constitute My body. 'But I am not in them.' That is, I do not depend for My existence on them at any time. In the case of other beings, though the body depends for its existence on the self, the body serves some purpose of the self in the matter of Its sustenance. To Me, however, there is no purpose at all of that kind served by them constituting My body. The meaning is that they merely serve the purpose of My sport.

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ 13 ॥

13. The entire universe is deluded by these three states originating from the Guṇas (of Prakṛti), and fails to recognise Me, who am beyond them and immutable.

तदेवं चेतनाचेतनात्मकं कृत्स्नं जगत् मदीयं काले काले मत्त एव उत्पद्यते मयि च प्रलीयते मयि एव अवस्थितं मच्छरीरभूतं मदात्मकं च, इति अहम् एव कार्यावस्थायां कारणावस्थायां च सर्वशरीरतया सर्वप्रकारः अवस्थितः । अतः कारणत्वेन शेषित्वेन च ज्ञानाद्यसंख्येयकल्याणगुणगणैः च अहम् एव सर्वैः प्रकारैः परतरः । मत्तः अन्यत् केन अपि कल्याणगुणगणेन परतरं न विद्यते । एवंभूतं मां त्रिभ्यः सात्त्विकराजसतामसगुणमयेभ्यः भावेभ्यः परं मदसाधारणैः कल्याणगुणगणैः तत्तद्भोग्यताप्रकारैः च परम् उत्कृष्टतमम् अव्ययं सदा एकरूपम् अपि तैः एव त्रिभिः गुणमयैः निहीनतरैः क्षणविध्वंसिभिः पूर्वकर्मानुगुणदेहेन्द्रियभोग्यत्वेन अवस्थितैः पदार्थैः मोहितं देवतिर्यङ्मनुष्यस्थावरात्मना अवस्थितम् इदं जगत् न अभिजानाति ॥ १३ ॥

Now, in this way, the whole universe, consisting of animate and inanimate entities belonging to Me, evolves from time to time from Me only, is absorbed in Me, and abides in Me alone. It constitutes My body and has Me for its self. Whether in the causal state or in the state of effect, it is I who have all these entities as My modes, because all

entities form My body. Thus, in regard to all these modes, I am superior to them, as I am their cause, principal, and as I possess a complex of countless auspicious attributes like knowledge, strength etc. In every way I remain as the highest being. There exists none higher than Myself.

Such being the case, I am superior to these entities composed of the qualities of Sattva, Rajas and Tamas—superior to them by My extraordinary attributes and by having these various modes for My enjoyment. I am the highest and immutable, i.e., I form a unity in Myself. This world constituted of gods, men, animals and immovables, and deluded by the three Guṇas of Prakṛti and its evolutes are inferior and transient. The forms of bodies, senses and objects of enjoyment comprising the world are there in accordance with their past Karmas. No one in the world knows Me.

कथं स्वत एव अनवधिकातिशयानन्दे नित्ये सदा एकरूपे लौकिकवस्तुभोग्यताप्रकारैः च उत्कृष्टतमे त्वयि स्थिते अपि अत्यन्तनिहीनेषु गुणमयेषु अस्थिरेषु भावेषु सर्वस्य भोक्तृवर्गस्य भोग्यत्वबुद्धिः उपजायते इत्यत्र आह—

How is it possible that all experiencing beings think as enjoyable objects which are inferior, constituted of the Guṇas and are transient, while You exist—You who are of the nature of unbounded and abundant bliss, who has an eternal unchanging form and who is the source of the enjoyableness of even the objects of the world? Śrī Kṛṣṇa replies:

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

14(a). For this divine Māyā of Mine consisting of the three Guṇas (assumed for purposes of sport) is hard to overcome...

मम एषा गुणमयी सत्त्वरजस्तमोमयी माया यस्माद् दैवी देवेन क्रीडाप्रवृत्तेन मया एव निर्मिता तस्मात्सर्वैः दुरत्यया दुरतिक्रमा ।

अस्याः मायाशब्दवाच्यत्वम् आसुरराक्षसास्त्रादीनाम् इव विचित्रकार्यकरत्वेन, यथा च 'ततो भगवता तस्य रक्षार्थं चक्रमुत्तमम् । आजगाम समाज्ञप्तं ज्वालामालि सुदर्शनम् ॥ तेन

मायासहस्रं तच्छम्बरस्याशुगामिना । बालस्य रक्षता देहमेकैकांशेन सूदितम् ॥' (वि० पु० १।१९।१९-२०) इत्यादौ ।

अतो मायाशब्दो न मिथ्यार्थवाची । ऐन्द्रजालिकादिषु अपि केनचिद् मन्त्रौषधादिना मिथ्यार्थविषयायाः पारमार्थिक्या एव बुद्धेः उत्पादकत्वेन मायावी इति प्रयोगः । तथा मन्त्रौषधादिः एव च तत्र माया, सर्वप्रयोगेषु अनुगतस्य एकस्य एव शब्दार्थत्वात् । तत्र मिथ्यार्थेषु मायाशब्दप्रयोगो मायाकार्यबुद्धिविषयत्वेन औपचारिकः, 'मञ्चाः क्रोशन्ति' इतिवत् ।

एषा गुणमयी पारमार्थिकी भगवन्माया एव 'मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम्' (श्वेता० ४।१०) इत्यादिषु अभिधीयते ।

अस्याः कार्यं भगवत्स्वरूपतिरोधानं स्वस्वरूपभोग्यत्वबुद्धिः च, अतो भगवन्मायया मोहितं सर्वं जगद् भगवन्तम् अनवधिकातिशयानन्दस्वरूपं न अभिजानाति ।

मायाविमोचनोपायम् आह—

This Māyā of Mine consists of the three Guṇas, Sattva, Rajas and Tamas. Because it is created by Me, the Divine, for purposes of sport, it is divine in its power and therefore difficult to overcome.

The word Māyā is used for the effects of the three Guṇas, because it has got the power of generating wonderful effects as in the case of the magic of Asuras and Rākṣasas. See the passages: 'Then the excellent discus; the flaming Sudarśana, was despatched by the Lord to defend the boy. The thousand Māyās or wonderfully created weapons of the evil-designed Śambara were foiled one after another, by that quickly moving discus, for protecting the body of the boy' (V.P., 1.19.19-20).

Here the term Māyā does not signify the sense of 'false'. Even with regard to magicians, when the term, Māyāvin (one who possesses Māyā) is used, there is origination of real impressions with the aid of certain incantations, herbs etc., though the objects created are illusory things. Accordingly the term Māyā denotes the incantations, herbs etc., which have got the power of creating real impressions. Inasmuch as the sense of the term should be invariable, following the usage in all cases, the term Māyā can be applied to the illusory objects, only in a secondary sense, while its

primary sense is in regard to the real impressions generated in the mind. It is just like in the statement 'The cots cry.'

The Māyā of the Lord, which is absolutely real and which consists of the Guṇas, is alone taught in the texts like, 'Know then Māyā to be the Prakṛti and the possessor of the Māyā to be the great Lord' (Śve.U., 4.10). It not only obscures the essential nature of the Lord but also creates the condition of the mind that sees its objects as enjoyable. Therefore, the entire universe, deluded by the Lord's Māyā, does not know the Lord who is of the nature of boundless beatitude. (On the other hand they feel objects set forth by Māyā as enjoyable).

Śrī Kṛṣṇa teaches the way of deliverance from Māyā:

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ 14 ॥

14(b). ....But those who take refuge in Me (Prapadyante) alone shall pass beyond the Māyā.

माम् एव सत्यसंकल्पं परमकारुणिकम् अनालोचितविशेषाशेषलोकशरण्यं ये शरणं प्रपद्यन्ते ते एतां मदीयां गुणमयीं मायां तरन्ति । मायाम् उत्सृज्य माम् एव उपासत इत्यर्थः ॥ १४ ॥

But those who take refuge in Me alone—Me whose resolves are always true, who has supreme compassion, and who is the refuge of all beings without exception and without consideration of their particular status—such persons shall pass beyond this Māyā of Mine consisting of the three Guṇas. The meaning is that they worship Me alone, renouncing the Māyā.

किमिति भगवदुपासनापादिनीं भगवत्प्रपत्तिं सर्वे न कुर्वन्ति ? इत्यत्र आह—

Why, then, do all not take recourse to refuge in the Lord which is conducive to the worship of the Lord?

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययाऽपहृतज्ञाना आसुरं भावमाश्रिताः ॥ 15 ॥

15. The evil-doers, the foolish, the lowest of men, those persons deprived of knowledge by delusion (Māyā) and those

who are dominated by demoniac nature—they do not seek refuge in Me.

मां दुष्कृतिनः पापकर्माणो दुष्कृततारतम्यात् चतुर्विधा न प्रपद्यन्ते मूढा नराधमाः, मायया अपहृतज्ञाना आसुरं भावम् आश्रिताः इति । मूढाः विपरीतज्ञाना पूर्वोक्तप्रकारेण मत्स्वरूपापरिज्ञानात् प्राकृतेषु एव विषयेषु सक्ताः पूर्वोक्तप्रकारेण भगवच्छेषतैकरसम् आत्मानं भोग्यजातं च स्वशेषतया मन्यमानाः ।

नराधमाः सामान्येन ज्ञाते अपि मत्स्वरूपे मदौन्मुख्यानर्हाः ।

मायया अपहृतज्ञानाः तु मद्विषयं मदैश्वर्यविषयं च ज्ञानं प्रस्तुतम् येषां तदसंभावनापादिनीभिः कूटयुक्तिभिः अपहृतं ते तथोक्ताः ।

आसुरं भावम् आश्रिताः तु मद्विषयं मदैश्वर्यविषयं च ज्ञानं सुदृढम् उपपन्नं येषां द्वेषाय एव भवति ते आसुरं भावम् आश्रिताः । उत्तरोत्तराः पापिष्ठतमाः ॥ १५ ॥

'Evil-doers', those who commit evil deeds, do not resort to Me. They are of four types, according to the degree of their evil deeds: (i) the foolish, (ii) the lowest of men, (iii) those persons deprived of knowledge by Māyā, and (iv) those given to demoniac nature. 'The foolish' are those who have misconceived knowledge. True knowledge consists in understanding that the self is dependent on the Lord and exists for Him. But 'the foolish' think they are independent and also that all enjoyable things of the world are their own and for their enjoyment. 'The lowest of men' are those who are incapable of turning towards Me, even though My essential nature is known to them generally. 'Persons who are deprived of knowledge by Māyā' are those who, though possessing knowledge about Me and My manifestations, are moved by deceitful reasonings to contend that such knowledge is inconsistent and impossible. 'Those of demoniac nature' are those who have positive knowledge about Myself and My manifestation but hate Me. The intensity of sinfulness increases in these types in the order in which they are successively placed.

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ 16 ॥

16. Four types of men of good deeds worship Me, O Arjuna, These are the distressed, the seekers after knowledge, the wealth-seekers, and the men of knowledge.

सुकृतिनः पुण्यकर्माणो मां शरणम् उपगम्य माम् एव भजन्ते । ते च सुकृततारतम्येन चतुर्विधाः, सुकृतगरीयस्त्वेन प्रतिपत्तिवैशेष्याद् उत्तरोत्तराधिकतमाः भवन्ति ।

आर्त्तः प्रतिष्ठाहीनो भ्रष्टैश्वर्यः पुनस्तत्प्राप्तिकामः । अर्थार्थी अप्राप्तैश्वर्यतया ऐश्वर्यकामः, तयोः मुखभेदमात्रम्, ऐश्वर्यविषयतया ऐक्याद् एक एव अधिकारः ।

जिज्ञासुः प्रकृतिवियुक्तात्मस्वरूपावाप्तीच्छुः ज्ञानम् एव अस्य स्वरूपम् इति जिज्ञासुः इति उक्तम् ।

ज्ञानी च 'इतरस्त्वन्यां प्रकृतिं विद्धि मे पराम्' (७।५) इत्यादिना अभिहितभगवच्छेषतैकरसात्मस्वरूपवित् प्रकृतिवियुक्तकेवलात्मनि अपर्यवस्यन् भगवन्तं प्रेप्सुः भगवन्तम् परमप्राप्यं मन्वानः ॥ १६ ॥

'Men of good deeds,' i.e., those who have meritorious Karmas to their credit, and who resort to Me and worship Me alone -- they too are divided into four types according to the degrees of their good deeds, each subsequent type being better than the preceding, because of the greatness of their good deeds and gradation in respect of their knowledge.

(i) The 'distressed' is one who has lost his position in life and his wealth, and who wishes to regain them (ii) He who 'aspires for wealth' is one who desires for wealth which he has not till then attained. Between them the difference is very little, as both of them seek wealth. (iii) He 'who seeks after knowledge' is one who wishes to realise the real nature of the self (in Its pure state) as an entity different from the Prakṛti. He is called 'one who seeks to secure knowledge,' because knowledge alone is the essential nature of the self . (iv) And the 'man of knowledge' is he who knows that, it is the essential nature of the self to find happiness only as the Śeṣa (subsidiary or liege) of the Lord, as taught in the text beginning with, 'But know that which is other than this (lower nature) to be the higher Prakṛti' (7.5). Without stopping with the knowledge of the self as different from the Prakṛti, he desires to attain the

Lord. He thinks that the Lord alone is the highest aim to reach.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ 17 ॥

17. Of these, the man of knowledge, being ever with Me in Yoga and devoted to the One only, is the foremost; for I am very dear to the man of knowledge and he too is dear to Me.

तेषां ज्ञानी विशिष्यते, कुतः नित्ययुक्त एकभक्तिः इति च । तस्य हि मदेकप्राप्यस्य मया योगो नित्यः । इतरयोस्तु यावत्स्वाभिलषितप्राप्ति मया योगः । तथा ज्ञानिनो मयि एकस्मिन् एव भक्तिः, इतरयोः तु स्वाभिलषिते तत्साधनत्वेन मयि च । अतः स एव विशिष्यते ।

किं च प्रियो हि ज्ञानिनोऽत्यर्थम् अहम्—अत्र अत्यर्थशब्दो अभिधेयवचनः; ज्ञानिनः अहं यथा प्रियः तथा मया सर्वज्ञेन सर्वशक्तिना अपि अभिधातुं न शक्यते इत्यर्थः; प्रियत्वस्य इयत्तारहितत्वात् । यथा ज्ञानिनाम् अग्रेसरस्य प्रह्लादस्य— 'स त्वासक्तमतिः कृष्णे दश्यमानो महोरगैः । न विवेदात्मनो गात्रं तत्स्मृत्याह्लादसंस्थितः' (वि० पु० १।१७।३९) इति सः अपि तथा एव मम प्रियः ॥ १७ ॥

Of these four, 'the man of knowledge' is the foremost. Why? Because of being ever with Me in Yoga and devoted to the One only. To the man of knowledge the attainment of Myself being the only end in view, he is ever with Me. As for the others, they contemplate on Me only until the fulfilment of their desires. But to the man of knowledge, there is single-minded devotion to Me only. Unlike him, the others, want only the objects of their desire and they are devoted to Me only as a means for gaining them. Hence he, the man of knowledge, alone is the foremost. Further I am very dear to the man of knowledge. Here the term 'artha' in relation to the expression 'athyartham' denotes 'what cannot be expressed adequately.' That is, even I, the omniscient and omnipotent, is unable to express how much I am dear to the Jñānin, since there is no such limit as 'this much' for this love. Such is the meaning. As in the case of Prahlāda, the foremost among men of knowledge, it is said: 'But he with his thoughts firmly fixed on Kṛṣṇa while being bitten by the great serpents, felt no pain from the wounds, being

immersed in rapturous recollections of Him' (V.P., 1.17.39). I reciprocate this love infinitely.

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ 18 ॥

18. All these are indeed generous (udārāḥ), but I deem the man of knowledge to be My very self; for he, integrated, is devoted to Me alone as the highest end.

सर्वे एव एते माम् एव उपासते इति उदाराः वदान्याः ये मत्तो यत् किञ्चिद् अपि गृह्णन्ति, ते हि मम सर्वस्वदायिनः । ज्ञानी तु आत्मा एव मे मतं तदायत्तात्मधारणः अहम् इति मन्ये ।

कस्माद् एवं यस्माद् अयं मया विना आत्मधारणासंभावनया माम् एव अनुत्तमं प्राप्यम् आस्थितः, अतः तेन विना मम अपि आत्मधारणं न संभवति, ततो मम अपि आत्मा हि सः ॥ १८ ॥

Because they worship Me alone, all these are generous i.e., benefactors. For, those who receive from Me anything, however small they are, I consider them as contributing everything to Me (and thus as benefactors). But I deem the man of knowledge to be My very self. I consider Myself as depending on him for My support. Why is it so? Because this person considers Me to be the highest and finds it impossible to support himself without Me; I also find it impossible to be without him. Thus, verily, he is My self.

न अल्पसंख्यासंख्यातानां पुण्यजन्मनां फलम् इदं यन्मच्छेषतैकरसात्मयाथात्म्यज्ञानपूर्वकं मत्प्रपदनम् अपि तु—

The attainment of this state of mind requires innumerable auspicious births. It is attained after gaining the knowledge of the real nature of the self and the self feels that Its happiness consists in being a dependant (Śeṣa) of Myself.

बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ 19 ॥

19. At the end of many births, the man of knowledge finds refuge in Me,realising that 'Vāsudeva is all.' It is very hard to find such a great-souled person.

बहूनां जन्मनां **पुंण्यजन्मनाम् अन्ते अवसाने वासुदेवशेषतैकरसः अहं तदायत्तस्वरूपस्थितिप्रवृत्तिः च, स च असंख्येयैः कल्याणगुणैः परतरः इति ज्ञानवान् भूत्वा** वासुदेव **एव मम परमप्राप्यं प्रापकं च अन्यदपि यन्मनोरथवर्ति स एव मम तत्** सर्वम् इति मां यो प्रपद्यते **माम् उपास्ते** स महात्मा **महामनाः** सुदुर्लभः **दुर्लभतरः लोके ।**

'वासुदेवः सर्वम्' इत्यस्य अयम् एव अर्थः । 'प्रियो हि ज्ञानिनोऽत्यर्थमहम्' (७।१७) 'आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम्' (७।१८) **इति प्रक्रमात् ।**

ज्ञानवान् च अयम् उक्तलक्षण एव, अस्य एव पूर्वोक्तज्ञानित्वात् ।

'भूमिरापः' **इति आरभ्य** अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा । अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ॥ जीवभूताम्' (७।४,५) **इति हि चेतनाचेतनस्य प्रकृतिद्वयस्य परमपुरुषशेषतैकरसता उक्ता** 'अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा । मत्तः परतरं नान्यत् किञ्चिदस्ति धनंजय' **(७।६,७) इति आरभ्य** 'ये चैव सात्त्विका भावा राजसास्तामसाश्च ये । मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ (७।१२) **इति प्रकृतिद्वयस्य कार्यकारणोभयावस्थस्य परमपुरुषायत्तस्वरूपस्थितिप्रवृत्तित्वं परमपुरुषस्य च सर्वैः प्रकारैः सर्वस्मात् परतरत्वम् उक्तम्; अतः स एव अत्र ज्ञानी इति उच्यते ॥ १९ ॥**

Further after passing through innumerable auspicious births, one gets the knowledge: 'I find my sole joy as a Śeṣa of Vāsudeva. I find my essence, existence and activities to be dependent on Him. He is superior over all others on account of His innumerable auspicious attributes.' Consequent to this knowledge he resorts to Me, i.e., meditates on Me, realising, 'Vāsudeva alone is my highest end and also the means for attaining it, and whatever other desire remains in the mind, *He alone is all that too for me*'. Such a great-souled person, i.e., great-minded man is hard to find. It is very hard to find such persons in this world. This is the only meaning of the statement that 'Vāsudeva is all,' because of the topic having been begun with the statements: 'For I am very dear to the man of knowledge' (7.17) and 'For he, integrated, is devoted to Me alone as the highest end' (7.18). It is so, also because that Jñānin whose traits are given here, possesses the same qualities as the man of knowledge described earlier.

For, it has been said that the two Prakṛtis, the animate and the inanimate, have their sole essence in being the Śeṣa (dependants) of the Supreme Person in the verses begin-

ning with 'Earth, water' (7.4) and ending with, 'Ego-sense, thus My Prakṛti is divided eightfold. This is my lower (Prakṛti). But know that which is other than this (lower nature) and forms the life-principle to be the higher Prakṛti' (7.4-5). Then take the text beginning from 'I am the origin and dissolution of the whole universe. There is nothing higher than Myself, O Arjuna' (7.6-7), and ending with, 'Know that all the states of Sattva, Rajas and Tamas are from Me alone. But I am not in them. They are in Me' (7.12). It has been declared in these texts that the two Prakṛtis, both in their states of cause and effect, depend upon Him for their essence, existence and activities and that the Supreme Person is superior to everything in all respects. Therefore the knower of this truth alone is here spoken of as a man of knowledge or as one knowing 'All this is Vāsudeva.' [The purpose of this explanation is to eliminate any pure monistic slant to this passage.]

तस्य ज्ञानिनो दुर्लभत्वम् एव उपपादयति—

Śrī Kṛṣṇa now explains the rarity of finding such a person of knowledge.

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ 20 ॥

20. Controlled by their inherent nature, and deprived of knowledge by various desires, worldly-minded men resort to other gods, observing various disciplines.

सर्वे एव हि लौकिकाः पुरुषाः स्वया प्रकृत्या पापवासनया गुणमयभावविषयया नियताः नित्यान्विताः तैः तैः स्ववासनानुरूपैः गुणमयैः एव कामैः इच्छाविषयभूतैः हृतमत्स्वरूपविषयज्ञानाः तत्तत्कामसिद्ध्यर्थम् अन्यदेवताः मद्व्यतिरिक्ताः केवलेन्द्रादिदेवताः तं तं नियमम् आस्थाय तत्तद्देवताविशेषमात्रप्रीणनाय असाधारणं नियमम् आस्थाय प्रपद्यन्ते ता एव आश्रित्य अर्चयन्ते ॥ २० ॥

All men of this world are 'controlled', i.e., constantly accompanied by their own nature consisting in the Vāsanas

(subtle impressions) resulting from relation with the objects formed of the Guṇas. Their knowledge about My essential nature is robbed by various Karmas, i.e., by objects of desire corresponding to their Vāsanas (subtle impressions) born of their Karmas and constituted of Guṇas. In order to fulfil these various kinds of desires they take refuge in, i.e., seek and worship, other divinities who are regarded as different from Me, such as Indra and others, observing various disciplines, i.e., practising rituals which are specially meant to propitiate only these divinities.

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ 21 ॥

21. Whichever devotee seeks to worship with faith whatever form, I make that very faith steadfast.

ता अपि देवताः मदीयाः तनवः 'य आदित्ये तिष्ठन्यमादित्यो न वेद, यस्यादित्यः शरीरम्' (बृ० उ० ३।७।९) इत्यादिश्रुतिभिः प्रतिपादिताः मदीयाः तनवः । इति अजानन् अपि यो यो यां यां मदीयाम् इन्द्रादिकां तनुं भक्तः श्रद्धया अर्चितुम् इच्छति, तस्य तस्य अजानतः अपि मत्तनुविषया एषा श्रद्धा इति अहम् एव अनुसन्धाय ताम् एव अचलां निर्विघ्नां विदधामि अहम् ॥ २१ ॥

These divinities too constitute My body as taught in the Śruti text like: 'He who, dwelling in the sun, whom the sun does not know, whose body is the sun' (Bṛ.U., 3.7.9). Whichever devotee seeks to worship with faith whatever form of Mine, such as the Indra, although not knowing these divinities to be My forms, I consider his faith as being directed to My bodies or manifestations, and make his faith steadfast, i.e., make it free from obstacles.

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान् मयैव विहितान् हि तान् ॥ 22 ॥

22. Endowed with that faith, he worships that form and thence gets the objects of his desire, granted in reality by Me alone.

स तया निर्विघ्नया श्रद्धया युक्तः तस्य इन्द्रादेः आराधनं प्रति ईहते चेष्टते ततः मत्तनुभूतेन्द्रादिदेवताराधनात् तान् एव हि स्वाभिलषितान् कामान् मया एव विहितान् लभते ।

यद्यपि आराधनकाले इन्द्रादयो मदीयाः तनवः; तत एव तदर्चनं च मदाराधनम् इति न जानाति, तथापि तस्य वस्तुतो मदाराधनत्वाद् आराधकाभिलषितम् अहम् एव विदधामि ॥ २२ ॥

He, endowed with that faith without obstacles, performs the worship of Indra and other divinities. Thence, i.e., from the worship of Indra and other divinities, who constitute My body, he attains the objects of his desire, which are in reality granted by Me alone. Although he does not know at the time of worship that divinities like Indra, who are his objects of worship, are My body only, and that worship of them is My worship, still, inasmuch as this worship is, in reality, My worship, he attains his objects of desire granted by Me alone.

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान् देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ 23 ॥

23. But limited is the fruit gained by these men of small understanding. The worshippers of the gods will go to the gods but My devotees will come to Me.

तेषाम् अल्पमेधसाम् अल्पबुद्धीनाम् इन्द्रादिमात्रयाजिनां तदाराधनफलं स्वल्पम् अन्तवत् च भवति । कुतः? देवान् देवयजो यान्ति यत इन्द्रादीन् देवान् तद्याजिनो यान्ति । इन्द्रादयो हि परिच्छिन्नभोगाः परिमितकालवर्तिनश्च । ततः तत्सायुज्यं प्राप्ताः तैः सह प्रच्यवन्ते ।

मद्भक्ता अपि तेषाम् एव कर्मणां मदाराधनरूपतां ज्ञात्वा परिच्छिन्नफलसङ्गं त्यक्त्वा मत्प्रीणनैकप्रयोजनाः माम् एव प्राप्नुवन्ति, न च पुनर्निवर्तन्ते 'मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते' (८।१६)इति वक्ष्यते ॥ २३ ॥

The men of 'small understanding' means those whose understanding is poor, who worship only Indra and other divinities. The fruit of their worship is small and finite. Why? The worshippers of divinities like Indra go to the divinities. And Indra and other divinities possess limited joy and live only for a limited time. So if they attain equality of enjoyment with them, they also fall down along with

them in due course; but My devotees, knowing that their acts are of the nature of My worship, renouncing attachment for finite fruits, reach Me, having for their purpose the pleasing of Me alone. That is, they never more return to Samsāra. For Śrī Kṛṣṇa teaches later on: 'But on reaching Me there is no rebirth, O Arjuna' (8.16).

इतरे तु सर्वसमाश्रयणीयत्वाय मम मनुष्यादिषु अवतारम् अपि अकिंचित्करं कुर्वन्ति इत्याह—

Now Śrī Kṛṣṇa declares: 'But these others (i.e., who worship Indra etc.) regard as insignificant even My incarnations among men and other beings in order to make Myself easy for all to resort to.'

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ 24 ॥

24. Not knowing My higher nature, immutable and unsurpassed, the ignorant think of Me as an unmanifest entity who has now become manifest.

सर्वैः कर्मभिः आराध्यः अहं सर्वेश्वरः वाङ्मनसापरिच्छेद्यस्वरूपस्वभावः परमकारुण्याद् आश्रितवात्सल्यात् च सर्वसमाश्रयणीयत्वाय अजहत्स्वभाव एव वसुदेवसूनुः अवतीर्ण इति मम एवं परं भावम् अव्ययम् अनुत्तमम् अजानन्तः प्राकृतराजसूनुसमानम् इतः पूर्वम् अनभिव्यक्तम् इदानीं कर्मवशाद् जन्मविशेषं प्राप्य व्यक्तिम् आपन्नं प्राप्तं माम् अबुद्धयो मन्यन्ते अतो मां न श्रयन्ते, न कर्मभिः आराधयन्ति च ॥ २४ ॥

Ignorant people do not know My higher nature, immutable and unsurpassed. They do not know that it is I, who is worshipped through all rites, who is the Lord of all, and whose nature is beyond speech and mind, that has incarnated as the son of Vasudeva, without abandoning My divine nature, out of My supreme compassion and parental love for those who resort to Me and in order that I may be the refuge of all. They consider Me as only a worldly prince who was not manifest before and who has now become manifest by Karma and has secured a special form. Therefore, they do not resort to Me, nor do they worship Me.

कुत एवं न प्रकाश्यते इति, अत्र आह—

Why is He not manifest (to them)? Śrī Kṛṣṇa says:

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ 25 ॥

25. Veiled by My Māyā, I am not manifest to all. This deluded world does not recognize Me as the unborn and immutable.

क्षेत्रज्ञासाधारणमनुष्यत्वादिसंस्थानयोगाख्यमायया समावृतः अहं न सर्वस्य प्रकाशः । मयि मनुष्यत्वादिसंस्थानदर्शनमात्रेण मूढः, अयं लोको माम् अतिवाय्विन्द्रकर्माणम् अतिसूर्याग्नितेजसम् उपलभ्यमानम् अपि अजम् अव्ययं निखिलजगदेककारणं सर्वेश्वरं मां सर्वसमाश्रयणीयत्वाय मनुष्यत्वसंस्थानम् आस्थितं न अभिजानाति ॥ २५ ॥

Concealed by the Māyā called Yogamāyā, I am associated with a human form and other generic structures which are special to individual selves. Because of this I am not manifest to all. The foolish, by seeing in Me merely the human or the other generic structures, do not know that My powers are greater than those of Vāyu and Indra, that My lustre is more brilliant than that of sun and fire, that though visible to all, I am unborn, immutable, the cause of all the worlds, the Lord of all, and that I have assumed a human form, so that all who want can take refuge in Me.

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ 26 ॥

26. I know all beings, O Arjuna, past, present and those to come; but no one knows Me.

अतीतानि वर्तमानानि अनागतानि च सर्वाणि भूतानि अहं वेद जानामि मां तु वेद न कश्चन । मया अनुसन्धीयमानेषु कालत्रयवर्तिषु भूतेषु माम् एवंविधं वासुदेवं सर्वसमाश्रयणीयतया अवतीर्णं विदित्वा माम् एव समाश्रयम् न कश्चिद् उपलभ्यत इत्यर्थः । अतो ज्ञानी सुदुर्लभ एव ॥ २६ ॥

I know all beings that have passed away, those that live now and those that will live hereafter. But no one knows

Me. Among the beings existing in the three-fold divisions of time whom I look after, no one understands Me as of the nature described and as Vāsudeva incarnated to be a refuge for all. So no one resorts to Me. Therefore, the one who knows Me really (Jñānin) is extremely difficult to be found. Such is the meaning.

So also:

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि संमोहं सर्गे यान्ति परन्तप ॥ 27 ॥

27. By the delusion of the pairs of opposites springing from desire and hate, O Arjuna, all beings are deluded as soon as they are born.

तथाहि इच्छाद्वेषाभ्यां समुत्थेन शीतोष्णादिद्वन्द्वाख्येन मोहेन सर्वभूतानि सर्गे जन्मकाल एव संमोहं यान्ति । एतद् उक्तं भवति गुणमयेषु सुखदुःखादिद्वन्द्वेषु पूर्वपूर्वजन्मनि यद्विषयौ इच्छाद्वेषौ रागद्वेषौ अभ्यस्तौ तद्वासनया पुनरपि जन्मकाल एव तदेव द्वन्द्वाख्यम् इच्छाद्वेषविषयत्वेन समुपस्थितं भूतानां मोहनं भवति तेन मोहेन सर्वभूतानि संमोहं यान्ति, तद्विषयेच्छाद्वेषस्वभावानि भवन्ति, न मत्संश्लेषवियोगसुखदुःखस्वभावानि । ज्ञानी तु मत्संश्लेषवियोगैकसुखदुःखस्वभावः, न तत्स्वभावं किमपि भूतं जायते इति ॥ २७ ॥

As soon as beings are born they are deluded. This delusion springs from sense experiences described as pairs of opposites like heat and cold. Such reactions spring from desire and hate.

The purport is this: Desire and hatred for the pairs of opposites like pleasure and pain, which are constituted of Guṇas, have their origin in the Jīvas from the past experiences they had in their previous births. The subtle impressions or Vāsanas of these previous experiences manifest again as instinctive desire and hatred towards similar objects in every succeeding birth of the Jīvas. The delusive force of these impressions make them deluded from the very beginning. It becomes their nature to have love or hatred for such objects, in place of having happiness and misery at union with or separation from Me. The Jñānin,

however, feels happiness when he is in union with Me and misery when separated from Me. No other being is born with such a nature as found in the Jñānin.

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ 28 ॥

28. But the doers of good deeds, whose sins have come to an end, are freed from the delusion of the pairs of opposites. They worship Me, steadfast in their vows.

येषां तु अनेकजन्मार्जितेन उत्कृष्टपुण्यसंचयेन गुणमयं द्वन्द्वेच्छाद्वेषहेतुभूतं मदौन्मुख्यविरोधि च अनादिकालप्रवृत्तं पापम् अन्तगतं क्षीणम् ते पूर्वोक्तेन सुकृततारतम्येन मां शरणम् अनुप्रपद्य गुणमयान्मोहाद् विनिर्मुक्ताः जरामरणमोक्षाय प्रकृतिवियुक्तात्मस्वरूपदर्शनाय महते च ऐश्वर्याय मत्प्राप्तये च दृढव्रताः दृढसंकल्पा माम् एव भजन्ते ॥ २८ ॥

However, there are some whose sins, accruing from beginningless time, which cause desire or hatred to the pairs of opposites and annul the tendency towards Me, have come to an end, i.e., have become weakened, through the accumulation of good actions in numerous births. They resort to Me, devoid of delusion produced by the Guṇas, and worship Me alone in proportion to the excellence of their Karmas previously described. In order to attain deliverance from old age and death and for acquiring the supreme consummation of reaching Me, they remain steadfast in their vows.

तत्र तेषां त्रयाणां भगवन्तं भजमानानां ज्ञातव्यविशेषान् उपादेयांश्च प्रस्तौति—

Śrī Kṛṣṇa enumerates what special things are to be known and what ought to be attained by these three classes of votaries of God:

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ 29 ॥

29. Those who take refuge in Me and strive for deliverance

from old age and death, know *brahman* (or the self) all about the nature of that self, and the entire Karma (or activities leading to rebirth).

जरामरणमोक्षाय प्रकृतिवियुक्तात्मस्वरूपदर्शनाय माम् आश्रित्य ये यतन्ते ते तद् ब्रह्म विदुः, अध्यात्मं च कृत्स्नं विदुः, कर्म च अखिलं विदुः ॥ २९ ॥

Those who take refuge in Me and strive for deliverance from old age and death, i.e., for the vision of the real nature of the self as distinct from the Prakṛti, they know *brahman* (the pure individual self). They also know all about the individual self, and the whole of Karma. [This attainment is known as Kaivalya, which means the aloofness of the self in absorption in Its own bliss.]

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ 30 ॥

30. And those who know Me with the Adhibhūta, Adhidaiva and the Adhiyajña, they too, with their minds fixed in meditation, know Me even at the hour of death.

अत्र य इति पुनर्निर्देशात् पूर्वनिर्दिष्टेभ्यः अन्ये अधिकारिणो ज्ञायन्ते ।

साधिभूतं साधिदैवं माम् ऐश्वर्यार्थिनो ये विदुः इत्येतद् अनुवादस्वरूपम् अपि अप्राप्तार्थत्वात् तद्विधायकम् एव ।

तथा साधियज्ञम् इत्यपि त्रयाणाम् अधिकारिणाम् अविशेषेण विधीयते, अर्थस्वाभाव्यात् त्रयाणां हि नित्यनैमित्तिकरूपमहायज्ञाद्यनुष्ठानम् अवर्जनीयम् ।

ते च प्रयाणकालेऽपि स्वाप्राप्यानुगुणं मां विदुः ।

'ते च' इति चकारात् पूर्वे जरामरणमोक्षाय यतमानाश्च प्रयाणकालेऽपि विदुः, इति समुच्चीयन्ते । अनेन ज्ञानिनः अपि अर्थस्वाभाव्यात् साधियज्ञं मां विदुः प्रयाणकाले अपि स्वप्राप्यानुगुणं मां विदुः इति उक्तं भवति ॥ ३० ॥

Here, other qualified persons distinct from those already mentioned (i.e., those who desire Kaivalya) are to be understood, because of the mention again of the term 'those'(*ye*). Even though the declaration—those seekers of fortune who know Me as being connected 'with the higher

material entities' (Adhibhūta) and 'with that which is higher to divinities' (Adhidaiva) i.e., the self in Its lordship—resembles a repetition, it is really an injunction on account of the meaning not being known otherwise. The statement of knowing Me as being connected with the sacrifice is also enjoined as an injunction for all the three types of differently qualified aspirants (those who aspire for Kaivalya, wealth and liberation) without any difference, because of the nature of the subject matter, that being sacrificial. None of the three types of aspirants can give up the performance of the great sacrifices and other rituals in the form of periodical and occasional rituals. They know Me at the hour of death in a way corresponding with their objectives.

Because of the term *ca* (too) in 'they too,' those who have been mentioned before as 'striving for release from old age and death' are also to be understood along with the others as knowing Me at the hour of death. By this, even the Jñānin knows Me as being connected with the sacrifice on account of the nature of the meaning of the subject treated (i.e., sacrifice). They also know Me even at the hour of death in a way corresponding with their objective. The purport is that, besides the others mentioned earlier like the knower of the Self, those others who are now described as knowing Him with Adhibhūta, Adhidaiva and Adhiyajña are to be included among those who will know Him at the time of death.

अष्टमोऽध्यायः

Chapter 8

The Way to Imperishable Brahman

सप्तमे परस्य ब्रह्मणो वासुदेवस्य उपास्यस्य निखिलचेतनाचेतनवस्तुशेषित्वं कारणत्वम् आधारत्वं सर्वशरीरतया सर्वप्रकारत्वेन सर्वशब्दवाच्यत्वं सर्वनियन्तृत्वं सर्वैश्च कल्याणगुणगणैः एकाश्रयत्वं तस्य एव परतरत्वं च । सत्त्वरजस्तमोमयैः देहेन्द्रियत्वेन भोग्यत्वेन च अवस्थितैः भावैः अनादिकालप्रवृत्तदुष्कृतप्रवाहहेतुकैः तस्य तिरोधानम् । अत्युत्कृष्टसुकृतहेतुकभगवत्प्रपत्त्या च तन्निवर्तनम्, सुकृततारतम्येन च प्रपत्तिवैशेष्याद् ऐश्वर्याक्षरयाथात्म्यभगवत्प्राप्त्यपेक्षया उपासकभेदम्, भगवन्तं प्रेप्सोः नित्ययुक्ततया एकभक्तितया च अत्यर्थपरमपुरुषप्रियत्वेन च श्रैष्ठ्यं दुर्लभत्वं च प्रतिपाद्य एषां त्रयाणां ज्ञातव्योपादेयभेदांश्च प्रास्तौषीत् ।

इदानीम् अष्टमे प्रस्तुतान् ज्ञातव्योपादेयभेदान् विविनक्ति—

In the seventh chapter, Śrī Kṛṣṇa taught that Vāsudeva, the Supreme Brahman, is the object of worship. He taught His principalship in relation to all entities, animate and inanimate. His causality in relation to the entire universe; His being the support of all; His being denoted by all words as He has all entities for His body or modes; His controllership of all; His supremacy over all on account of His multitude of auspicious attributes; His being concealed by Sattva, Rajas and Tamas in the form of bodies and senses and as the objects of experience arising from the stream of evil Karma coming down from beginningless time, and of the removal of this obscuration by resorting to the Lord through virtuous deeds. He also taught the gradation among the worshippers arising from differences in the fruits aspired for by them and produced by the relative proportions of good acts performed for wealth, for knowledge of the true nature of the individual self, and for the attainment of the Lord. He taught the greatness of the aspirant who attains the Lord on account of his being dear to the Sup-

reme Person, and for his being ever attached to the Lord through single-minded devotion. He referred to the rarity of such a devotee. Śrī Kṛṣṇa also mentioned the differences among the things that should be known and those that should be practised by the three classes of devotees.

Now, in the eighth chapter Śrī Kṛṣṇa gives a detailed description of certain principles and practices that have already been treated in brief earlier.

अर्जुन उवाच
किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ 1 ॥

Arjuna said:
1. What is that *brahman*? What is Adhyātma? What is Karma? What is said to be Adhibhūta? O Supreme Person, who is said to be Adhidaiva?

अधियज्ञः कथं कोऽत्र देहेऽस्मिन् मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ 2 ॥

2. Who is Adhiyajña in this body, and how is he the Adhiyajña, O Kṛṣṇa? And how are You to be known at the time of death by the self-controlled?

जरामरणमोक्षाय भगवन्तम् आश्रित्य यतमानानां ज्ञातव्यतया उक्तं तद् ब्रह्म अध्यात्मं च कर्म च किम् इति वक्तव्यम् ऐश्वर्यार्थिनां ज्ञातव्यम् अधिभूतम् अधिदैवं च किं त्रयाणां ज्ञातव्यः अधियज्ञशब्दनिर्दिष्टश्च कः तस्य च अधियज्ञभावः कथं प्रयाणकाले च एभिः त्रिभिः नियतात्मभिः कथं ज्ञेयः असि ॥ १-२ ॥

What are that *brahman*, Adhyātma and Karma which have been mentioned as what should be known by those who aspire for release from old age and death while they take refuge with the Lord? What are Adhibūta and Adhidaiva, which should be known by the aspirants for wealth? Who is Adhiyajña that is to be known by the three groups at their dying hour. In what manner are You to be known by these three groups who are self-controlled?

श्रीभगवानुवाच

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ 3 ॥

The Lord said:

3. The *brahman* is the Akṣara or the supreme and imperishable self. Nature (Svabhāva) is spoken as that which dwells with the self. Karma is that creative force which produces the origination of material beings.

तद् ब्रह्म इति निर्दिष्टं परमम् अक्षरं न क्षरति इति अक्षरं क्षेत्रज्ञं समष्टिरूपम्; तथा च श्रुतिः 'अव्यक्तमक्षरे लीयते अक्षरं तमसि लीयते' (सुबालो० २) इत्यादिका । परमम् अक्षरं प्रकृतिविनिर्मुक्तात्मस्वरूपम् । स्वभावः अध्यात्मम् उच्यते स्वभावः प्रकृतिः अनात्मभूतम् आत्मनि संबद्ध्यमानं भूतसूक्ष्मतद्वासनादिकं पञ्चाग्निविद्यायां ज्ञातव्यतया उदितम्; तदुभयं प्राप्यतया त्याज्यतया च मुमुक्षुभिः ज्ञातव्यम् ।

भूतभावो मनुष्यादिभावः, तदुद्भवकरो यो विसर्गः 'पञ्चम्यामाहुतावापः पुरुषवचसो भवन्ति' (छा०उ० ५।३।३) इति श्रुतिसिद्धो योषित्संबन्धजः, स कर्मसंज्ञितः तत् च अखिलं सानुबन्धम् उद्वेजनीयतया परिहरणीयतया च मुमुक्षुभिः ज्ञातव्यम् । परिहरणीयता च अनन्तरम् एव वक्ष्यते, 'यदिच्छन्तो ब्रह्मचर्यं चरन्ति' (८।११) इति ॥ ३ ॥

That which is the Supreme Imperishable (Akṣara) has been named 'that *brahman*' The Akṣara is that which cannot be destroyed and forms the totality of all individual selves. The Śrutis say to this effect: 'The Avyakta is dissolved into the Akṣara, the Akṣara is dissolved into Tamas' (Su.U., 2). The supreme Akṣara is the essential form of the self, separated from Prakṛti. One's own material nature (the body) is spoken of as Adhyātma or that which dwells with the self. This material nature (Svabhāva) is Prakṛti. It does not form the self but attaches itself to the self in the form of subtle elements, impressions etc. This has been taught in the Vidya of Five Fires (Chā.U., 5). Both these (the Akṣara and the Adhyātma) should be known by the aspirants for liberation (Kaivalya)—the former as what should be attained and the latter as what should be relinquished.

Karma is that force which produces the origination of mundane beings. 'Beings' here means beings such as the human beings. The creative force which produces their origination is contact with woman. It has been described in the Śruti passage thus: 'The waters sacrificed in the fifth oblations become those who are named Puruṣas' (Chā.U., 5.3.3). That creative force is called Karma. All the acts associated with that should be considered by aspirants after release as calling for abstention. This abstention will also be inculcated immediately in the text, 'Desiring which they practise the vow of continence' (8.11).

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ 4 ॥

4. Adhibhūta is perishable existence, O best of the embodied men; the Adhidaivata is the Puruṣa (individual self). I am the Adhiyajña, here in the body.

ऐश्वर्यार्थिनां ज्ञातव्यतया निर्दिष्टम् अधिभूतं क्षरो भावः वियदादिभूतेषु वर्तमानः तत्परिणामविशेषः क्षरणस्वभावो विलक्षणः शब्दस्पर्शादिः साश्रयः, विलक्षणाः साश्रयाः शब्दस्पर्शरूपरसगन्धाः ऐश्वर्यार्थिभिः प्राप्याः, तैः अनुसंधेयाः ।

पुरुषश्च अधिदैवतम् अधिदैवतशब्दनिर्दिष्टः पुरुषः, अधिदैवतं दैवतोपरि वर्तमानम् इन्द्रप्रजापतिप्रभृतिकृत्स्नदैवतोपरि वर्तमानः, इन्द्रप्रजापतिप्रभृतीनां भोग्यजाताद् विलक्षणशब्दादेः भोक्ता पुरुषः, सा च भोक्तृत्वावस्था ऐश्वर्यार्थिभिः प्राप्यतया अनुसन्धेया ।

अधियज्ञः अहम् एव अधियज्ञशब्दनिर्दिष्टो अहम् एव, अधियज्ञः यज्ञैः आराध्यतया वर्तमानः, अत्रेन्द्रादौ मम देहभूते आत्मतया अवस्थितः अहम् एव यज्ञैः आराध्य इति महायज्ञादिनित्यनैमित्तिकानुष्ठानवेलायां त्रयाणाम् अधिकारिणाम् अनुसन्धेयम् एतत् ॥ ४ ॥

The perishable existences which have been declared as fit to be known by the seekers of wealth, power etc., form the Adhibhūta. They are superior material entities that remain in ether or space and other elements. They are the evolutes of material elements and are perishable in their nature. They are also of the nature of sound, touch etc., supported

by their basic subtle elements but different from, and finer than, ordinary sound etc., and are of many kinds. Sound, touch, form, taste and smell of this kind, which are manifold and rooted in their several bases, are to be gained by the seekers after prosperity and should be contemplated upon by them.

Adhidaivata connotes Puruṣa. The Puruṣa is superior to divinities like Indra, Prajāpati and others, and is the experiencer of sound etc., which are different from, and superior to, the multitude of enjoyments of Indra, Prajāpati etc. The condition of being such an enjoyer is to be contemplated upon by the seekers after prosperity, as the end to be attained.

I alone am connoted by the term Adhiyajña (sacrifice). Adhiyajña denotes one who is propitiated in sacrifices. Indra and others, to whom sacrifices are made, form My body. I dwell as their Self and I alone am the object of worship by sacrifice. In this manner the three groups of qualified devotees should contemplate at the time of the practice of periodical and occasional rituals like the great sacrifices.

इदमपि त्रयाणां साधारणम्—

This is also common to all the three groups of devotees.

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ 5 ॥

5. And he who, at the last moment, while leaving the body, departs, remembering Me alone, attains My being; of this, there is no doubt.

अन्तकाले च माम् एव स्मरन् कलेवरं त्यक्त्वा यः प्रयाति स मद्भावं याति । मम यो भावः स्वभावः तं याति, तदानीं यथा माम् अनुसंधत्ते तथाविधाकारो भवति इत्यर्थः । यथा आदिभरतादयः तदानीं स्मर्यमाणमृगसजातीयाकाराः संभूताः ॥ ५ ॥

He who, at the last moment, while leaving the body, departs remembering Me alone, attains My being; he attains My condition. In whatever way he meditates on Me, he attains that very form, in the same manner as the royal sage Bharata attained the form of the deer remembered by him at death. Such is the meaning.

स्मर्तुः स्वविषयसजातीयाकारतापादनम् अन्त्यप्रत्ययस्य स्वभाव इति सुस्पष्टम् आह—

Śrī Kṛṣṇa further elucidates that it is the nature of one's last thought that leads to the attainment of a similar form by the meditator:

यं यं वापि स्मरन् भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ 6 ॥

6. Remembering whatsoever thought one abandons the body at the end, to that alone he goes, O Arjuna, ever dwelling in the thought thereof.

अन्ते अन्तकाले यं यं वा अपि भावं स्मरन् कलेवरं त्यजति तं तं भावम् एव मरणान्तरम् एति । अन्त्यप्रत्ययश्च पूर्वभावितविषय एव जायते ॥ ६ ॥

'At the end,' at the time of death, remembering whatsoever thought one abandons the body, to that alone one goes after death. The final thought arises only with reference to objects previously ruminated upon in one's thought.

यस्मात् पूर्वकालाभ्यस्तविषये एव अन्त्यप्रत्ययो जायते—

As the final thought results only about an object previously contemplated upon,

तस्मात् सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयम् ॥ 7 ॥

7. Therefore, remember Me at all times and fight; with your mind and intellect set upon Me, you shall surely come to Me.

तस्मात् सर्वेषु कालेषु आप्रयाणाद् अहरहः माम् अनुस्मर अहरहः अनुस्मृतिकरं युद्धादिकं वर्णाश्रमानुबन्धिश्रुतिस्मृतिचोदितनित्यनैमित्तिकं च कर्म कुरु । एतदुपायेन मय्यर्पितमनोबुद्धिः अन्तकाले च माम् एव स्मरन् यथाभिलषितप्रकारं मां प्राप्स्यसि न अत्र संशयः ॥ ७ ॥

Therefore, at all times, until your departure, remember Me, day after day. Engage yourself in actions appropriate to your station and stage in life, which would make you remember Me.

These actions are prescribed by the Śrutis and Smṛtis and comprise the periodical and occasional rites. Thus, by this means, with your mind and intellect set on Me, you will remember Me at the time of death and thus attain to Me in the manner desired by you. There is no doubt about this.

एवं सामान्येन सर्वत्र स्वप्राप्यावाप्तिः अन्त्यप्रत्ययाधीना इति उक्त्वा तदर्थं त्रयाणाम् उपासनप्रकारभेदं वक्तुम् उपक्रमते । तत्र ऐश्वर्यार्थिनाम् उपासनप्रकारं यथोपासनम् अन्त्यप्रत्ययकारकं च आह—

Thus, having laid down the common principle that the attainment of one's end is dependent on one's last thought, Śrī Kṛṣṇa proceeds to describe different modes of contemplation (Upāsanā) to be practised by the three groups of devotees for acquiring their objectives. Of these, he first speaks about the modes of contemplation to be adopted by the seekers of enjoyments and power and the type of the last thought consistent with their contemplation.

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन ॥ 8 ॥

8. Meditating with a mind trained by constant practice and not moving towards anything else, thinking of the Supreme Divine Person, one reaches Me, O Arjuna!

अहरहः अभ्यासयोगाभ्यां युक्ततया नान्यगामिना चेतसा अन्तकाले परमं पुरुषं दिव्यं मां वक्ष्यमाणप्रकारं चिन्तयन् माम् एव याति आदिभरतमृगत्वप्राप्तिवत् ऐश्वर्यविशिष्टतया मत्समानाकारो भवति ।

अभ्यासो नित्यनैमित्तिकाविरुद्धेषु सर्वेषु कालेषु मनसा उपास्यसंशीलनम्, योगः तु अहरहः योगकाले अनुष्ठीयमानं यथोक्तलक्षणम् उपासनम् ॥ ८ ॥

Contemplating on Me, the Supreme Divine Person, in the way to be specified further, at the last moment, with a mind trained by constant practice and Yoga, and not moving towards anything else, one reaches Me alone, i.e., attains a form similar to that of Mine, by virtue of the attributes of enjoyment and the prosperity contemplated upon, like the royal sage Bharata who acquired the form of a deer on account of contemplating on it at the last moment. Abhyāsa is the training of the mind to be often in touch with the object of meditation at all times without obstruction to the performance of the prescribed periodical and occasional rituals. Yoga is the meditation practised day by day at the time of Yoga practice in the manner prescribed.

कविं पुराणमनुशासितार
मणोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूप
मादित्यवर्णं तमसः परस्तात् ॥ 9 ॥
प्रयाणकाले मनसाचलेन
भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्
स तं परं पुरुषमुपैति दिव्यम् ॥ 10 ॥

9-10. He who, at the time of death, remembers with devotion—with a mind unwavering by the power of Yoga and with the Prāṇa fixed between the eyebrows—, the Omniscient, the Primeval, the Ruler, one subtler than the subtle, the creator of all, whose nature is inconceivable, who is sun-coloured, and who is beyond darkness, reaches that same Divine Supreme Person.

कविं सर्वज्ञं पुराणं पुरातनम् अनुशासितारं विश्वस्य प्रशासितारम् अणोः अणीयांसं जीवाद् अपि सूक्ष्मतरं सर्वस्य धातारं सर्वस्य स्रष्टारम् अचिन्त्यरूपं सकलेतरविसजातीयस्वरूपम् आदित्यवर्णं तमसः परस्तात् अप्राकृतस्वासाधारणदिव्यरूपम् तम् एवंभूतम् अहरहः

अभ्यस्यमानभक्तियुक्तयोगबलेन आरूढसंस्कारतया अचलेन मनसा प्रयाणकाले भ्रुवोः मध्ये प्राणम् आवेश्य संस्थाप्य तत्र भ्रुवोर्मध्ये दिव्यं पुरुषं यः अनुस्मरेत् स तम् एव उपैति तद्भावं याति, तत्समानैश्वर्यो भवति इत्यर्थः ॥ ९-१० ॥

He who focusses his life-breath between the eyebrows at the time of death with a mind rendered unswerving through its purification achieved by the strength of Yoga conjoined with Bhakti practised day after day; and he who contemplates on the 'Kavi' i.e., the Omniscient, the 'Primeval', i.e., who existed always, 'the Ruler,' i.e., who governs the universe, 'who is subtler than the subtle,' i.e., who is subtler than the individual self, 'who is the Dhātā' of all, i.e., the creator of all, 'whose nature is inconceivable,' i.e., whose nature is other than everything else, 'who is sun-coloured and beyond darkness,' i.e., who possesses a divine form peculiar to Himself—he who concentrates on Him, the Divine Person described above, between the eyebrows, attains Him alone. He attains His state and comes to have power and glory similar to His. Such is the meaning.

अथ कैवल्यार्थिनां स्मरणप्रकारम् आह—

Then He describes the mode of meditation to be adopted by the seeker of Kaivalya or the Jijñāsu (i.e., of one who seeks to know his own self or Ātman in contrast to one whose object is God-realisation).

यदक्षरं वेदविदो वदन्ति
विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदं संग्रहेण प्रवक्ष्ये ॥ 11 ॥

11. I shall tell you briefly that goal, which the knowers of the Veda call the imperishable, which ascetics, free from passion, enter, and desiring which they practise the vow of continence (Brahmacarya).

यद् अक्षरम् अस्थूलत्वादिगुणकं वेदविदो वदन्ति वीतरागाः च यतयो यद् अक्षरं विशन्ति यद् अक्षरं प्राप्तुम् इच्छन्तो ब्रह्मचर्यं चरन्ति तत् ते पदं संग्रहेण प्रवक्ष्ये ।

पद्यते गम्यते अनेन इति पदं तद् निखिलवेदान्तवेद्यं मत्स्वरूपम् अक्षरं यथा उपास्यं तथा संक्षेपेण प्रवक्ष्यामि इत्यर्थः ॥ ११ ॥

I shall show you briefly that goal which the knowers of the Veda call 'the imperishable,' i.e., as endowed with attributes like non-grossness etc.,—that imperishable which 'the ascetics freed from passion enter'; that imperishable 'desiring to attain which men practise continence'. What is attained by the mind as its goal is called 'pada'. I shall tell you briefly My essential nature which is beyond all description and which is explained in the whole of Vedānta and which is to be meditated upon. Such is the meaning.

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥ 12 ॥

12. Who, controlling all the doors (senses), holding the mind within the heart, fixing his life-breath within the head, maintains himself in steady concentration;

ओमित्येकाक्षरं ब्रह्म व्याहरन् मामनुस्मरन् ।
यः प्रयाति त्यजन् देहं स याति परमां गतिम् ॥ 13 ॥

13. Uttering the sacred syllable Om which connotes Brahman, thinking of Me constantly—one who abandons the body and departs thus, he reaches the highest state.

सर्वाणि श्रोत्रादीनि इन्द्रियाणि ज्ञानद्वारभूतानि संयम्य स्वव्यापारेभ्यो विनिवर्त्य हृदयकमलनिविष्टे मयि अक्षरे मनो निरुध्य योगाख्यां धारणां आस्थितः मयि एव निश्चलां स्थितिम् आस्थितः ।

ओम् इति एकाक्षरं ब्रह्म मद्वाचकं व्याहरन् वाच्यं माम् अनुस्मरन् आत्मनः प्राणं मूर्ध्न्याधाय देहं त्यजन् यः प्रयाति स याति परमां गतिं प्रकृतिवियुक्तं मत्समानाकारम् अपुनरावृत्तिम् आत्मानं प्राप्नोति इत्यर्थः 'यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति॥ अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।' (८।२०,२१) इति अनन्तरम् एव वक्ष्यते ॥ १२-१३ ॥

Subduing all the senses like ear etc., which constitute the 'doorways' for sense impressions, i.e., withdrawing them from their natural functions; holding the mind in Me, the imperishable 'seated within the lotus of the heart'; practising 'steady abstraction of mind (Dhāraṇā) which is called concentration or Yoga,' i.e., abiding in Me alone in a steady manner; uttering the sacred 'syllable Om,' the *brahman* which connotes Me; remembering Me, who am expressed by the syllable Om; and fixing his 'life-breath within the head'—whosoever abandons the body and departs in this way reaches the highest state. He reaches the pure self freed from Prakṛti, which is akin to My form. From that state there is no return. Such is the meaning. Later on Śrī Kṛṣṇa will elucidate: 'They describe that as the highest goal of the Ātman, which is not destroyed when all things are destroyed, which is unmanifest and imperishable' (8.20-21).

एवम् ऐश्वर्यार्थिनः कैवल्यार्थिनश्च स्वप्राप्यानुगुणः भगवदुपासनप्रकार उक्तः । अथ ज्ञानिनो भगवदुपासनप्रकारं प्राप्तिप्रकारं च आह—

Thus, the modes of contemplation on the Lord by the aspirants after prosperity and Kaivalya (Ātman-consciousness) have been taught according to the goal they lead to. Now, Śrī Kṛṣṇa teaches the way of mditation on the Lord by the Jñānin and the mode of attainment by him.

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ 14 ॥

14. I am easy of access, O Arjuna, to that Yogin who is ever integrated with Me, whose mind is not in anything else but Me and who ceaslessly recollects Me at all times.

नित्यशो माम् उद्योगप्रभृति सततं सर्वकालम् अनन्यचेताः यः स्मरति अत्यर्थं मत्प्रियत्वेन मत्स्मृत्या विना आत्मधारणम् अलभमानो निरतिशयप्रियां स्मृतिं यः करोति तस्य नित्ययुक्तस्य नित्ययोगं काङ्क्षमाणस्य योगिनः अहं सुलभः अहम् एव प्राप्यः, न मद्भाव ऐश्वर्यादिकः ।

सुप्रापश्च तद्वियोगम् असहमानः अहम् एव तं वृणे; मत्प्राप्त्यनुगुणोपासनविपाकं

तद्विरोधिनिरसनम् अत्यर्थं मत्प्रियत्वादिकं च अहम् एव ददामि इत्यर्थः । 'यमेवैष वृणुते तेन लभ्यः' (मु० ३।२।३) इति हि श्रूयते वक्ष्यते च । 'तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् । ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ तेषामेवानुकम्पार्थमहमज्ञानजं तमः । नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥' (१०।१०-११) इति ॥ १४ ॥

I am easy of access to that Yogin who is 'ever integrated with Me,' i.e., who wants constant contact with Me, who recollects Me; and whose mind is not in 'anything else without break' (Nityaśaḥ), i.e., at the time of meditation and also during all other times (Satatam). As I am exceedingly dear to him, he is unable to sustain himself without remembering Me and cherishing My memory which is incomparably dear to him. I am the only object he wants to attain and not any mode of My being like sovereignty, etc. I Myself grant him the capacity to attain full maturity in devotional practice necessary for attaining Me—namely, the annulment of all obstacles and the establishment of the state of mind that renders Me exceedingly dear to oneself. The Śruti also says: 'He whom this (Self) chooses, by him He can be obtained' (Muṇ.U., 3.2.3 and Ka.U., 2.22). And Śrī Kṛṣṇa Himself will teach: "To those, ceaselessly united, who worship Me, I bestow that discernment by which they come to Me. Out of mercy for them, I, abiding in their heart, dispel the darkness born of ignorance, by the brilliant lamp of knowledge" (10.10; 11).

अतः परम् अध्यायशेषेण ज्ञानिनः कैवल्यार्थिनश्च अपुनरावृत्तिम् ऐश्वर्यार्थिनः पुनरावृत्तिं च आह—

In the remaining part of this chapter, He teaches that the Jñānīs and the aspirants after Kaivalya do not return, and that the seekers after power and prosperity return.

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ 15 ॥

15. Having attained Me, great souls are never again subject to birth which is transient and the abode of sorrow. They have found the highest perfection.

मां प्राप्य पुन: निखिलदु:खाल्यम् अस्थिरं जन्म न प्राप्नुवन्ति यत एते महात्मान: महामनसो यथावस्थितमत्स्वरूपज्ञाना: अत्यर्थमत्प्रियत्वेन मया विना आत्मधारणम् अलभमाना मयि आसक्तमनसो मदाश्रया: माम् उपास्य परमसंसिद्धिरूपं मां प्राप्ता: ॥ १५ ॥

Having attained Me, they are not subject to rebirth, which leads to a condition that is transient and an abode of sorrow. These great souls, i.e., men of noble minds, worship and attain Me as the supreme object of attainment; because they possess knowledge of My essential nature as it really is; they are unable to maintain or sustain themselves without Me, as I am exceedingly dear to them. With their minds deeply attached to Me and completely dependent on Me, they reach Me as the supreme goal.

ऐश्वर्यगतिं प्राप्तानां भगवन्तं प्राप्तानां च पुनरावृत्तौ अपुनरावृत्तौ च हेतुम् अनन्तरम् आह—

Śrī Kṛṣṇa next teaches the reason for the return to Samsāra of those aspirants for Aiśvarya (prosperity) and for the non-return to Samsāra of those who have reached the Lord:

आब्रह्मभुवनाल्लोका: पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ 16 ॥

16. All the worlds, down from the realm of Brahmā, are subject to return, O Arjuna. But on reaching Me there is no rebirth.

ब्रह्मलोकपर्यन्ता: ब्रह्माण्डोदरवर्तिन: सर्वे लोका: भोगैश्वर्यालया: पुनरावर्तिन: विनाशिन: । अत ऐश्वर्यगतिं प्राप्तानां प्राप्यस्थानविनाशाद् विनाशित्वम् अवर्जनीयम् । मां सर्वज्ञं सत्यसंकल्पं निखिलजगदुत्पत्तिस्थितिलयलीलं परमकारुणिकं सदा एकरूपं प्राप्तानां विनाशप्रसङ्गाभावात् तेषां पुनर्जन्म न विद्यते ॥ १६ ॥

All the worlds, from the realm of Brahmā included in the Brahmāṇḍa (cosmic sphere), are spheres in which experiences conferring Aiśvarya (prosperity and power) can be obtained. But they are destructible and those who attain them are subject to return. Therefore destruction, i.e., return is unavoidable for the aspirants for Aiśvarya, as the

regions where it is attained perish. On the contrary there is no rebirth to those who attain Me, the Omniscient, who has true resolves, whose sport is creation, sustentation and dissolution of the entire universe, who is supremely compassionate and who is always of the same form. For these reasons there is no destruction in the case of those who attain Me.

ब्रह्मलोकपर्यन्तानां लोकानां तदन्तर्वर्तिनां च परमपुरुषसंकल्पकृताम् उत्पत्तिविनाशकालव्यवस्थाम् आह—

He now elucidates the time-period settled by the Supreme Person 's will in regard to the evolution and dissolution of the worlds upto the cosmic sphere of Brahmā and of those who are within them.

सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ 17 ॥

17. Those who know the duration of the day and night understand a day of Brahmā to last for a thousand Yugas, and a night of Brahmā to last for another thousand Yugas.

ये मनुष्यादिचतुर्मुखान्तानां मत्संकल्पकृताहोरात्रव्यवस्थाविदो जनाः, ते ब्रह्मणः चतुर्मुखस्य यत् अहः चतुर्युगसहस्रावसानं विदुः, रात्रिं च तथारूपाम् ॥ १७ ॥

These men who know the order of the day and night as established by My will in regard to all beings, beginning with man and ending with Brahmā—they understand that what forms Brahmā's day is a unit comprising in it a thousand periods of four Yugas (Catur-yugas) and anight is a unit of equal duration.

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ 18 ॥

18. All the manifested entities come forth from the unmanifest (Avyakta) at the coming of the day of Brahmā; at the coming of his night they are dissolved into the same which is known also as the unmanifest.

तत्र ब्रह्मणः अहरागमसमये त्रैलोक्यान्तर्वर्तिन्यो देहेन्द्रियभोग्यभोगस्थानरूपा व्यक्तयः चतुर्मुखदेहावस्थाद् अव्यक्तात् प्रभवन्ति । तत्र एव अव्यक्तावस्थाविशेषे चतुर्मुखदेहे रात्र्यागमसमये प्रलीयन्ते ॥ १८ ॥

Thus, at the dawn of a day of Brahmā, the manifest entities existing in the three worlds, possessing body, senses, objects, and places of enjoyment appear from the non-manifest (Avyakta), which is the condition of Brahmā's body in that state, and at the beginning of the night they are dissolved into the condition of the unevolved (Avyakta) which forms the body of Brahmā then.

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ 19 ॥

19. The same multitude of beings comes forth again and again irresistibly, and is dissolved at the coming of the night. And again it comes forth at the coming of the day.

स एव अयं कर्मवश्यो भूतग्रामः अहरागमे भूत्वा भूत्वा रात्र्यागमे प्रलीयते पुनः अपि अहरागमे प्रभवति । तथा वर्षशतावसानरूपयुगसहस्रान्ते ब्रह्मलोकपर्यन्ता लोकाः ब्रह्मा च, पृथिवी अप्सु प्रलीयते आपः तेजसि लीयन्ते इत्यादिक्रमेण अव्यक्ताक्षरतमःपर्यन्तं मयि एव प्रलीयन्ते ।

एवं मद्व्यतिरिक्तस्य कृत्स्नस्य कालव्यवस्थया मत्त उत्पत्तेः मयि प्रलयात् च उत्पत्तिविनाशयोगित्वम् अवर्जनीयम् इति ऐश्वर्यगतिं प्राप्तानां पुनरावृत्तिः अपरिहार्या । माम् उपेतानां तु न पुनरावृत्तिप्रसङ्गः ॥ १९ ॥

The same multitude of beings, controlled by Karma, evolves again and again, undergoing dissolution at the coming of night. Again at the coming of the day it comes forth. Similarly, at the end of the life span of Brahmā which consists of a hundred years of three hundred and sixty days each, each Brahmā-day being a thousand Caturyugas, all the worlds including that of Brahmā and Brahmā himself dissolve into Me in accordance with the order thus described in the Śrutis: 'The earth is dissolved into the waters, the waters are dissolved into light' etc. (Su.U. 2). The

process of involution ends, after passing through all the other stages of dissolution, with the Avyakta, Ākāśa and Tamas. Therefore, for every other entity except Myself, origination and annihilation are unavoidable. So for those who seek Aiśvarya (prosperity and power) birth and dissolution according to the above mentioned time arrangement are unavoidable. But in the case of those who attain to Me, there is no return again to Samsāra. [The immense duration of time, according to ancient thinkers, is as follows: Catur-yuga, or a unit of the four yugas of Kṛta, Treta, Dvāpara and Kali, has a cumulative duration of 4,320,000 human years. A thousand such periods constitute a day time of Brahmā and a similar period his night. Periodic creation and dissolution of the universe take place in these two periods respectively. One year of Brahmā consists of 360 such diurnal period. A Brahmā has a life-span of 100 such years—i.e., 311,040,000,000,000 human years. At the end of it, there is a Mahāpralaya, and a new Brahmā comes into being. Time thus goes on endlessly].

अथ कैवल्यप्राप्तानाम् अपि पुनरावृत्तिः न विद्यते इति आह—

Now Śrī Kṛṣṇa teaches that there is no return to Samsāra even for those who have attained Kaivalya (isolation of the self).

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ 20 ॥

20. There is, however, another non-manifest being than this non-manifest entity, which is eternal; this is not destroyed when all entities are destroyed.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ 21 ॥

21. This has been called unmanifest (Avyakta) and imperishable (Akṣara). This, they say, is the highest goal. This is My highest abode, reaching which the selves do not return to Samsāra.

तस्माद् अव्यक्ताद् अचेतनप्रकृतिरूपात् पुरुषार्थतया पर उत्कृष्टो भावः अन्यो ज्ञानैकाकारतया तस्माद् विसजातीयः अव्यक्तः केनचित् प्रमाणेन न व्यज्यत इति अव्यक्तः, स्वसंवेद्यसाधारणाकार इत्यर्थः । सनातन उत्पत्तिविनाशानर्हतया नित्यः । यः सर्वेषु वियदादिषु भूतेषु सकारणेषु सकार्येषु विनश्यत्सु तत्र तत्र स्थितो अपि न विनश्यति ॥ २० ॥

सः अव्यक्तः अक्षर इति उक्तः 'ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।' (१२।३) 'कूटस्थोऽक्षर उच्यते ॥' (१५।१६) इत्यादिषु तं वेदविदः परमां गतिम् आहुः अयम् एव 'यः प्रयाति त्यजन् देहं स याति परमां गतिम् ॥' इत्यत्र परमगतिशब्दनिर्दिष्टः अक्षरः प्रकृतिसंसर्गवियुक्तस्वरूपेण अवस्थित आत्मा इत्यर्थः ।

यम् एवंभूतं स्वरूपेणावस्थितम् प्राप्य न निवर्तन्ते तद् मम परमं धाम परमं नियमनस्थानम् । अचेतनप्रकृतिः एकं नियमनस्थानम्, तत्संसृष्टरूपा जीवप्रकृतिः द्वितीयं नियमनस्थानम् अचित्संसर्गवियुक्तं स्वरूपेणावस्थितं मुक्तस्वरूपं परमं नियमनस्थानम् इत्यर्थः । तत् च अपुनरावृत्तिरूपम् ।

अथवा प्रकाशवाची धामशब्दः, प्रकाशः च इह ज्ञानम् अभिप्रेतं प्रकृतिसंसृष्टात् परिच्छिन्नज्ञानरूपाद् आत्मनः अपरिच्छिन्नज्ञानरूपतया मुक्तस्वरूपं परं धाम ॥ २१ ॥

Superior, as an object of human end, to this unmanifest (Avyakta), which is inanimate Prakṛti, there is another state of being, of a kind different from this, but also called Avyakta. It has only knowledge-form and is also unmanifest. It is the self, Ātman. It is unmanifest because It cannot be apprehended by any means of knowledge (Pramāṇas). The meaning is that Its nature is unique and that It can be known only to Itself. That is, It can be understood only vaguely in the ordinary ways of knowing. It is eternal, namely, ever-enduring, because It is not subject to origination and annihilaition. In texts like 'For those who meditate on the imperishable, undefinable, the unmanifest' (12.3) and 'The imperishable is called the unchanging' (15.16)—that being the self. It has been called the unmanifest (Avyakta) and imperishable (Akṣara); when all material elements like ether, etc., with their causes and effects are annihilated, the self is not annihilated in spite of It being found along with all the elements. [The elements are what constitute the bodies of beings.]

The knowers of the Vedas declare It as the highest end.

The meaning is that the imperishable entity which has been denoted by the term 'highest goal' in the passage, 'Whosoever abandons the body and departs (in the manner described) reaches the highest state (Dhāma)' (8.13), is the self (Ātman) abiding in Its essential nature free from the contact with the Prakṛti. This self, which abides thus in Its essential nature, by attaining which It does not return,—this is My 'highest abode,' i.e., is the highest object of My control. The inanimate Prakṛti is one object of My control. The animate Prakṛti associated with this inanimate Prakṛti is the second object of My control. The pristine nature of the freed self, free from contact with inanimate matter, is the highest object of My rule. Such is the meaning. This state is also one of non-return to Samsāra. Or the term 'dhāma' may signify 'luminosity'. And luminosity connotes knowledge. The essential nature of the freed self is boundless knowledge, or supreme light, which stands in contrast to the shrunken knowledge of the self, when involved in Prakṛti. [The description given above is that of Kaivalya, the state of self-luminous existence as the pure self].

ज्ञानिनः प्राप्यं तु तस्माद् अत्यन्तविभक्तम् इत्याह—

Śrī Kṛṣṇa now teaches that the object of attainment for the Jñānin, is totally different from this:

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ 22 ॥

22. But the Supreme Person in whom all beings abide and by whom all this is pervaded is to be attained by undivided devotion, O Arjuna.

'मत्तः परतरं नान्यत् किञ्चिदस्ति धनञ्जय । मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥' (७।७) 'मामेभ्यः परमव्ययम्' (७।१३) इत्यादिना निर्दिष्टस्य यस्यान्तःस्थानि सर्वाणि भूतानि, येन च परेण पुरुषेण सर्वम् इदं ततं स परपुरुषो 'अनन्यचेताः सततम्' (८।१४) इति अनन्यया भक्त्या लभ्यः ॥ २२ ॥

That Supreme Person has been declared in such texts as 'There is nothing higher than Myself, O Arjuna. All this is strung on Me, as rows of gems are on a thread' (7.7), and 'Who am beyond them and immutable' (7.13)—He is the Supreme Person in whom all beings abide and by whom all this is pervaded. He is to be attained by undivided devotion as described in 'Whose mind is not in anything else' (8.14).

अथ आत्मयाथात्म्यविदः परमपुरुषनिष्ठस्य च साधारणीम् अर्चिरादिकां गतिम् आह द्वयोः अपि अर्चिरादिका गतिः श्रुतौ श्रुता, सा च अपुनरावृत्तिलक्षणा ।

यथा पञ्चाग्निविद्यायां 'तद्य इत्थं विदुः ये चेमेऽरण्ये श्रद्धां तप इत्युपासते तेऽर्चिषमभिसंभवन्त्यर्चिषोऽहः' (छा० उ० ५।१०।१) इत्यादौ अर्चिरादिकया गत्या गतस्य परब्रह्मप्राप्तिः अपुनरावृत्तिः च उक्ता 'स एनान्ब्रह्म गमयति' 'एतेन प्रतिपद्यमाना इमं मानवमावर्त्तं नावर्तन्ते' (छा० उ० ४।१५।५) इति ।

न च प्रजापतिवाक्यादौ श्रुतपरविद्याङ्गभूतात्मप्राप्तिविषया इयम् 'तद्य इत्थं विदुः' इति गतिश्रुतिः 'ये चेमेऽरण्ये श्रद्धां तप इत्युपासते' (छा० उ० ५।१०।१) इति परविद्यायाः पृथक्श्रुतिवैयर्थ्यात् ।

पञ्चाग्निविद्यायां च 'इति तु पञ्चम्यामाहुतावापः पुरुषवचसो भवन्ति' (छा० उ० ५।९।१) इति 'रमणीयचरणाः कपूयचरणाः' (छा० उ० ५।१०।७) इति पुण्यपापहेतुको मनुष्यादिभावो अपाम् एव भूतान्तरसंसृष्टानाम् आत्मनस्तु यत्परिष्वङ्गमात्रम् इति चिदचितोर्विवेकम् अभिधाय 'तद्य इत्थं विदुः तेऽर्चिषमभिसंभवन्ति' (छा० उ० ५।१०।१) 'इमं मानवमावर्त्तं नावर्तन्ते' (छा० उ० ४।१५।५) इति विविक्ते चिदचिद्वस्तुनि त्याज्यतया प्राप्यतया च 'तद्य इत्थं विदुस्तेऽर्चिरादिना गच्छन्ति न च पुनरावर्तन्ते' इति उक्तम् इति गम्यते ।

आत्मयाथात्म्यविदः परमपुरुषनिष्ठस्य च 'स एनान्ब्रह्म गमयति' (छा० उ० ४।१५।५) इति ब्रह्मप्राप्तिवचनात् अचिद्वियुक्तम् आत्मवस्तु ब्रह्मात्मकतया ब्रह्मशेषतैकरसम् इत्यनुसंधेयम् ।

तत्क्रतुन्यायाच्च परशेषतैकरसत्वं च 'य आत्मनि तिष्ठन्यस्यात्मा शरीरम्' (श० ब्रा० १४।६।५।५।३०) इत्यादिश्रुतिसिद्धम् ।

Now, Śrī Kṛṣṇa teaches the 'path of light,' described in the Śrutis which is common to the knowers of the true nature of the self and to the persons who are devoted to the Supreme Person. The nature of this path is qualified as one of 'non-return to Samsāra.' In the case of a person journey-ing through the 'path of light,' as described in the text of the

worship of Five Fires is as follows: 'So those who know It (i.e., the eternal nature of the individual self) thus, as taught in the Vidyā of the Five Fires, and those too who worship in the forest with faith and Tapas go to the deity ruling over the rays of light, and from there to the deity of the day' (Chā.U., 5.10.1). The attainment of the Supreme Brahman and the non-return to birth are declared with reference to those who go by the path of light, etc., by the teaching that 'He the Supreme Being leads them to Brahman....Those who reach by this path do not return to the (worldly) life of man' (Chā.U., 4.15.5). This declaration of the goal in the text, 'Those who know it thus etc.,' is not with reference to the attainment of the Ātman which constitutes ony the limb of the science of Brahman as taught in the beginning of Prajāpati's teaching. For there will then arise purposelessness for the separate teaching of the same in regard to the principal science of the Supreme in the text.'Those who are in the forest worship by means of faith and austerity etc.,'. (Chā.U., 5.10.1).

It is taught in the Vidyā (meditation) of Five Fires: 'Thus, indeed, in the fifth oblation the *waters* become Puruṣa' (Chā.U., 5.9.1) and 'Those with a balance of good Karmas....and those with a balance of bad Karmas' (Ibid., 5.10.7). What is to be understood here is that the state of existence as men and other beings, which has its origin in good and evil Karmas, refers to the '*waters*' which alone are mixed with other elements (i.e., to the body-mind); as for the self, there is only contact with them and not identificaiton. Thus,is declared the difference between intelligent self and inanimate matter. Then, by the texts, 'Those who know this' (Ibid., 5.10.1), 'Those who go to the rays of light' (Ibid.), and 'They who proceed by it return not to the human condition here,' it is instructed that those who know this concerning the sentient and inanimate entities—the one to be attained and the other to be rejected—,they journey along the path described by the terms 'beginning with light and do not return to Samsāra'. On account of the pas-

sage, 'He leads them to the Brahman' (Ibid., 4.15.5), which holds that the Brahman is attained by both the knower of real nature of the self and the devotees of the Supreme Person and also because of the axiom of 'results according to efforts' (*Tat-kratu-nyāya*), the entity self, separated from the inanimate matter, should be constantly meditated upon as having its sole joy in absolute subservience to the Supreme Brahman who is Its self. The self's nature of finding only joy consists in absolute subservience to the Supreme Person. This is proved from the Śrutis like 'He who dwells within the self....whose body is the self' (Śa.Brā., 14.6.5.5.30).

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ 23 ॥

23. Now, I declare to you the time departing in which the Yogins do not return and also the time departing in which, they return, O Arjuna.

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः। ॥ 24 ॥

24. Light in the form of fire, the day, the bright fortnight, the six months of the northern course of the sun—the knowers of Brahman who take this path go to the Brahman.

अत्र कालशब्दो मार्गस्य अहःप्रभृतिसंवत्सरान्तकालाभिमानिदेवताभूयस्तया मार्गोपलक्षणार्थः, यस्मिन् मार्गे प्रयाता योगिनो अनावृत्तिं पुण्यकर्माणः च आवृत्तिं यान्ति, तं मार्गं वक्ष्यामि इत्यर्थः ॥ २३ ॥

अग्निः ज्योतिरहः शुक्लः षण्मासा उत्तरायणम्, इति संवत्सरादीनां प्रदर्शनम् ॥ २४ ॥

Here, the term 'time' denotes a path, having many deities beginning with day and ending with year. The deities preside over divisions of time. The meaning is—I declare to you the path departing in which Yogins do not return and also the path departing in which the doers of good actions return. By the clause, 'Light in the form of fire, the

day, bright fortinight, six months of the northern course,' year also is denoted.

धूमो रात्रिस्तथा कृष्णाः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ 25 ॥

25. Smoke, night, the dark fortnight, the six months of the southern course of the sun—the Yogin who takes this path reaches the light of the moon and returns.

एतत् च धूमादिमार्गस्थपितृलोकादेः प्रदर्शनम् । अत्र योगिशब्दः पुण्यकर्मसम्बन्धिविषयः ॥ २५ ॥

This denotes the world of the manes etc., described by the term 'starting with smoke.' Here the term Yogin connotes one associated with good actions.

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययाऽवर्तते पुनः ॥ 26 ॥

26. These two paths, the bright and the dark, are said to be eternal. By the former one, a man goes to the plane of no-return, by the other, he returns again.

शुक्ला गतिः अर्चिरादिका कृष्णा च धूमादिका । शुक्लया अनावृत्तिं यान्ति कृष्णया तु पुनः आवर्तन्ते । एते शुक्लकृष्णे गती ज्ञानिनां विविधानां पुण्यकर्मणां च श्रुतौ शाश्वते मते । 'तद्य इत्थं विदुर्ये चेमेऽरण्ये श्रद्धां तप इत्युपासते तेऽर्चिषमभिसंभवन्ति ।' (छा० उ० ५।१०।१) 'अथ य इमे ग्रामे इष्टापूर्ते दत्तमित्युपासते ते धूममभिसम्भवन्ति' (छा० उ० ५।१०।३) इति ॥ २६ ॥

The bright path is characterised by the terms 'starting with light.' The dark path is characterised by the 'terms starting with smoke.' By the bright path a man goes to the plane of no-return, but he who goes by the dark path returns again. In the Śruti both the bright and dark paths are said to be eternal in relation to Jñānīs and doers of good actions of many kinds. This is corroborated in the text: 'Those who know this and those who worship with faith do Tapas in the forest etc., they go to the light' (Chā.U.,

5.10.1), and 'But those who in the village perform Vedic and secular acts of a meritorious nature and the giving of alms—they pass to the smoke' (ibid., 5.10.3).

नैते सृती पार्थ जानन् योगी मुह्यति कश्चन ।
तस्मात् सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ 27 ॥

27. No Yogin who knows the two paths is ever deluded. Therefore, O Arjuna, be integrated with Yoga always.

एतौ मार्गौ जानन् योगी प्रयाणकाले कश्चन न मुह्यति अपि तु स्वेन एव देवयानेन पथा याति । तस्माद् अहरहः अर्चिरादिगतिचिन्तनाख्ययोगयुक्तो भव ॥ २७ ॥

Having known these two paths, no Yogin is deluded. On the contrary, he goes by the path of gods, his own path. Therefore,be integrated every day with Yoga called meditation on the path described by the terms starting with light.

अथ अध्यायद्वयोदितशास्त्रार्थवेदनफलम् आह—

Next Srī Kṛṣṇa speaks of the fruit of knowing the import of the Śāstras, as taught in the two chapters 7 and 8.

वेदेषु यज्ञेषु तपःसु चैव
दानेषु यत् पुण्यफलं प्रदिष्टम् ।
अत्येति तत् सर्वमिदं विदित्वा
योगी परं स्थानमुपैति चाद्यम् ॥ 28 ॥

28. Whatever fruit of merit is prescribed for the study of the Vedas, for the performance of sacrifices, for the practice of austerities and gifts, all this does the Yogin transcend. Knowing this teaching of Mine, he reaches the supreme, primal abode.

ऋग्यजुःसामाथर्वरूपवेदाभ्यासयज्ञतपोदानप्रभृतिषु सर्वेषु पुण्येषु यत् फलं निर्दिष्टम् इदम् अध्यायद्वयोदितं भगवन्माहात्म्यं विदित्वा तत् सर्वम् अत्येति एतद्वेदनसुखातिरेकेण तत् सर्वं तृणवत् मन्यते । योगी ज्ञानी च भूत्वा ज्ञानिनः प्राप्यम् परम् आद्यं स्थानम् उपैति ॥ २८ ॥

Whatever fruit is said to accrue for meritorious actions in the form of the regular study of the Vedas Ṛg, Yajus, Sāman and Atharvan as also for the performance of sacrifices, austerities, gifts—all these does one transcend on knowing this, namely the greatness of the Lord as taught in the two chapters (7 and 8). By immense joy arising from the knowledge of this, he regards all these results as negligible as straw. By being a Yogin, viz., a Jñānin, he reaches the supreme, primal abode which is without beginning and is attainable by such a Jñānin.

नवमोऽध्यायः

Chapter 9

The Sovereign Science and Sovereign Secret

उपासकभेदनिबन्धनाविशेषाः प्रतिपादिताः, इदानीम् उपास्यस्य परमपुरुषस्य माहात्म्यं ज्ञानिनां च विशेषं विशोध्य भक्तिरूपस्य उपासनस्य स्वरूपम् उच्यते—

In the eighth chapter the details connected with the differences prevailing among the various kinds of devotees have been expounded. Now the nature of Upāsanā, which takes the form of Bhakti, is explained after investigating the eminence of the Supreme Person who is the object of adoration. The superiority of the Jñānin is also elaborated.

श्री भगवानुवाच

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ 1 ॥

The Lord said:

1. I shall declare to you, who does not cavil, this most mysterious knowledge together with special knowledge, knowing which you would be freed from evil.

इदं तु ते गुह्यतमं भक्तिरूपम् उपासनाख्यं ज्ञानं विज्ञानसहितम् उपासनगतिविशेषज्ञानसहितम् अनसूयवे ते प्रवक्ष्यामि । मद्विषयं सकलेतरविसजातीयम् अपरिमितप्रकारं माहात्म्यं श्रुत्वा एवम् एव संभवति इति मन्वानाय ते प्रवक्ष्यामि इत्यर्थः । यद् ज्ञानम् अनुष्ठानपर्यन्तं ज्ञात्वा मत्प्राप्तिविरोधिनः सर्वस्माद् अशुभात् मोक्ष्यसे ॥ १ ॥

I will declare to you, who does not cavil, this most mysterious knowledge called Upāsanā, which is of the nature of Bhakti, together with special knowledge, namely, the distinguishing knowledge of how it differs from other meditations. The import is this: You have heard of My eminence, which is distinct in kind from all other forms of greatness and is unlimited in its modes. You must have been con-

vinced that it can be so only and not otherwise. To you whose mind is thus prepared, I shall declare that knowledge by acquiring which, and making which your way of life, you will be emancipated from all evil that hinders you from attaining Me.

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ 2 ॥

2. This is the royal science, royal mystery, the supreme purifier, It is realised by direct experience. It is in accord with Dharma, it is pleasant to practise and is abiding.

राजविद्या विद्यानां राजा राजगुह्यं गुह्यानां राजा; राज्ञां विद्येति वा राजविद्या, राजानो हि विस्तीर्णागाधमनसः, महामनसाम् इयं विद्या इत्यर्थः ।

महामनस एव गोपनीयगोपनकुशला इति तेषाम् एव गुह्यम् इदम् । उत्तमम् पवित्रं मत्प्राप्तिविरोध्यशेषकल्मषापहं प्रत्यक्षावगमम्, अवगम्यते इति अवगमो विषयः, प्रत्यक्षभूतः अवगमो विषयो यस्य ज्ञानस्य तत् प्रत्यक्षावगमम्, भक्तिरूपेण उपासनेन उपास्यमानः अहं तदानीम् एव उपासितुः प्रत्यक्षताम् उपागतो भवामि इत्यर्थः ।

अथापि धर्म्यं धर्माद् अनपेतं धर्मत्वं हि निःश्रेयससाधनत्वम्; स्वरूपेण एव अत्यर्थप्रियत्वेन तदानीम् एव मद्दर्शनापादनतया च स्वयं निःश्रेयसरूपम् अपि निरतिशयनिःश्रेयसरूपात्यन्तिकमत्प्राप्तिसाधनम् इत्यर्थः । अत एव सुसुखं कर्तुं सुसुखोपादानम्, अत्यर्थप्रियत्वेन उपादेयम्; अव्ययम् अक्षयं मत्प्राप्तिं साधयित्वा अपि स्वयं न क्षीयते । एवंरूपम् उपासनं कुर्वतो मत्प्रदाने कृते अपि न किंचित् कृतं मया अस्य इति मे प्रतिभाति इत्यर्थः ॥ २ ॥

This is a 'royal science', the king among sciences; 'the royal mystery', the king among mysteries. Or royal science may also mean the science known and practised by kings. Indeed kings are those who have broad and profound minds. The meaning is that this is the science of great minds. This is a mystery, because the great-minded alone are skilled in keeping mysteries. This is 'supreme purifier'; for it removes completely all blemishes opposed to the attainment of Myself.

It is realised by 'direct perception'. Avagama' is that which is apprehended—the subject of knowledge. It is that knowledge which has become direct perception, so that its object is directly apprehended. The import is that I, when worshipped in the spirit of Bhakti, become perceptible to the worshipper immediately.

Even so, it is in 'accord with Dharma' or inseparable from Dharma. What is called Dharma is that which constitutes the means for the highest good. Though it is of the nature of supreme good, as it brings about the vision of Myself, yet it is also the means for completely attaining Me, which is the end unsurpassed and the final good.

Because of this, it is 'pleasurable' to practise; its adoption is a matter of supreme love. It is 'abiding', imperishable. It does not perish even after leading to My attainment. That is, I give Myself up to one who performs this form of worship; even then it appears to Me that I have done nothing for him. Such is the meaning.

अश्रद्दधानाः पुरुषा धर्मस्यास्य परंतप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ।। 3 ।।

3. Men devoid of faith in this Dharma, O scorcher of foes, ever remain without attaining Me, in the mortal pathway of Samsāra.

अस्य उपासनाख्यस्य धर्मस्य निरतिशयप्रियमद्विषयतया स्वयं निरतिशयप्रियरूपस्य परमनिःश्रेयसस्वरूपमत्प्राप्तिसाधनस्य अव्ययस्य उपादानयोग्यदशां प्राप्य अश्रद्दधानाः विश्वासपूर्वकत्वरारहिताः पुरुषाः माम् अप्राप्य मृत्युरूपे संसारवर्त्मनि नितरां वर्तन्ते। अहो! महद् इदम् आश्चर्यम् इत्यर्थः ।। ३ ।।

Some men who even after attaining the state fit for the practice of this Dharma which is called Upāsanā (worship)—which is immensely dear inasmuch as it has for its goal Myself who am incomparably dear, and which is the means for the attainment of Myself forming the supreme good that does not perish—may still 'lack faith' in it. Such

persons who lack faith which requires eagerness for realization, will not attain Me but remain in the mortal pathway of Samsāra. O how strange it is—this hindrance caused by evil Karma! Such is the meaning. [It means, that to declare that one has faith in a spiritual doctrine and yet to take no steps to put it into practice, is pure hypocrisy.]

शृणु तावत् प्राप्यभूतस्य मम अचिन्त्यमहिमानम्—

Listen then to the inconceivable glory of Myself, who am the goal to be attained:

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ 4 ॥

4. This entire universe is pervaded by Me, in an unmanifest form. All beings abide in Me, but I do not abide in them.

इदं चेतनाचेतनात्मकं कृत्स्नं जगद् अव्यक्तमूर्तिना अप्रकाशितस्वरूपेण मया अन्तर्यामिणा ततम् । अस्य जगतो धारणार्थं नियमनार्थम् च शेषित्वेन व्याप्तम् इत्यर्थः । यथा अन्तर्यामिब्राह्मणे 'यः पृथिव्यां तिष्ठन्....यं पृथिवी न वेद' (बृ० उ० ३।७।३) 'यं आत्मनि तिष्ठन्....यमात्मा न वेद' (श० प० ब्रा० १४।६।५।५।३०) इति चेतनाचेतनवस्तुजातैः अदृष्टेन अन्तर्यामिणा तत्र तत्र व्याप्तिः उक्ता ।

ततो मत्स्थानि सर्वभूतानि सर्वाणि भूतानि मयि अन्तर्यामिणि स्थितानि, तत्र एव ब्राह्मणे 'यस्य पृथिवी शरीरं यः पृथिवीमन्तरो यमयति' (बृ० उ० ३।७।३) 'यस्यात्मा शरीरं य आत्मानमन्तरो यमयति' (श० प० ब्रा० १४।६।६।५।३०) इति शरीरत्वेन नियाम्यत्वप्रतिपादनात् । तदायत्ते स्थितिनियमने प्रतिपादिते शेषित्वं च, न च अहं तेषु अवस्थितः अहं तु न तदायत्तस्थितिः, मत्स्थितौ तैः न कश्चित् उपकार इत्यर्थः ॥ ४ ॥

This 'entire universe,' composed of sentient and non-sentient beings, is pervaded by Me, the inner controller, whose 'form is not manifest,' namely, whose essential nature is unmanifest. The meaning is that all this is pervaded by Me, the Principal (Śeṣī), so that I may sustain and rule this universe. This, the pervasion of all by the inner controller, who is invisible to the entire group of sentient and non-sen-

tient beings, is taught in the following passage of the Antaryāmi-brāhmaṇa: 'He who dwells in the earth.....whom the earth does not know' (Bṛ.U., 3.7.3) and 'He who dwells in the self...whom the self does not know etc.,' (Bṛ.U.Madh., 3.7.22). Therefore 'all beings abide in Me'; all beings rest in Me who am their inner controller. In the same Brāhmaṇa it is taught that their existence and control are dependent on Him, as they are subject to His control and as they constitute His body: 'He whose body is the earth.....who controls the earth from within' (Bṛ.U., 3.7.3) and 'He whose body is the self.....He who controls the self from within' (Bṛ.U.Madh., 3.7.22). So also His primacy over everything is taught. 'I am not in them,' namely, I do not 'depend' on them for My existence. There is no help derived from them for My existence.

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ 5 ॥

5. And yet beings do not abide in Me. Behold My divine Yoga. I am the upholder of all beings and yet I am not in them. My will alone causes their existence.

न च मत्स्थानि भूतानि न घटादीनां जलादेः इव मम धारकत्वम्, कथम्? मत्संकल्पेन । पश्य मम ऐश्वरं योगम् अन्यत्र कुत्रचिद् असंभवनीयं मदसाधारणम् आश्चर्यं योगं पश्य । कः असौ योगः? भूतभृन्न च भूतस्थो ममात्मा भूतभावनः । सर्वेषां भूतानां भर्ता अहं न च तैः कश्चिद् अपि मम उपकारः । मम आत्मा एव भूतभावनः, मम मनोमयः संकल्प एव भूतानां भावयिता धारयिता नियन्ता च ॥ ५ ॥

And yet 'beings do not abide in Me,' as I do not support them as a jug or any kind of vessel supports the water contained in them. How then are they contained? By My will. Behold My divine Yoga power, namely, My wonderful divine modes, unique to Me alone and having no comparison elsewhere. What are these modes? 'I am the upholder of all beings and yet I am not in them— My will sustains all beings.' The meaning is I am the supporter of all beings,

and yet I derive no help for Myself whatever from them. My will alone projects, sustains and controls all beings.

सर्वस्य अस्य स्वसंकल्पायत्तस्थितिप्रवृत्तित्वे निदर्शनम् आह—

He gives an illustration to show how all beings depend on His will for their being and acts:

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ 6 ॥

6. As the powerful element air moving everywhere ever remains in the ether, know that so too all beings abide in Me.

यथा आकाशे **अनालम्बने** महान् वायुः स्थितः सर्वत्र **गच्छति । स तु वायुः निरालम्बनो मदायत्तस्थितिः इति अवश्याभ्युपगमनीयो मया एव धृत इति विज्ञायते** तथा एव सर्वाणि भूतानि **तैः अदृष्टे मयि स्थितानि मया एव धृतानि** इति उपधारय ।

यथा आहुः वेदविदः- 'मेघोदयः सागरसन्निवृत्तिरिन्दोर्विभागः' स्फुरितानि वायोः । विद्युद्विभङ्गो गतिरुष्णरश्मेर्विष्णोर्विचित्राः प्रभवन्ति मायाः ॥ **इति विष्णोः अनन्यसाधारणानि महाश्चर्याणि इत्यर्थः । श्रुतिः अपि**— 'एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठतः' (बृ० उ० ३।८।९) 'भीषास्माद्वातः पवते भीषोदेति सूर्यः । भीषास्मादग्निश्चेन्द्रश्च मृत्युर्धावति पञ्चमः' (तै० उ० २।८।१) **इत्यादिका** ॥ ६ ॥

The 'powerful air' remains and moves everywhere in the ether (Ākāśa) without any perceivable support. So it has necessarily got to be admitted that the powerful air is dependent on Me for its existence and is being upheld by Me alone. Even so know that all entities abide in Me, who am invisible to them, and that they are upheld by Me alone. The knowers of the Veda declare thus: 'The origin of clouds, the waters of the ocean remaining within bounds, the phases of the moon, the strong movements of the gale, the flash of lightning and the movements of the sun—all these are marvellous manifestations of the power of Viṣṇu.' The meaning is that they are all the marvellous miracles which are unique to Viṣṇu. The Śrutis and other texts also declare likewise: 'Verily, O Gargi, at the command of that

Imperishable One, the sun and the moon stand apart' (Bṛ.U., 3.8.9, and 'Through the fear of Him the wind blows, through the fear of Him the sun rises, through the fear of Him Agni and Indra perform their duties' (Tai.U., 2.8.1).

सकलेतरनिरपेक्षस्य भगवतः संकल्पात् सर्वेषां स्थितिः प्रवृत्तिः च उक्ताः तथा तत्संकल्पाद् एव सर्वेषाम् उत्पत्तिप्रलयौ अपि, इति आह—

It has been declared that the existence and acts of all beings originate by the will of the Lord, who is independent of all others. Now Śrī Kṛṣṇa declares that the origin and dissolution of all entities also are due to His will only:

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ 7 ॥

7. All beings, O Arjuna, enter into My Prakṛti at the end of a cycle of time. Again I send these forth at the beginning of a cycle of time.

स्थावरजङ्गमात्मकानि सर्वाणि भूतानि मामिकां मच्छरीरभूतां प्रकृतिं तमःशब्दवाच्यां नामरूपविभागानर्हां कल्पक्षये चतुर्मुखावसानसमये मत्संकल्पाद् यान्ति । तानि एव भूतानि कल्पादौ पुनः विसृजामि अहम् । यथा आह मनुः—'आसीदिदं तमोभूतम्' (मनु० १।५) 'सोऽभिध्याय शरीरात् स्वात्' (मनु० १।८) इति श्रुतिरपि— 'यस्याव्यक्तं शरीरम्' (सु० उ० ७) इत्यादिका 'अव्यक्तमक्षरे लीयते अक्षरं तमसि लीयते, तमः परे देवे एकीभवति' (सु० उ० २) 'तम आसीत्तमसा गूढमग्रेऽप्रकेतम्' (ऋ० सं० ८।७।१७।३) इति च ॥ ७ ॥

All the mobile and immobile entities enter into My Prakṛti at the end of a cycle, namely at the end of Brahmā's life in accordance with My will. This Prakṛti, constituting My body, is designated by the term Tamas, as it cannot be differentiated into name and form. I again send forth the very same beings at the beginning of a cycle. Manu declares accordingly: 'This universe became Tamas.... by an act of will. He produced it out of His body' (Manu, 1.5.8). The Śrutis also declare thus: 'He whose body is Avyakta' (Su.U., 7); 'The Avyakta merges into Akṣara, the Akṣara

into Tamas' (Ibid., 2); and also 'There was Tamas; the intellegence was concealed by Tamas' (Tai.Br., 1.8.9).

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ।। 8 ।।

8. Controlling the Prakṛti, which is My own, I send forth again and again all this multitude of beings, helpless under the sway of Prakṛti.

स्वकीयां विचित्रपरिणामिनीं प्रकृतिम् अवष्टभ्य अष्टधा परिणमय्य इमं चतुर्विधं देवतिर्यङ्मनुष्यस्थावरात्मकं भूतग्रामं मदीयाया मोहिन्याः गुणमय्याः प्रकृतेः वशात् अवशं पुनः पुनः काले काले विसृजामि ।। ८ ।।

Operating My Prakṛti, with its wonderfully variegated potency, I develop it eightfold and send forth this fourfold aggregate of beings, gods, animals, men and inanimate things, time after time. All these entities are helpless, being under the sway of My Prakṛti comprising the three Guṇas which can cause delusion.

एवं तर्हि विषमसृष्ट्यादीनि कर्माणि नैर्घृण्याद्यापादनेन भगवन्तं बध्नन्ति इति, अत्र आह—

If this is so, it may be urged, inequalities of creation can be said to affect the Lord with cruelty, partiality etc. To this, the Lord answers:

न च मां तानि कर्माणि निबध्नन्ति धनंजय ।
उदासीनवदासीनमसक्तं तेषु कर्मसु ।। 9 ।।

9. But these actions do not bind Me, O Arjuna, for I remain detached from them like one unconcerned.

न च तानि विषमसृष्ट्यादीनि कर्माणि मां निबध्नन्ति मयि नैर्घृण्यादिकं न आपादयन्ति, यतः क्षेत्रज्ञानां पूर्वकृत्यानि एव कर्माणि देवादिविषमभावहेतवः; अहं तु तत्र वैषम्ये असक्तः तत्र उदासीनवद् आसीनः । यथा आह सूत्रकारः—'वैषम्यनैर्घृण्ये न सापेक्षत्वात्' (ब्र० सू० २।१।३४) 'न कर्माविभागादिति चेन्नानादित्वात्' (ब्र० सू० २।१।३५) इति ।। ९ ।।

But actions like unequal creation do not bind Me. There can be no imputation of cruelty etc., to Me, because the

previous actions (Karmas) of individual selves are the causes for the inequality of conditions like that of gods etc. I am untouched by the inequality. I sit, as it were, apart from it as one unconcerned. Accordingly, the author of the Vedānta-sūtras says: 'Not inequality and cruelty, on account of (creation) being dependent, for so scripture declares' (Br. Sū., 2.1.34), and 'If it be said that there is no Karma on account of non-distinction, it is replied that it is not proper to say so, because it is beginningless....' (Ibid., 2.1.35). [The idea is this: Creation has no first beginning. It is an eternal cyclic process of creation and dissolution of the universe. So the differentiation of Karma, Jīva and Īśvara even before creation has to be accepted. Only in the creative cycle the differentiation becomes patent, and in the dissolved condition it remains latent.]

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ 10 ॥

10. Under My supervision, Prakṛti gives birth to all mobile and immobile entities. Because of this, O Arjuna, does the world revolve.

तस्मात् क्षेत्रज्ञकर्मानुगुणं मदीया प्रकृतिः सत्यसंकल्पेन मया अध्यक्षेण ईक्षिता सचराचरं जगत् सूयते, अनेन क्षेत्रज्ञकर्मानुगुणमदीक्षणेन हेतुना जगद् विपरिवर्तते; इति मत्स्वाम्यं सत्यसंकल्पत्वं नैर्घृण्यादिदोषरहितत्वम् इत्येवमादिकं मम वसुदेवसूनोः ऐश्वरं योगं पश्य । यथा श्रुतिः— 'अस्मान्मायी सृजते विश्वमेतत्तस्मिंश्चान्यो मायया संनिरुद्धः ॥' 'मायां तु प्रकृतिं विद्यात् मायिनं तु महेश्वरम्' (श्वेता० ४।९-१०) इति ॥ १० ॥

Therefore, My Prakṛti, looked at by Me, through My will and under My supervision creates the world with its mobile and immobile beings in accordance with the Karma of individual selves. Because of this, namely, My look at Prakṛti in conformity with the Karma of individual selves, the world revolves. Behold in this wonderful phenomena the lordly power inherent to Me, the son of Vasudeva, such as My sovereignty, true resolve and being devoid of cruelty and similar blemishes! So declare the Śrutis: 'The possessor

of Māyā projects this universe out of this. The other (i.e., individual self) is confined by Māyā in the world. One should know the Māyā to be the Prakṛti. And the possessor of Māyā to be the Mighty Lord' (Śve.U., 4.9.10).

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ 11 ॥

11. Fools disregard Me, dwelling in a human form, not knowing My higher nature, as the Supreme Lord of all beings.

एवं मां भूतमहेश्वरं सर्वज्ञं सत्यसंकल्पं निखिलजगदेककारणं परमकारुणिकतया सर्वसमाश्रयणीयत्वाय मानुषीं तनुम् आश्रितं स्वकृतैः पापकर्मभिः मूढा अवजानन्ति—प्राकृतमनुष्यसमं मन्यन्ते ।

भूतमहेश्वरस्य मम अपारकारुण्यौदार्यसौशील्यवात्सल्यादिनिबन्धनं मनुष्यत्वसमाश्रयणलक्षणम् इमं परं भावम् अजानन्तो मनुष्यत्वसमाश्रयणमात्रेण माम् इतरसजातीयं मत्वा तिरस्कुर्वन्ति इत्यर्थः ॥ ११ ॥

Because of their evil actions (Karmas), fools disregard Me—the great Lord of all beings, the Omniscient, whose resolves are true, who is the sole cause of the entire universe, and who has taken the human body out of great compassion so that I might become the refuge of all. They consider Me to be a man like themselves: The meaning is that they disregard Me, not knowing My higher nature which is an abode of compassion, generosity, condescension and parental solicitude. This nature of mine is the cause of My resorting to the human shape. But without understanding this, the ignorant consider Me as of the same nature as others, because I have assumed the human form.

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ 12 ॥

12. Senseless men entertain a nature which is deluding and akin to that of Rākṣasas (fiends) and Asuras (monsters). Their hopes are vain, acts are vain and knowledge is vain.

मम मनुष्यत्वे परमकारुण्यादिपरत्वतिरोधानकरीं राक्षसीम् आसुरीं च मोहिनीं प्रकृतिम् आश्रिताः, मोघाशाः मोघवाञ्छिता निष्फलवाञ्छिताः, मोघकर्माणः मोघारम्भाः, मोघज्ञानाः सर्वेषु मदीयेषु चराचरेषु अर्थेषु मयि च विपरीतज्ञानतया निष्फलज्ञानाः; विचेतसः तथा सर्वत्र विगतयाथात्म्यज्ञानाः, मां सर्वेश्वरम् इतरसमं मत्वा मयि यत् कर्तुम् इच्छन्ति, यद् उद्दिश्य आरम्भान् कुर्वते, तत् सर्वं मोघं भवति इत्यर्थः ॥ १२ ॥

Men yielding to the deluding nature characteristics of Asuras and Rākṣas and not aware of My higher nature like compassion etc. when I am in a human form, are possessed of vain hopes, i.e, their hopes remain fruitless, of vain acts, i.e., their enterprises remain fruitless, and their knowledge also is vain, i.e., is fruitless. They are so because of their erroneous understanding which fails to know that all things, mobile and immobile, belong to Me. They are ignorant on account of their being devoid of knowledge of truth everywhere. Whatever they do regarding Me, the Lord of all, is done with an attitude that I am an ordinary mortal. So their efforts go in vain. All this springs from their partaking of the nature of Rākṣasas and Asuras.

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ 13 ॥

13. But the great-souled ones, O Arjuna, who are associated with My divine nature, worship Me with unwavering mind, knowing Me to be the immutable source of beings.

ये तु स्वकृतैः पुण्यसञ्चयैः मां शरणम् उपगम्य विध्वस्तसमस्तपापबन्धाः दैवीं प्रकृतिम् आश्रिताः महात्मानः ते, भूतादिम् अव्ययं वाङ्मनसागोचरनामकर्मस्वरूपं परमकारुणिकतया साधुपरित्राणाय मनुष्यत्वेन अवतीर्णं मां ज्ञात्वा अनन्यमनसः मां भजन्ते; मत्प्रियत्वातिरेकेण मद्भजनेन विना मनसः च आत्मनः च बाह्यकरणानां च धारणम् अलभमानाः, मद्भजनैकप्रयोजनाः भजन्ते ॥ १३ ॥

Those who, through their multitude of good acts, have taken refuge in Me and have been thereby released from the bondage of evil—they understand My divine nature. They are high-souled. Knowing Me to be the immutable

source of all beings, namely, as the Lord whose name, acts and nature are beyond thought and speech, and who has descended in a human form out of supreme compassion to rescue the good,—they worship Me with un unswerving mind. As I am extremely dear to them, without worshipping Me they are unable to find support for their mind, self and external organs. Thus they become devoted to Me as their sole object.

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ 14 ॥

14. Aspiring for eternal communion with Me, they worship Me, always singing My praises, striving with steadfast resolution and bowing down to Me in devotion.

अत्यर्थं मत्प्रियत्वेन मत्कीर्तनयतननमस्कारैः विना क्षणाणुमात्रे अपि आत्मधारणम् अलभमानाः मद्गुणविशेषवाचीनि मन्नामानि स्मृत्वा पुलकितसर्वाङ्गाः, हर्षगद्गदकण्ठाः श्रीरामनारायणकृष्णवासुदेवेत्येवमादीनि सततं कीर्तयन्तः तथा एव यतन्तः मत्कर्मसु अर्चनादिकेषु वन्दनस्तवनकरणादिकेषु तदुपकारकेष्र् भवननन्दनवनकरणादिकेषु च दृढसंकल्पाः यतमानाः, भक्तिभारावनमितमनोबुद्ध्यभिमानपदद्वयकरद्वयशिरोभिः अष्टाङ्गैः अचिन्तितपांसुकर्दमशर्करादिके धरातले दण्डवत् प्रणिपतन्तः, सततं मां नित्ययुक्ताः नित्ययोगम् आकाङ्क्षमाणा आत्मवन्तो मद्दास्यव्यवसायिनः उपासते ॥ १४ ॥

Because of My being very dear to them, they are unable to find support for their souls even for a moment without 'singing My praises,' 'striving for My sake and bowing to Me in reverence.' Remembering My names connotative of My special attributes, they cry out My names—Nārāyaṇa, Kṛṣṇa, Vāsudeva etc., with horripilations in every part of their bodies and with their voices tremulous and indistinct because of joy. They engage in activities for my sake, such as performing worship, and doing actions helpful to worship, like building temples and cultivating temple gardens. They prostrate themselves on the earth like a stick, indifferent to dust, mud and the gravel, with all the eight members of their beings—the Manas, Buddhi, Ahaṅkāra, the two

feet, two hands, and the head, which are bowed down under the influence of Bhakti. Aspiring for eternal communion with Me, desiring eternal union with Me, they worship Me, resolved to attain the state of servitude to Me for their entire being.

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ 15 ॥

15. Others, too, besides offering the sacrifice of knowledge, worship Me as One, who, characterised by diversity in numberless ways, is multiformed (in My Cosmic aspect).

अन्ये अपि महात्मानः पूर्वोक्तैः कीर्तनादिभिः ज्ञानाख्येन यज्ञेन च यजन्तः माम् उपासते, कथम्? बहुधा पृथक्त्वेन जगदाकारेण विश्वतोमुखं विश्वप्रकारम् अवस्थितं माम् एकत्वेन उपासते ।

एतद् उक्तं भवति भगवान् वासुदेव एव नामरूपविभागानर्हातिसूक्ष्मचिदचिद्वस्तुशरीरः सन् सत्यसंकल्पः विविधविभक्तनामरूपस्थूलचिदचिद्वस्तुशरीरः स्याम् इति संकल्प्य स एकदेव एव तिर्यङ्मनुष्यस्थावराख्यविचित्रजगच्छरीरः अवतिष्ठते इति अनुसंदधानाश्च माम् उपासते इति ॥ १५ ॥

Other high-minded persons worship Me by singing My names, etc., already described; and they also perform the sacrifice called knowledge. They worship Me, who, by being 'characterised by diversity in various ways' in the form of the cosmos, is a multiform, namely, having all entities as modes (Prakāras) and also as One (the Prakārī). The purport is this: The Lord Vāsudeva alone, having the body comprising animate and inanimate entities in an extremely subtle form (in the state of Cosmic dissolution) incapable of distinctness by name and form, resolves by His unfailing true will power: 'May I become embodied in gross animate and inanimate entities, distinguished variously by name and form.' He alone then abides, with the variegated cosmos as His body, comprising gods, animals, men and immobile things. They worship Me by contemplating on Me thus.

तथा हि विश्वशरीरः अहम् एव अवस्थितः, इति आह—

Therefore Śrī Kṛṣṇa declares: 'I, having the universe for My body, alone abide'.

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ 16 ॥

16. I am the Kratu. I am the sacrifice. I am the offering to the manes. I am the herb. I am the Mantra. I am Myself the clarified butter. I am the fire. I am the oblation.

अहं क्रतुः अहं ज्योतिष्टोमादिकक्रतुः अहम् एव यज्ञः महायज्ञः अहम् एव स्वधा पितृगणपुष्टिदायिनी औषधं हविः च अहम् एव । अहम् एव च मन्त्रः अहम् एव आज्यम् । प्रदर्शनार्थम् इदम्, सोमादिकं च हविः अहम् एव इत्यर्थः । अहम् आहवनीयादिकः अग्निः होमश्च अहम् एव ॥ १६ ॥

I am the Kratu, namely, I am Jyotiṣṭoma and other Vedic sacrifices. I alone am the Great Sacrifice (the fivefold sacrifices). I am the Svadhā, the libation offered to nourish the hosts of manes. I am the herb, namely, oblation. I am the Mantra. I alone am the clarified butter. This implies other illustrations also. I alone am the oblation of Soma etc. Such is the meaning. I am the fire such as Āhavanīya etc. I am the act of offering into fire.

पिताहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोङ्कार ऋक्साम यजुरेव च ॥ 17 ॥

17. I am the father, mother, creator and grandfather of the universe. I am the purifier. I am the syllable Om and also Ṛk, Sāman and the Yajus.

अस्य स्थावरजङ्गमात्मकस्य जगतः तत्र तत्र पितृत्वेन मातृत्वेन धातृत्वेन पितामहत्वेन च वर्तमानः अहम् एव । अत्र धातृशब्दो मातृपितृव्यतिरिक्ते उत्पत्तिप्रयोजके चेतनविशेषे वर्तते । यत् किंचिद् वेद वेद्यं पवित्रं पावनं तद् अहम् एव । वेदकश्च; वेदबीजभूतः प्रणवः अहम् एव । ऋक्सामयजुरात्मको वेदश्च अहम् एव ॥ १७ ॥

Of the world consisting of mobile and immobile entities,

I alone am the father, mother, creator and grandfather. Here the term *Dhatṛ* stands for one other than the parents who helps in the birth of a particular person. Whatever is known from the Vedas as purifying, I alone am that. I am the Praṇava, which originates knowledge and forms the seed of the Vedas. I am the Veda comprising Ṛk, Sāman and Yajus.

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ 18 ॥

18. I am the goal, supporter, the Lord, the witness, the abode, the refuge and the friend. I am the seat of origin and dissolution, the base for preservation and the imperishable seed.

गम्यत इति गतिः, तत्र तत्र प्राप्यस्थानम् इत्यर्थः । भर्ता धारयिता, प्रभुः शासिता, साक्षी साक्षाद् द्रष्टा, निवासः वासस्थानं च वेश्मादि, शरणम् इष्टस्य प्रापकतया अनिष्टस्य निवारणतया समाश्रयणीयः चेतनः शरणम्, स च अहम् एव सुहृत् हितैषी, प्रभवप्रलयस्थानं यस्य कस्य यत्र कुत्रचित् प्रभवप्रलययोः यत् स्थानं तद् अहम् एव । निधानं निधीयत इति निधानम् उत्पाद्यम् उपसंहार्यं च अहम् एव इत्यर्थः । अव्ययं बीजं तत्र तत्र व्ययरहितं यत् कारणं तद् अहम् एव ॥ १८ ॥

'*Gatih*' means that which is reached. The meaning is that it is the place to be reached from everywhere. The 'supporter' is one who props. The 'ruler' is one who rules. The 'witness' is one who sees directly. The 'abode' is that where one dwells in as in a house etc. The 'refuge' is the intelligent being who has to be sought, as he leads one to the attainment of desirable things and avoidance of evils. A 'friend' is one who wishes well. The 'base' is that place in which origin and dissolution takes place. I alone am that 'Nidhāna', that which is preserved. What comes into being and is dissolved is Myself. The imperishable seed is that exhaustless cause everywhere. I alone am that.

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ 19 ॥

19. I give heat. I hold back and send forth the rain. I am immortality as well as death, O Arjuna. I am the being, as also the non-being.

अग्न्यादित्यादिरूपेण अहम् एव तपामि, ग्रीष्मादौ अहम् एव वर्षं निगृह्णामि तथा वर्षासु अपि च अहम् एव उत्सृजामि । अमृतं च एव मृत्युः च येन जीवति लोको येन च म्रियते, तद् उभयम् अपि अहम् एव । किम् अत्र बहुना उक्तेन? सद् असत् च अपि अहम् एव । सद् यद् वर्तते, असद् यद् अतीतम् अनागतं च, सर्वावस्थावस्थितचिदचिद्वस्तुशरीरतया तत्तत्प्रकारः अहम् एव अवस्थित इत्यर्थः ।

एवं बहुधा पृथक्त्वेन विभक्तनामरूपावस्थितकृत्स्नजगच्छरीरतया तत्प्रकारः अहम् एव अवस्थित इति एकत्वज्ञानेन अनुसंदधानाः च माम् उपासते ते एव महात्मानः ॥ १९ ॥

I send out 'heat' in the form of fire, the sun etc. I 'hold back' the rain during summer. Likewise, I pour out the rains during the rainy season. I am 'immortality as well as death'—I am both these conditions through which the world lives and dies. Why say more? I am 'the being and the non-being.' Being is that which exists in the present time. Non-being is that which existed in the past and that which may exist in the future, but is not experienced now as existing. The meaning is that, I alone am existent, having all the entities for my modes, as all intelligent and inert beings existing in all states, constitute My body. In this way, they (the wise) worship Me, contemplating, through the realisation of My essential unity, as the entire universe distinguished by names and forms and characterised by varied pluralities constituting My body. I alone exist; all the pluralities are only My modes.

एवं महात्मनां ज्ञानिनां भगवदनुभवैकभोगानां वृत्तम् उक्त्वा तेषाम् एव विशेषं दर्शयितुम् अज्ञानां कामकामानां वृत्तम् आह—

Thus, after depicting the character of the noble-minded, whose enjoyment consists of only the experience of the Lord, and in order to bring into bolder relief their greatness, He describes the behaviour of ignorant men who covet the objects of desire.

त्रैविद्या मां सोमपाः पूतपापा
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोक
मश्नन्ति दिव्यान्दिवि देवभोगान् ।। 20 ।।

20. Those who are versed in the three Vedas, being purified from sin by drinking the Soma juice, pray for the passage to heaven and worship Me by sacrifices. Reaching the holy realm of the chief of the gods, they enjoy in heaven celestial pleasures of the gods.

ऋग्यजुःसामरूपाः तिस्रो विद्याः त्रिविद्यम्, केवलं त्रिविद्यनिष्ठाः त्रैविद्याः । न तु त्रय्यन्तं निष्ठाः, त्रय्यन्तनिष्ठा हि महात्मानः पूर्वोक्तप्रकारेण अखिलवेदवेद्यं माम् एव ज्ञात्वा अतिमात्रमंद्भक्तिकारितकीर्तनादिभिः ज्ञानयज्ञेन च मदेकप्राप्या माम् एव उपासते ।

त्रैविद्याः तु वेदप्रतिपाद्यकेवलेन्द्रादियागशिष्टसोमान् पिबन्तः पूतपापाः स्वर्गादिप्राप्तिविरोधिपापात् पूताः तैः केवलेन्द्रादिदैवत्यतया अनुसंहितैः यज्ञैः वस्तुतः तद्रूपं माम् इष्ट्वा तथा अवस्थितं माम् अजानन्तः स्वर्गतिं प्रार्थयन्ते । ते पुण्यं दुःखासंभिन्नं सुरेन्द्रलोकं प्राप्य तत्र दिव्यान् देवभोगान् अश्नन्ति ।। २० ।।

The three Vedas consist of the Ṛk, Yajus and Sāṃan. The followers of the three Vedas are called *Trai-vidyāḥ'*. but they are not devoted to Vedānta (or *Trayyanta*). The great souls, who rely on Vedānta, know Me, as mentioned before, to be the only object to be known from all the Vedas. Considering Me as the highest object of attainment, they worship Me through singing My names etc., caused by deep devotion to Me, and also through the sacrifice of knowledge.

But the followers of the three Vedas drink the Soma beverage,forming the remainder of sacrifices in honour of Indra and other divinities, as prescribed by the Vedas. They are thereby purified of evil that stand in the way of attainment of heaven. In these sacrifices, in which Indra etc., are regarded as divinities, they really worship Me in the forms of these divinities. They 'however' do not know that I abide in them in that way, and so they pray for the

way to heaven etc. After attaining the world of Indra, which is free from unhappiness, they enjoy everywhere the divine pleasures.

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना
गतागतं कामकामा लभन्ते ॥ 21 ॥

21. Having enjoyed the spacious world of heaven, they return to the world of mortals when their merit is exhausted. Thus, those who follow the Vedic rituals and are drawn by desires, come and go.

ते तं विशालं स्वर्गलोकं भुक्त्वा तदनुभवहेतुभूते पुण्ये क्षीणे पुनरपि मर्त्यलोकं विशन्ति । एवं त्रय्यन्तसिद्धज्ञानविधुराः काम्यस्वर्गादिकामाः केवलं त्रयीधर्मम् अनुप्रपन्नाः गतागतं लभन्ते । अल्पास्थिरस्वर्गादीन् अनुभूय पुनः पुनः निवर्तन्ते इत्यर्थः ॥ २१ ॥

After enjoying the spacious world of heaven, they return to the world of mortals when the meritorious Karma forming the cause of that experience is exhausted. Thus, lacking in the knowledge established in the Vedānta and desiring only the attainment of heaven etc., they who follow the teaching of the three Vedas on sacrificial rites, come and go. After enjoying the trifling and transient pleasures of heaven, they return to Samsāra again and again.

महात्मानः तु निरतिशयप्रियरूपं मच्चिन्तनं कृत्वा माम् अनवधिकातिशयानन्दं प्राप्य न पुनरावर्तन्ते इति तेषां विशेषं दर्शयति—

But the great souls meditating on Me, who am incomparably dear to them, attain boundless and unsurpassed bliss and do not return to Samsāra.

Śrī Kṛṣṇa describes their distinguishing features:

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ 22 ॥

22. There are those who, excluding all else, think of Me and worship Me, aspiring after eternal union with Me. Their prosperity and welfare (Yoga and Kṣema) are looked after by Me.

अनन्याः अनन्यप्रयोजना मच्चिन्तनेन विना आत्मधारणालाभात् मच्चिन्तनैकप्रयोजनाः मां चिन्तयन्तो ये महात्मानः जनाः पर्युपासते सर्वकल्याणगुणान्वितं सर्वविभूतियुक्तं मां परित उपासते अन्यूनम् उपासते तेषां नित्याभियुक्तानां मयि नित्याभियोगं काङ्क्षमाणानाम् अहं मत्प्राप्तिलक्षणं योगम् अपुनरावृत्तिरूपं क्षेमं च वहामि ॥ २२ ॥

There are Mahatmas who, excluding everything else and having no other purpose, meditate on Me as their only purpose, because without Me they are unable to sustain themselves. They think of Me and worship Me with all my auspicious attributes and with all my glories. In the case of such devotees aspiring after eternal union with Me, I Myself undertake the responsibility of bringing them to Myself (Yoga translated as 'prosperity') and of preserving them in that state for ever (Kṣema translated as 'welfare'). The meaning is that they do not return to Samsāra.

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ 23 ॥

23. Even those who are devoted to other divinities with faith in their hearts, worship Me alone, O Arjuna, though not as sanctioned by the Śāstras.

ये अपि अन्यदेवताभक्ताः ये तु इन्द्रादिदेवताभक्ताः केवलत्रयीनिष्ठाः श्रद्धया अन्विताः इन्द्रादीन् यजन्ते, तेऽपि पूर्वोक्तेन न्यायेन सर्वस्य मच्छरीरतया मदात्मत्वेन इन्द्रादिशब्दानां च मद्वाचित्वाद् वस्तुतो माम् एव यजन्ते अपि तु अविधिपूर्वकं यजन्ते । इन्द्रादीनां देवतानां कर्मसु आराध्यतया अन्वयं यथा वेदान्तवाक्यानि 'चतुर्होतारो यत्र संपदं गच्छन्ति देवैः' (तै० आ० ४) इत्यादीनि विदधति, न तत्पूर्वकं यजन्ते ।

वेदान्तवाक्यजातं हि परमपुरुषशरीरतया अवस्थितानाम् इन्द्रादीनाम् आराध्यत्वं विदधद् आत्मभूतस्य परमपुरुषस्य एव साक्षाद् आराध्यत्वं विदधाति ।

चतुर्होतारः अग्निहोत्रदर्शपौर्णमासादीनि कर्माणि कुर्वाणा यत्र परमात्मनि आत्मतया अवस्थिते सति एव तच्छरीरभूतैः इन्द्रादिदेवैः संपदं गच्छन्ति, इन्द्रादिदेवानाम् आराधनानि एतानि कर्माणि मद्विषयाणि इति मां संपदं गच्छन्ति इत्यर्थः ॥ २३ ॥

Those, however, who are devoted to Indra and other divinities, who rely on the three Vedas alone, and who, possessed of faith, worship Indra and other divinities—they too worship Me actually in the light of the truth that all existing things constitute My body and have Me for their selves. In the light of this principle, terms like Indra denote Me only. The worshippers of Indra and other deities therefore worship Me only, in ways not sanctioned by the Śāstras. They do not worship Indra and other divinities with a proper understanding of the place of these deities in the light of the Vedānta texts. An example is 'Wherein (i.e., in the Supreme Self) the sacrifices known as the Caturhotri attain their fulfilment through the divinities' (Tai.Ār., 4) etc. These texts say in what way these forms of worship apply to these divinities. For all Vedānta texts lay down that the Supreme Person alone is to be worshipped directly when they enjoin the worship of Indra and other divinities, as they form the body of the Supreme Person. The meaning is that in the Caturhotri sacrifice like Agnihotra, the full moon and the new moon sacrifices etc., it is the Supreme Self only that is worshipped, as He abides as the self in Indra etc., who are the ostensible objects worshipped in these sacrifices by which these worshippers obtain their fulfilment through them.

अतः त्रैविद्या इन्द्रादिशरीरस्य परमपुरुषस्य आराधनानि एतानि कर्माणि, आराध्यः च स एव; इति न जानन्ति, ते च परिमितफलभागिनः च्यवनस्वभावाः च भवन्ति, तद् आह—

Therefore, the votaries of the three Vedas do not understand that these rituals form the worship of the Supreme Person and that He alone is to be worshipped. As they do not do so, they become experiencers of limited results, and they are again liable to fall into Samsāra. Śrī Kṛṣṇa gives expression to this:

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ 24 ॥

24. For, I am the only enjoyer and the only Lord of all sac-

rifices. They do not recognise Me in My true nature; hence they fall.

प्रभुः एव च तत्र तत्र फलप्रदाता च अहम् एव इत्यर्थः ॥ २४ ॥

I am 'the only Lord'—the meaning is that I alone am the bestower of rewards everywhere.

अहो महद् इदं वैचित्र्यं यद् एकस्मिन् एव कर्मणि वर्तमानाः संकल्पमात्रभेदेन केचिद् अत्यल्पफलभागिनः च्यवनस्वभावाः च भवन्ति, केचन अनवधिकातिशयानन्दपरमपुरुषप्राप्तिरूपफलभागिनः अपुनरावर्त्तिनः च भवन्ति, इति आह—

How wonderful is this, that though devoting themselves to the same kind of action, on account of the difference in intention some partake of a very small reward with the likelihood of fall, while some others partake of a reward in the form of attainment of the Supreme Person which is unalloyed, limitless, and incomparable!

Śrī Kṛṣṇa explains this:

यान्ति देवव्रता देवान्पितॄन्यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या
यान्ति मद्याजिनोऽपिमाम् ॥ 25 ॥

25. Devotees of gods go to the gods. The manes-worshippers go to the manes. The worshippers of Bhūtas go to the Bhūtas. And those who worship Me come to Me.

व्रतशब्दः संकल्पवाची, देवव्रताः दर्शपौर्णमासादिभिः कर्मभिः इन्द्रादीन् यजामः, इति इन्द्रादियजनसंकल्पाः, ये ते इन्द्रादिदेवान् यान्ति ।

ये च पितृयज्ञादिभिः पितॄन् यजामः, इति पितृयजनसंकल्पाः, ते पितॄन् यान्ति ।

ये च यक्षरक्षःपिशाचादीनि भूतानि यजामः, इति भूतयजनसंकल्पाः, ते भूतानि यान्ति ।

ये तु तैः एव यज्ञैः देवपितृभूतशरीरकं परमात्मानं भगवन्तं वासुदेवं यजामः इति मां यजन्ते ते मद्याजिनः माम् एव यान्ति ।

देवादिव्रता देवादीन् प्राप्य तैः सह परिमितं भोगं भुक्त्वा तेषां विनाशकाले तैः सह विनष्टा

भवन्ति; मद्याजिनः तु माम् अनादिनिधनं सर्वज्ञं सत्यसंकल्पं अनवधिकातिशयासंख्येयकल्याणगुणगणमहोदधिम् अनवधिकातिशयानन्दं प्राप्य न पुन निवर्तन्ते इत्यर्थः ॥ २५ ॥

The term 'Vrata' in the text denotes will, intention or motive. Those who intend to worship gods, like Indra and others with the resolution, 'Let us worship Indra and other gods by ceremonies like the new moon and full moon sacrifices'—such worshippers go to Indra and other gods. Those who intend worshipping manes, resolving 'Let us worship the manes through sacrifices,' —such worshippers go to the manes or others resolving—'Let us worship the Yakṣas, Rākṣasas,' Piśācas and other evil spirits' —they go to them. But those who, with the same rites of worship, worship Me with the intention, 'Let us worship Lord Vāsudeva, the Supreme Self, whose body is constituted of gods, the manes and the evil spirits'—they are My worshippers and they reach Me only.

Those who intend worshipping gods etc., attain gods etc. After sharing limited enjoyment with them, they are destroyed with them when the time comes for their destruction. But My worshippers attain Me, who has no beginning or end, who is omniscient, whose will is unfailingly effective, who is a great ocean of innumerable auspicious attributes of unlimited excellence and whose bliss too is of limitless excellence. They do not return to Samsāra. Such is the meaning.

मद्याजिनाम् अयम् अपि विशेषः अस्ति इति आह—

Śrī Kṛṣṇa continues to say, 'There is also another distinguishing characteristic of My worshippers.'

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ 26 ॥

26. Whoever offers Me with true devotion a leaf, a flower, a fruit or some water, I accept this offering made with devotion by him who is pure of heart.

सर्वसुलभं पत्रं वा पुष्पं वा फलं वा तोयं वा यो भक्त्या मे प्रयच्छति अत्यर्थमत्प्रियतया तत्प्रदानेन विना आत्मधारणम् अलभमानतया तदेकप्रयोजनो यो मे पत्रादिकं ददाति तस्य प्रयतात्मनः तत्प्रदानैकप्रयोजनत्वरूपशुद्धियुक्तमनसः तत् तथाविधभक्त्युहृतम् अहं सर्वेश्वरो निखिलजगदुदयविभवलयलीलः अवाप्तसमस्तकामः सत्यसंकल्पः अनवधिकातिशयासंख्येयकल्याणगुणगणः स्वाभाविकानवधिकातिशयानन्दस्वानुभवे वर्तमानः अपि, मनोरथपथदूरवर्ति प्रियं प्राप्य इव अश्नामि । यथा उक्तं मोक्षधर्मे—'याः क्रियाः संप्रयुक्ताः स्युः एकान्तगतबुद्धिभिः । ताः सर्वाः शिरसा देवः प्रतिगृह्णाति वै स्वयम् ॥' (महा० शा० ३४०।६४) इति ॥ २६ ॥

Whoever offers to Me with true devotion a leaf, or a flower, or a fruit or water, which can be easily obtained, I accept it. That true devotion is love of such an exalted kind that the devotee cannot sustain himself without making such offering; the devotee has no extraneous purpose other than serving Me. Such an offering coming from a heart rendered pure with that singleness of purpose of considering the offering as an end in itself—I, the Lord of the universe, whose sport consists in the origin, maintenance and dissolution of the entire world, who has all desires fulfilled, whose will is always accomplished, whose auspicious attributes are unlimited and unsurpassed, who is enjoying the infinite and unsurpassed bliss that is in Myself—I accept and enjoy the aforesaid type of offering, as if I was obtaining a desired object far beyond the range of My hopes. Thus it is declared in the Mokṣa-dharma: "Whatever acts are consecrated by those whose intellects are concentrated in single-pointed devotion, all these, the Lord Himself accepts on His head." (Ma. Bhā. Śā., 340.64)

यस्माद् ज्ञानिनां महात्मनां वाङ्मनसागोचरः अयं विशेषः तस्मात् त्वं च ज्ञानी भूत्वा उक्तलक्षणभक्तिभारावनतात्मा आत्मीयः कीर्तनयतनार्चनप्रणामादिकं सततं कुर्वाणो लौकिकं वैदिकं च नित्यनैमित्तिकं कर्म च इत्थं कुरु इति आह—

Śrī Kṛṣṇa proceeds to say: As there is this distinctive excellence, incomprehensible by speech and mind in respect of these great men called the Jñānins, you also, fol-

lowing them, become a Jñānin, i.e., have your self and all your belongings 'bent down,' i.e., dedicated, under the weight of Bhakti as prescribed earlier. Be always singing My praises, doing My services, worshipping Me and prostrating before Me; also perform your secular and Vedic duties, periodical and occasional, in this manner.'

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ 27 ॥

27. Whatsoever you do, whatsoever you eat, whatsoever you offer, whatsoever you give away, whatsoever austerity you practise, O Arjuna, do that as an offering to Me.

यत् देहयात्रादिशेषभूतं लौकिकं कर्म करोषि, यत् च देहधारणाय अश्नासि, यत् च वैदिकं होमदानतपःप्रभृति नित्यनैमित्तिकं कर्म करोषि, तत् सर्वं मदर्पणं कुरुष्व । अर्प्यत इति अर्पणम्, सर्वस्य लौकिकस्य वैदिकस्य च कर्मणः कर्तृत्वं भोक्तृत्वं आराध्यत्वं च यथा मयि सर्वं समर्पितं भवति तथा कुरु ।

एतद् उक्तं भवति—यागदानादिषु आराध्यतया प्रतीयमानानां देवादीनां कर्मकर्तुः भोक्तुः तव च मदीयतया मत्संकल्पायत्तस्वरूपस्थितिप्रवृत्तितया च मयि एव परमशेषिणि परमकर्तरि त्वां च कर्तारं भोक्तारम् आराधकम् आराध्यं च देवताजातम् आराधनं च क्रियाजातं सर्वं समर्पय । तव मन्नियाम्यतापूर्वकमच्छेषतैकरसताम् आराध्यादेः च एतत्स्वभावकगर्भताम् अत्यर्थप्रीतियुक्तः अनुसंधत्स्व इति ॥ २७ ॥

Whatsoever worldly work you do for the sustenance of the body, whatsoever you set aside for the sustenance of the body, whatsoever Vedic acts, obligatory and occasional, like offerings, charity and austerity you practise—do all that as an offering to Me. 'Arpaṇa' is offering. Do all acts, secular and Vedic, as if the doer, the enjoyer and the worshipped were all offerings to Me. The import is this: The divinities etc., who are the objects of sacrificial worship, charities etc., and you, the agent and experiencer—all belong to Me and have their essence, existence and actions dependent on Me. Thus only to Me, the supreme Principal (Śeṣī) and supreme agent, offer everything—yourself as the agent, experiencer and worshipper,

all the host of divinities who are the object of worship and the sum of actions constituting the worship. Actuated by overwhelming love, contemplate yourself and other factors such as the objects of worship, as dependent on Me as My Śeṣas, and hence as of a nature that finds delight only in subservience to Me.

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ 28 ॥

28. Thus equipped in mind with the Yoga of renunciation, you will free yourself from the bonds of Karma, productive of auspicious as well as inauspicious fruits. Thus liberated, you will come to Me.

एवं संन्यासाख्ययोगयुक्तमना आत्मानं मच्छेषतामन्नियाम्यतैकरसं कर्म च सर्वं मदाराधनम् अनुसंदधानो लौकिकं वैदिकं च कर्म कुर्वन् शुभाशुभफलैः अनन्तैः प्राचीनकर्माख्यैः बन्धनैः मत्प्राप्तिविरोधिभिः सर्वैः मोक्ष्यसे, तैः विमुक्तो माम् एव उपैष्यसि ॥ २८ ॥

Thus, equipped with a mind which is firmly set in Yoga, called Sannyāsa, considering yourself as one whose delight lies in being a subsidiary (Śeṣa) to Me and subject to My control and all acts to be My worship, and engaging yourself in secular and Vedic actions with such an attitude, you will free yourself from countless bonds, called ancient Karmas, productive of auspicious and inauspicious results which stand as a hindrance preventing you from attaining Me. Freed from them, you shall come to Me only.

मम इमं परमम् अतिलोकं स्वभावं शृणु—

Listen now, to My supreme nature which transcends the world:

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ 29 ॥

29. I am the same to all creation. There is none hateful or

dear to Me. But those who worship Me with devotion abide in Me and I do abide in them.

देवतिर्यङ्मनुष्यस्थावरात्मना स्थितेषु जातितः च आकारतः स्वभावतो ज्ञानतः च अत्यन्तोत्कृष्टापकृष्टरूपेण वर्तमानेषु सर्वेषु भूतेषु समाश्रयणीयत्वेन समः अहम्; अयं जात्याकारस्वभावज्ञानादिभिः निकृष्ट इति समाश्रयणे न मे द्वेष्यः अस्ति उद्वेजनीयतया न त्याज्यः अस्ति; तथा समाश्रितत्वातिरेकेण जात्यादिभिः अत्यन्तोत्कृष्टः अयम् इति तद्युक्ततया समाश्रयणे न कश्चित् प्रियः अस्ति न संग्राह्यः अस्ति ।

अपि तु अत्यर्थमत्प्रियत्वेन मद्भजनेन विना आत्मधारणालाभात् मद्भजनैकप्रयोजना ये मां भजन्ते ते जात्यादिभिः उत्कृष्टाः अपकृष्टा वा मत्समानगुणवद्यथासुखं मयि एव वर्तन्ते; अहम् अपि तेषु मदुत्कृष्टेषु इव वर्ते ॥ २९ ॥

Being a refuge for all, I am the same to all creation, be they gods, animals, men or immovables, who exist differentiated from the highest to the lowest according to their birth, form, nature and knowledge. With regard to those seeking refuge, none is hateful because of inferiority in status by birth, form, nature, knowledge etc. No one is discarded as an object of odium. Likewise, it is not that one who has resorted to Me is dear to Me on account of any consideration like birth, status etc. That he has taken refuge in Me is the only consideration. The meaning is no one is accepted as a refuge for reasons like birth. But those who worship Me as their sole objective I like, because I am exceedingly dear to them, and because they find it impossible to sustain themselves without My worship. So they abide in Me, irrespective of whether they are exalted or humble by birth etc. They abide in Me, as if they possess qualities equal to Mine. I also abide in them, as if they are My superiors. Moreover:

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ 30 ॥

30. If even the most sinful man worships Me with undivided devotion, he must be regarded as holy, for he has rightly resolved.

तत्र अपि तत्र तत्र जातिविशेषे जातानां यः समाचार उपादेयः परिहरणीयः च, तस्माद् अतिवृत्तः अपि उक्तप्रकारेण माम् अनन्यभाक् भजनैकप्रयोजनो भजते चेत् साधुः एव सः वैष्णवाग्रेसर एव मन्तव्यः, बहुमन्तव्यः पूर्वोक्तैः सम इत्यर्थः । कुत एतत्? सम्यग् व्यवसितो हि सः, यतः अस्य व्यवसायः सुसमीचीनः ।

भगवान् निखिलजगदेककारणभूतः परब्रह्म नारायणः चराचरपतिः अस्मत्स्वामी मम गुरुः मम सुहृद् मम परं भोग्यम् इति सर्वैः दुष्प्रापः अयं व्यवसायः तेन कृतः, तत्कार्यं च अनन्यप्रयोजनं निरन्तरभजनं तस्य अस्ति, अतः साधुः एव बहुमन्तव्यः ।

अस्मिन् व्यवसाये तत्कार्ये च उक्तप्रकारभजने संपन्ने सति तस्य आचारव्यतिक्रमः स्वल्पवैकल्यम् इति न तावता अनादरणीयः, अपि तु बहुमन्तव्य एव इत्यर्थः ॥ ३० ॥

Even though he has transgressed rules that ought to be followed and has failed to avoid what a person belonging to a particular class should avoid, if he has begun to worship Me in the manner described above with undivided devotion, namely, with worship as the only purpose—such a person must be considered highly righteous. He is eminent among the worshippers of Viṣṇu. He must be esteemed as fit for honour. The meaning is that he is equal to those Jñānins mentioned earlier. What can be the reason for this? The reason is that, he has rightly resolved, i.e., his resolve is in the proper direction. 'The Lord who forms the sole cause of the entire universe, who is the Supreme Brahman, Nārāyaṇa, the Lord of all mobile and immobile beings,is our Master, our Teacher, and our Friend, highest object of enjoyment,'—such a resolve is difficult to be made by all. Its effect, unremitting worship which has no other purpose, will be found in him who makes such a resolve: Hence he is holy and is to be highly honoured. When this resolve, and unremitting worship which is its effect, are found in a person, he is not to be belittled; for, his transgression of rules is a negligible mistake compared to this kind of excellence. On the other hand he is to be regarded with high honour. Such is the meaning.

ननु 'नाविरतो दुश्चरितान्नाशान्तो नासमाहितः । नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥ (क० उ० १।२।२४) इत्यादिश्रुतेः आचारव्यतिक्रम उत्तरोत्तरभजनोत्पत्तिप्रवाहं निरुणद्धि इति अत्र आह—

Now, if it be said that transgression of rules will annul the flow of worship, as declared in the Śruti passages like, 'One who has not ceased from bad conduct, is not tranquil, is not composed and also not calm in mind, cannot obtain Him through intelligence' (Ka.U , 1.2.24), Śrī Kṛṣṇa replies:

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ।। 31 ।।

31. Quickly he becomes righteous and obtains everlasting peace. Affirm on My behalf, O Arjuna, My devotee never perishes.

मत्प्रियत्वकारितानन्यप्रयोजनमद्भजनेन विधूतपापतया एव समूलोन्मूलितरजस्तमोगुणः क्षिप्रं धर्मात्मा भवति क्षिप्रम् एव विरोधिरहितसपरिकरमद्भजनैकमना भवति । एवंरूपभजनम् एव हि 'धर्मस्य अस्य परंतप ।' (९।३) इति उपक्रमे धर्मशब्दोदितः ।

शश्वच्छान्तिं निगच्छति । शाश्वतीम् अपुनरावर्तिनीं मत्प्राप्तिविरोध्याचारनिवृत्तिं गच्छति ।

कौन्तेय त्वम् एव अस्मिन् अर्थे प्रतिज्ञां कुरु मद्भक्तौ उपक्रान्तो विरोध्याचारमिश्रः अपि न नश्यति अपि तु मद्भक्तिमाहात्म्येन सर्वं विरोधिजातं नाशयित्वा शाश्वतीं विरोधिनिवृत्तिम् अधिगम्य क्षिप्रं परिपूर्णभक्तिः भवति ।। ३१ ।।

Quickly he becomes righteous, the Guṇas of Rajas and Tamas in him being eradicated with their roots, as he has shaken off all evils through the worship of Myself without any ulterior motive but only because of My being dear to him. Quickly he becomes one whose mind is specially attuned to My worship with all the ancillaries and having all the obstacles removed. It is this kind of worship which was alluded to by the term, Dharma at the commencement of this chapter thus: '*Aśraddhadānāḥ puruṣa dharmasy'āsya*' etc., (9.3). Such a person obtains enduring peace, i.e., he attains to an eternal state, free from conduct contrary to the attainment of Myself, and from which there will be no return to Samsāra. O Arjuna, you may affirm that one who has begun to worship Me in this way will not perish even though he is tarnished by some misconduct in the past. On

account of his devotion to Me, he annihilates the entire host of obstacles. After obtaining eternal state of freedom from obstacles, he quickly obtains perfect Bhakti.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि
यान्ति परां गतिम् ॥ 32 ॥

32. By taking refuge in Me even men of evil birth, women, Vaiśyas and also Śūdras attain the supreme state.

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ 33 ॥

33. How much more then the Brāhmaṇas and royal sages who are pure and are My devotees! Having obtained this transient, joyless world, worship Me.

स्त्रियो वैश्याः शूद्राः च पापयोनयः अपि मां व्यपाश्रित्य परां गतिं यान्ति ॥ ३२ ॥

किं पुनः पुण्ययोनयो ब्राह्मणाः राजर्षयः च मद्भक्तिम् आश्रिताः । अतः त्वं राजर्षिः अस्थिरं तापत्रयाभिहततया असुखं च इमं लोकं प्राप्य वर्तमानो मां भजस्व ॥ ३३ ॥

Women, Vaiśyas and Śūdras, and even those who are of sinful birth, can attain the supreme state by taking refuge in Me. How much more then the well-born Brāhmaṇas and royal sages who are devoted to me! Therefore, royal sage that you are, do worship Me, as you have come to this transient and joyless world stricken by the threefold afflictions.

भक्तिस्वरूपम् आह—

Śrī Kṛṣṇa now describes the nature of Bhakti:

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥ 34 ॥

34. Focus your mind on Me, be My devotee, be my worshipper. Bow down to Me. Engaging your mind in this manner and regarding Me as the supreme goal, you will come to Me.

मन्मना भव मयि सर्वेश्वरे निखिलहेयप्रत्यनीककल्याणैकताने सर्वज्ञे सत्यसंकल्पे निखिलजगदेककारणे परस्मिन् ब्रह्मणि पुरुषोत्तमे पुण्डरीकदलामलायतेक्षणे स्वच्छनीलजीमूतसंकाशे युगपदुदितदिनकरसहस्रसदृशतेजसि लावण्यामृतमहोदधौ उदारपीवरचतुर्बाहौ अत्युज्ज्वलपीताम्बरे अमलकिरीटमकरकुण्डलहार केयूरकटकादिभूषिते अपारकारुण्यसौशील्यसौन्दर्यमाधुर्यगाम्भीर्यौदार्यवात्सल्यजलधौ अनालोचितविशेषाशेषलोकशरण्ये सर्वस्वामिनि तैलधारावद् अविच्छेदेन निविष्टमना भव ।

तद् एव विशिनष्टि—मद्भक्तः अत्यर्थमत्प्रियत्वेन युक्तो मन्मनो भव इत्यर्थः ।

पुनः अपि विशिनष्टि—मद्याजी अनवधिकातिशयप्रियमदनुभवकारि- तमद्यजनपरो भव ।

यजनं नाम परिपूर्णशेषवृत्तिः, औपचारिकसांस्पर्शिकाभ्यवहारिकादिसकलभोगप्रदानरूपो हि यागः ।

यथा मदनुभवजनितनिरवधिकातिशयप्रीतिकारितमद्यजनपरो भवसि तथा मन्मना भव इत्युक्तं भवति ।

पुनः अपि तद् एव विशिनष्टि—मां नमस्कुरु, अनवधिकातिशयप्रियमदनुभवकारितात्यर्थप्रियाशेषशेषवृत्तौ अपर्यवस्यन् मयि अन्तरात्मनि अतिमात्रप्रह्वीभावव्यसायं कुरु ।

मत्परायणः अहम् एव परम् अयनं यस्य असौ मत्परायणः, मया विना आत्मधारणासंभावनया मदाश्रय इत्यर्थः ।

एवम् आत्मानं युक्त्वा मत्परायणः त्वम् एवम् अनवधिकातिशयप्रीत्या मदनुभवसमर्थं मनः प्राप्य माम् एव एष्यसि । आत्मशब्दो हि अत्र मनोविषयः ।

एवंरूपेण मनसा मां ध्यात्वा माम् अनुभूय माम् इष्ट्वा मां नमस्कृत्य मत्परायणो माम् एव प्राप्स्यसि इत्यर्थः ।

तद् एवं लौकिकानि शरीरधारणार्थानि वैदिकानि च नित्यनैमित्तिकानि कर्माणि मत्प्रीतये मच्छेषतैकरसो मया एव कारित इति कुर्वन् सततं मत्कीर्तनयजननमस्कारादिकान् प्रीत्या कुर्वाणो मन्नियाम्यं निखिलजगत् मच्छेषतैकरसम् इति च अनुसंदधानः, अत्यर्थप्रियमद्गुणगणं च अनुसंधाय अहरहः उक्तलक्षणम् इदम् उपासनम् उपादधानो माम् एव प्राप्स्यसि ॥ ३४ ॥

Focus your mind on Me; fix your mind on Me uninterruptedly like a continuous stream of oil—on Me the Ruler

of rulers, antagonistic to all that is evil, the sole abode of auspiciousness, omniscient, whose resolve is always true, the sole cause of the entire universe, the Supreme Brahman, the Supreme Person; on Me, of long large eyes like a lotus petal; who has the complexion of a clear blue cloud; whose shining lustre is like that of a thousand suns simultaneously risen; on Me, the great ocean of the nectar of beauty; of four arms, noble and strong, and of brilliant yellow raiment; on Me, adorned with a pure crown, fish-shaped ear-rings, garlands, bracelet on the arms and bangles at the wrist; on Me, the ocean of infinite mercy, affability, beauty, sweetness, majesty, magnanimity and parental affection; on Me, the refuge of all without exception and without regard to their differences; on Me, the Lord of all.

Śrī Kṛṣṇa again makes the same clear. Be My devotee. Be one whose mind is focussed on Me by contemplating on Me as exceedingly dear. Such is the meaning. He makes this yet clearer. Be My worshipper, namely, become engaged in My worship, which you have begun to practise by your experience of Me as supremely dear and unlimited and unsurpassed. What is called worship is the conduct of one who realises that he is absolutely a subsidiary —(Śeṣa) of God. Worship consists also in offering all things of enjoyment such as waving of lights etc., all those things which come into bodily contact like garlands, sandal paste etc., and those meant for offering like food preparations and other edibles. The meaning is this: Let your mind be focussed on Me so as to be engaged in My worship, resulting from love which is unlimited and unsurpassed and which is born from the experience of Myself.

Again Śrī Kṛṣṇa expounds the same: Bow down to Me. Do not be satisfied only with services of one who is absolutely subsidiary to me. Do services which are incomparably dear and animated by an experience of Myself who is dear and unlimited and unsurpassed. Also bow down to Me

in utter humility, regarding Me as the supreme goal, i.e., He who is the supreme abode and the supreme goal.

The meaning is that having resorted to Me, it is impossible for you to live without Me. Having disciplined the mind in this way and considering Me as the supreme goal, you will thus, through love which is unsurpassed and incomparable, obtain a mind which is fit for experiencing Me. You will then reach Me alone. Here the term Ātman stands for the mind.

The import is that, holding Me as the sole support, possesing a mind of this kind, meditating on Me, experiencing Me, worshipping Me and bowing down to Me—you will reach Me alone. Thus, with such a turn of mind you carry on, for pleasing Me alone, your secular works for bodily sustenance and Vedic activities like obligatory and occasional rites, regarding them as actuated by Me and finding sole joy in absolute subservience to Me. You shall ever engage yourself in praising My names with love and in endeavouring to serve Me and bowing down to Me etc. You shall contemplate on the entire universe as being under My rule and being subsidiary (Śeṣa) to Me. Contemplating on the multitudes of My attributes, which are exceedingly dear to you, and practising every day this worship as described, you will reach Me alone.

दशमोऽध्यायः

Chapter 10

Manifestations of Divine Glories

भक्तियोगः सपरिकर उक्तः। इदानीं भक्त्युत्पत्तये तद्विवृद्धये च भगवतो निरङ्कुशैश्वर्यादिकल्याणगुणगणानन्त्यं कृत्स्नस्य जगतः तच्छरीरतया तदात्मकत्वेन तत्प्रवर्त्यत्वं च प्रपञ्च्यते—

Bhakti Yoga with its preparatory disciplines has been taught. Now, in order to induce such devotion and nourish it, it is taught that the multitudes of auspicious attributes of the Lord are infinite, that His sovereignity over the whole universe is unrivalled, and that the universe is governed by His will, as it constitutes His body, with Him for its Self.

श्री भगवानुवाच

भूय एव महाबाहो शृणु मे परमं वचः ।
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ 1 ॥

The Lord said:

1. Further, O Arjuna, listen to My Supreme word. Desirous of your good, I shall speak to you who love Me.

मम माहात्म्यं श्रुत्वा प्रीयमाणाय ते मद्भक्त्युत्पत्तिविवृद्धिरूपहितकामनया भूयः मन्माहात्म्यप्रपञ्चविषयम् एव परमं वचो यद् वक्ष्यामि तद् अवहितमनाः शृणु ॥ १ ॥

Listen with rapt attention to these words which I shall utter—words which are supreme and which give you a much wider understanding of My greatness. I shall speak out to you about the rise and growth of devotion to Me, as you are pleased with listening to My greatness and as I too love you.

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ 2 ॥

2. Neither the host of the gods nor the great seers know My power. Indeed, I am the only source of the gods and of the great seers.

सुरगणा महर्षयः च अतीन्द्रियार्थदर्शिनः अधिकतरज्ञाना अपि मे प्रभवं प्रभावं न विदुः, मम नामकर्मस्वरूपस्वभावादिकं न जानन्ति । यतः तेषां देवानां महर्षीणां च सर्वशः अहम् आदिः, तेषां स्वरूपस्य ज्ञानशक्त्यादेः च अहम् एव आदिः;

तेषां देवत्वदेवर्षित्वादिहेतुभूतपुण्यानुगुणं मया दत्तं ज्ञानं परिमितम्, अतः ते परिमितज्ञानाःमत्स्वरूपकादिकं यथावत् न जानन्ति ॥ २ ॥

However supernatural the vision and however great the knowledge of the host of the gods and the wise seers may be, they cannot comprehend My powers. They do not know My name, actions, essence, attributes etc., for the reason that I am the source in every way of these gods and great seers. I am the source of their nature and knowledge, power etc. The knowledge given to them by Me according to their meritorious deeds constitutes the cause of their being gods, the great seers etc. That knowledge is limited. Thus, they have limited knowledge and do not know the real nature of My essence.

तद् एतद् देवाद्यचिन्त्यस्वरूपयाथात्म्यविषयज्ञानं भक्त्युत्पत्तिविरोधिपापविमोचनोपायम् आह—

Śrī Kṛṣṇa proceeds to explain that knowledge about His real nature, which is beyond the grasp of gods etc., and which is the means for release from the evil that stands in the way of the rise of devotion:

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ 3 ॥

3. He who knows Me as unborn and without a beginning and the great Lord of the worlds—he among the mortals is undeluded and is released from every sin.

न जायते इति अजः, अनेन विकारिद्रव्याद् अचेतनात् तत्संसृष्टात् संसारिचेतनात् च विसजातीयत्वम् उक्तम्; संसारिचेतनस्य हि कर्मकृताचित्संसर्गो जन्म ।

अनादिम् इति अनेन पदेन आदिमतः अजात् मुक्तात्मनः विसजातीयत्वम् उक्तम् । मुक्तात्मनो हि अजत्वम् आदिमत्, तस्य हेयसम्बन्धस्य पूर्ववृत्तत्वात् तदर्हता अस्ति, अतः अनादिम् इति अनेन तदनर्हतया तत्प्रत्यनीकता उच्यते; 'निरवद्यम्' (श्वे० उ० ६।१९) इत्यादिश्रुत्या च ।

एवं हेयसम्बन्धप्रत्यनीकस्वरूपतया तदनर्हं मां लोकमहेश्वरं लोकेश्वराणाम् अपि ईश्वरं मर्त्येषु असंमूढो यो वेत्ति; इतरसजातीयतया एकीकृत्य मोहः संमोहः तद्रहितोऽसंमूढः स

मद्भक्त्युत्पत्तिविरोधिभिः सर्वैः पापैः प्रमुच्यते ।

एतद् उक्तं भवति—लोके मनुष्याणां राजा इतरमनुष्यसजातीयः, केनचित् कर्मणा तदाधिपत्यं प्राप्तः, तथा देवानाम् अधिपतिः अपि, तथा ब्रह्माण्डाधिपतिः अपि इतरसंसारिसजातीयः; तस्यापि भावनात्रयान्तर्गतत्वात्; 'यो ब्रह्माणं विदधाति' (श्वे० उ० ६।१८) इति श्रुतेः च । तथा अन्ये अपि ये केचन अणिमाद्यैश्वर्यं प्राप्ताः ।

अयं तु लोकमहेश्वरः—कार्यकारणावस्थाद् अचेतनाद् बद्धात् मुक्तात् च चेतनाद् ईशितव्यात् सर्वस्मात् निखिलहेयप्रत्यनीकानवधिकातिशयासंख्येयकल्याणैकतानतया नियमनैकस्वस्वभावतया च विसजातीय इति, इतरसजातीयतामोहरहितो यो मां वेत्ति स सर्वैः पापैः प्रमुच्यते इति ॥ ३ ॥

He who exists 'without being born' at any particular time unlike other beings is 'unborn' in the sense of being eternal. For, this attribute denotes a unique state distinct in kind both from insentient things which are subject to modifications, and from the self in Its state of involvement in Samsāra when It is united with insentient matter. In that state the birth of the self involved in matter is generated by Karma. The term '*Anādi*', or without beginning, is used to distinguish the state of the Lord, which is distinct in kind, from that of the liberated self which is birthless but can be said to have a beginning. For, to the liberated self, the state of liberation has a beginning, because, in regard to this, conjunction with matter which deserves to be abandoned, existed previously. Hence the term 'Anādi' implies that the Lord is without such conjunction and does not deserve the same description. The Śruti also says: 'Him who is stainless' (Śve.U., 4.19).

Thus, he who is undeluded among the mortals understands Me as 'the great Lord of the worlds,' as the Lord of the lords of the worlds. My nature is incompatible with association with evil which has to be given up. What is called 'delusion' is the wrong knowledge of taking Me as one among other entities of the same kind. To be bereft of this delusion is to be 'undeluded'. Such a person is released from all sins which stand against the rise of Bhakti to Me.

The meaning is this: In this world, the king who rules over men is only like all those men. He has become a ruler

by some good Karma. Such is not the case with the Lord of the gods (the Supreme Being). Even the lord of the cosmic egg (Brahmā) is of the same class as other beings in Samsāra, because he too is a created being coming within the threefold classification of beings according to the three innate tendencies for growth—namely Karma-bhāvanā, Brahma-bhāvanā and Ubhaya-bhāvanā. These three are described respectively as fitness to practise work alone, fitness to practise meditation alone and fitness to practise both together. Brahmā comes under the third group. The Śruti also says, 'He who creates Brahmā' (Śve.U., 6.18). The same is the case with all those who have acquired the eight superhuman powers like becoming atomic etc. But I, the Supreme Being, is the great Lord of the worlds. He who is not subject to the delusion of regarding Me as of the same order as others,—such a person knows Me as distinct in kind from non-conscient matter in its states as cause and effect, from the self whether bound or free, and from everything else, on account of all of them being subject to My control. I am antagonistic to all that is evil and I am the sole centre of innumerable auspicious attributes, unsurpassed and incomparable. It is also My inherent nature to be the controller of everything. One who understands Me to be all this is released from every sin.

एवं स्वस्वभावानुसंधानेन भक्त्युत्पत्तिविरोधिपापनिरसनं विरोधिनिरसनाद् एव अर्थतो भक्त्युत्पत्तिं च प्रतिपाद्य स्वैश्वर्यस्वकल्याणगुणगणप्रपञ्चानुसंधानेन भक्तिवृद्धिप्रकारम् आह—

Thus, after showing the annihilation, by meditation on His nature, of all evil impeding the rise of Bhakti, and also of the rise of devotion, through implication, by the destruction of such opposing factors, Śrī Kṛṣṇa now explains the way in which Bhakti develops by meditation on His sovereign power and on the multitude of His auspicious attributes:

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।
सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ 4 ॥

4. Intelligence, knowledge, non-delusion, forbearance truth, restraint, self-control, pleasure, pain, exaltation depression, fear and fearlessness;

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ 5 ॥

5. Non-violence, equality, cheerfulness, austerity, benefi cence, fame and infamy—these different qualities of beings arise from Me alone.

बुद्धिः मनसो निरूपणसामर्थ्यम्, ज्ञानं चिदचिद्वस्तुविशेषविषयः निश्चयः । असंमोहः पूर्वगृहीताद् रजतादेः विसजातीये शुक्तिकादिवस्तुनि सजातीयताबुद्धिनिवृत्तिः । क्षमा मनोविकारहेतौ सति अपि अविकृतमनस्त्वम् । सत्यं यथादृष्टविषयं भूतहितरूपं वचनम्, तदनुगुणा मनोवृत्तिः इह अभिप्रेता, मनोवृत्तिप्रकरणात् । दमः बाह्यकरणानाम् अनर्थविषयेभ्यो नियमनम् । शमः अन्तःकरणस्य तथा नियमनम् । सुखम् आत्मानुकूलानुभवः । दुःखं प्रतिकूलानुभवः । भवो भवनम्; अनुकूलानुभवहेतुकं मनसो भवनम् । अभावः प्रतिकूलानुभवहेतुको मनसः अवसादः । भयम् आगामिनो दुःखस्य हेतुदर्शनजं दुःखम्, तन्निवृत्तिः अभयम् । अहिंसा परदुःखाहेतुत्वम् । समता आत्मनि सुहृत्सु विपक्षेषु च अर्थानर्थयोः सममतित्वम् । तुष्टिः सर्वेषु आत्मसु दृष्टेषु तोषस्वभावत्वम् । तपः शास्त्रीयो भोगसंकोचरूपः कायक्लेशः । दानं स्वकीयभोग्यानां परस्मै प्रतिपादनम् । यशो गुणवत्ताप्रथा, अयशः नैर्गुण्यप्रथा, कीर्त्यकीर्त्यनुगुणमनोवृत्तिविशेषौ तथा उक्तौ, मनोवृत्तिप्रकरणात् । तपोदाने च तथा । एवमाद्याः सर्वेषां भूतानां भावाः प्रवृत्तिनिवृत्तिहेतवो मनोवृत्तयो मत्त एव मत्संकल्पायत्ताः भवन्ति ॥ ४-५ ॥

'Intelligence' is the power of the mind to determine. 'Knowledge' is the power of determining the difference bet-ween the two entities—non-sentient matter and the indi-vidual self. 'Non-delusion' is freedom from the delusion of perceiving as silver the mother-of-pearl etc., which are dif-ferent from silver etc., previously observed. 'Forbearance', is a non-disturbed state of mind, even when there is a cause for getting disturbed. 'Truth' is speech about things as they are actually seen, and meant for the good of all beings. Here, the working of the mind in conformity with the ideal is intended, because the context is with reference to the

working of the mind. 'Restraint' is the checking of the out-going organs from their tendency to move towards their objects and generate evil. 'Self-control' is the restraint of the mind in the same manner. 'Pleasure' is the experience of what is agreeable to oneself. 'Pain' is the experience of what is adverse. 'Exaltation' is that state of elation of the mind caused by experiences which are agreeable to oneself. 'Depression' is the state of mind caused by disagreeable experiences. 'Fear' is the misery which springs from the perception of the cause of future sufferings. 'Fearlessness' is the absence of such feelings. 'Non-violence' is avoidance of being the cause of sorrow to others. 'Equability' is to become equable in mind whether good or bad befalls and to look upon with the same equanimity on what happens to oneself, friends and enemies. 'Cheerfulness' is the natural disposition to feel pleased with everything seen. 'Austerity' is the chastising of the body by denying to oneself pleasures, as enjoined by the scriptures. 'Beneficence' is giving to another what contributes to one's own enjoyment. 'Fame' is the renown of possessing good qualities. 'Infamy' is notoriety of possessing bad qualities. The workings of the mind which are in accordance with fame and infamy must be understood here, because it is the subject-matter of the context. Austerity and beneficence are to be understood in the same way. All these mental faculties—these functioning of the mind—resulting either in activity or inactivity, are from Me alone, i.e., are dependent on My volition.

सर्वस्य भूतजातस्य सृष्टिस्थित्योः प्रवर्तयितारः च मत्संकल्पायत्तप्रवृत्तय इत्याह—

Śrī Kṛṣṇa declares: 'Those agents who direct the creation, sustentation etc., of all beings, have their activity dependent on My Will.'

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ 6 ॥

The seven great seers of yore and similarly the four Manus, all possessing My mental disposition, were born of

My mind. All these creatures of the world are descended from them.

पूर्वे सप्त महर्षयः अतीतमन्वन्तरे ये भृग्वादयः सप्त महर्षयो नित्यसृष्टिप्रवर्तनाय ब्रह्मणो मनसः संभवाः नित्यस्थितिप्रवर्तनाय ये च सावर्णिका नाम चत्वारो मनवः स्थिताः येषां संतानमये लोके जाता इमाः सर्वाः प्रजाः, प्रतिक्षणम् आप्रलयाद् अपत्यानाम् उत्पादकाः पालकाश्च भवन्ति, ते भृग्वादयो मनवः च मद्भावाः, मम यो भावः स एव येषां भावः ते मद्भावाः, मन्मते स्थिताः मत्संकल्पानुवर्तिन इत्यर्थः ॥ ६ ॥

'The seven great Ṛṣis of yore', namely, those seven great Ṛṣis like Bhṛgu etc., were born from the mind of Brahmā in the cycle of the past Manu to perpetuate the creation permanently; and the four Manus called the sons of Sāvarṇa existed for the work of eternal sustentation. All creatures in the world are their progeny. So they are the generators of this progeny as also their sustainers till the time of Pralaya. These Bhṛgu etc., and the Manus, derive their mental condition from Me. Their disposition is My disposition — they subsist on My disposition. The meaning is they follow My will.

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ 7 ॥

7. He who in truth knows this supernal manifestation and splendour of auspicious attributes of Mine, becomes, united with the unshakable Yoga of Bhakti. Of this, there is no doubt.

विभूतिः ऐश्वर्यम्, एतां सर्वस्य मदायत्तोत्पत्तिस्थितिप्रवृत्तिरूपां विभूतिं मम हेयप्रत्यनीककल्याणगुणरूपं योगं च यः तत्त्वतो वेत्ति, सः अविकम्पेन अप्रकम्पेन भक्तियोगेन युज्यते, न अत्र संशयः ।

मद्विभूतिविषयं कल्याणगुणविषयं च ज्ञानं भक्तियोगवर्धनम् इति स्वयम् एव द्रक्ष्यसि इत्यभिप्रायः ॥ ७ ॥

'Supernal manifestation' is the glory (Vibhūti) of the Lord. He who in truth knows this supernal manifestation that all origination, sustentation and activity depend on Me, and also that Yoga of Mine which is in the form of auspicious attributes antagonistic to all that is evil—such a person becomes united with the Yoga of Bhakti of an

unshakable nature. Of this, there is no doubt. The meaning is: You yourself will see that the knowledge concerning the supernal manifestation and auspicious attributes of Mine will increase devotion.

विभूतिज्ञानविपाकरूपां भक्तिवृद्धिं दर्शयति—

Śrī Kṛṣṇa now shows that the growth of devotion is of the form of the development of knowledge of His supreme state.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ 8 ॥

8. I am the origin of all; from Me proceed everything; thinking thus the wise worship Me with all devotion (Bhāva).

अहं सर्वस्य विचित्रचिदचित्प्रपञ्चस्य प्रभवः उत्पत्तिकारणम्; सर्वं मत्त एव प्रवर्तते; इति इदं मम स्वाभाविकं निरङ्कुशैश्वर्यं सौशील्यसौन्दर्यवात्सल्यादिकल्याणगुणगणयोगं च मत्वा बुधाः ज्ञानिनो भावसमन्विताः मां सर्वकल्याणगुणान्वितं भजन्ते । भावो मनोवृत्तिविशेषः, मयि स्पृहयालवो मां भजन्त इत्यर्थः ॥ ८ ॥

I am the 'origin', namely, the cause of originating everything in this universe consisting of wonderful sentient and non-sentient beings. From Me proceed everything. Thinking thus of My sovereignty, natural and unhindered, and knowing Me as endowed with a multitude of auspicious attributes like condescension, beauty, parental affection etc., the wise or the men of knowledge worship Me with devotion endowed as I am with all auspicious attributes. 'Bhāva' is a particular disposition, here a loving disposition, of the mind. The meaning is that they worship Me with intense yearning of the heart.

कथम्—

How?

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ 9 ॥

9. With their minds focussed on Me, with their Prāṇas centred in Me, inspiring one another and always speaking of Me, they live in contentment and bliss at all times.

मच्चित्ताः मयि निविष्टमनसः, मद्गतप्राणाः मद्गतजीविताः मया विना आत्मधारणम् अलभमाना इत्यर्थः । स्वैः स्वैः अनुभूतान् मदीयान् गुणान् परस्परं बोधयन्तः, मदीयानि दिव्यानि रमणीयानि कर्माणि च कथयन्तः तुष्यन्ति च रमन्ति च । वक्तारः तद्वचनेन अनन्यप्रयोजनेन तुष्यन्ति, श्रोतारश्च तच्छ्रवणेन अनवधिकातिशयप्रियेण रमन्ते ॥ ९ ॥

They live with their minds 'focussed' on Me, namely, with their minds fixed on Me; with their 'Praṇas', i.e., life, centred on Me—the meaning is that they are unable to sustain themselves without Me. They 'inspire one another' by speaking about My attributes which have been experienced by them and narrating My divine and adorable deeds. They live in contentment and bliss at all times. The speakers are delighted by their own speech, because it is spontaneous, without any ulterior motive; the listeners too feel the speech to be unsurpassingly and incomparably dear to them. They thus live in bliss.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ 10 ॥

10. To those, who are ceaselessly united with Me and who worship Me with immense love, I lovingly grant that mental disposition (Buddhi-yoga) by which they come to Me.

तेषां सततयुक्तानां मयि सततयोगम् आशंसमानानां मां भजमानानाम् अहं तम् एव बुद्धियोगं विपाकदशापन्नं प्रीतिपूर्वकम् ददामि येन ते माम् उपयान्ति ॥ १० ॥

To those 'ceaselessly united with Me,' namely, those who desire ceaseless union with Me, and who are worshipping Me, I grant with love, that same 'Buddhi-yoga' or devotional attitude of a mature state. By that they come to Me.

किं च—

Likewise:

तेषामेवानुकम्पार्थमहमज्ञानजं तमः
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ 11 ॥

11. Out of compassion for them alone, I, abiding in their mental activity as its object, dispel the darkness born of ignorance by the brilliant lamp of knowledge.

तेषाम् एव अनुग्रहार्थम् अहम् आत्मभावस्थः तेषां मनोवृत्तौ विषयतया अवस्थितो मदीयान् कल्याणगुणगणान् च आविष्कुर्वन् मद्विषयज्ञानाख्येन भास्वता दीपेन ज्ञानविरोधिप्राचीनकर्मरूपाज्ञानजं मद्व्यतिरिक्तविषयप्रावण्यरूपं पूर्वाभ्यस्तं तमः नाशयामि ॥ ११ ॥

To show favour to them alone, abiding in their mental activity, i.e., established as the object of thought in their mind, and manifesting the host of My auspicious attributes by the brilliant lamp called knowledge relating to Me,—I dispel the darkness incompatible with knowledge. This darkness is born of ignorance in the form of old Karma consisting of attachment to objects other than Myself, to which they were previously habituated.

एवं सकलेतरविसजातीयं भगवदसाधारणं श्रृण्वतां निरतिशयानन्दजनकं कल्याणगुणगणयोगं तदैश्वर्यविततिं च श्रुत्वा तद्विस्तारं श्रोतुकामः अर्जुन उवाच—

Thus having heard of the Lord as having a host of auspicious attributes, and of the extent of His sovereign glories which are unique and different from all others and which generate unsurpassed bliss in listeners,—Arjuna desired to listen to the details about them and said:

अर्जुन उवाच

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ 12 ॥
आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ 13 ॥

Arjuna said:

12-13. You are Supreme Brahman, the Supreme Light, and the Supreme Sanctifier. All the seers proclaim You as the eternal, divine Person, the Primal Lord, the unborn and all-pervading. So also proclaim the divine sages Nārada, Asita, Devala and Vyāsa. You Yourself also proclaim this.

परं ब्रह्म परं धाम परमं पवित्रम् इति यं श्रुतयो वदन्ति स हि भवान् ।

'यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत्प्रयन्त्यभिसंविशन्ति, तद्विजिज्ञासस्व तद्ब्रह्मेति' (तै० उ० ३।१) 'ब्रह्मविदाप्नोति परम्' (तै० उ० २।१) 'स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति' (मु० उ० ३।२।९) इति ।

तथा परं धाम; **धामशब्दो ज्योतिर्वचनः परं ज्योतिः** 'अथ यदतः परो दिव्यो ज्योतिर्दीप्यते' (छा०उ०३।१३।७) 'परं ज्योतिरुपसंपद्यस्वेन रूपेणाभिनिष्पद्यते' (छा०उ०८।१२।२) 'तद् देवा ज्योतिषां ज्योतिः' (बृ०उ०४।४।१६) इति ।

तथा च परमं पवित्रं **परमं पावनं स्मर्तुःअशेषकल्मषाश्लेषकरं विनाशकरं च** । 'यथा पुष्करपलाश आपो न श्लिष्यन्त एवमेवंविदि पापं कर्म न श्लिष्यते' (छा०उ०४।१४।३) 'तद्यथेषीकातूलमग्नौ प्रोतं प्रदूयेतैवꣳहास्य सर्वे पाप्मानः प्रदूयन्ते' (छा०उ०५।२४।३) । 'नारायणः परं ब्रह्म तत्त्वं नारायणः परः । नारायणः परं ज्योतिरात्मा नारायणः परः ॥' (महाना०९।४) **इति हि श्रुतयो वदन्ति ।**

ऋषयः च सर्वे **परावरतत्त्वयाथात्म्यविदः** त्वाम् **एव** शाश्वतं दिव्यं पुरुषम् आदिदेवम् अजं विभुम् आहुः । तथा एव देवर्षिः नारदः असितो देवलो व्यासः च ।

'एष नारायणः श्रीमान् क्षीरार्णवनिकेतनः । नागपर्यङ्कमुत्सृज्य ह्यागतो मथुरां पुरीम् ॥' 'पुण्या द्वारवती तत्र यत्रास्ते मधुसूदनः । साक्षाद्देवः पुराणोऽसौ स हि धर्मः सनातनः ॥ ये च वेदविदो विप्रा ये चाध्यात्मविदो जनाः । ते वदन्ति महात्मानं कृष्णं धर्मं सनातनम् ॥ पवित्राणां हि गोविन्दः पवित्रं परमुच्यते । पुण्यानामपि पुण्योऽसौ मङ्गलानां च मङ्गलम् ॥ त्रैलोक्ये पुण्डरीकाक्षो देवदेवः सनातनः । आस्ते हरिरचिन्त्यात्मा तत्रैव मधुसूदनः ॥' (महा०वन०८८।२४-२८) **तथा** 'यत्र नारायणो देवः परमात्मा सनातनः । तत्र कृत्स्नं जगत्पार्थ तीर्थान्यायतनानि च ॥ तत्पुण्यं तत्परं ब्रह्म तत्तीर्थं तत्तपोवनम् । ....तत्र देवर्षयः सिद्धाः सर्वे चैव तपोधनाः ॥ आदिदेवो महायोगी यत्रास्ते मधुसूदनः । पुण्यानामपि तत्पुण्यं माभूत्ते संशयोऽत्र वै ॥' (महा०वन०९०।२८-३२) 'कृष्ण एव हि लोकानामुत्पत्तिरपि चाप्ययः । कृष्णस्य हि कृते भूतमिदं विश्वं चराचरम् ॥' (महा०सभा०३८।२३) **इति ।**

तथा स्वयम् एव ब्रवीषि च 'भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च । अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥' (७।४) **इत्यादिना,** 'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते' (१०।८) **इत्यन्तेन ॥ १२-१३ ॥**

You are He whom the Śrutis proclaim as the Supreme Brahman, the Supreme Light, the Supreme Sanctifier. Thus the Śrutis assert: 'From whom all these beings are born, by whom, when born, they live and unto whom they go when they perish—desire to know that well. This is Brahman' (Tai.U., 3.1.1); 'He who knows Brahman attains the Highest' (Ibid., 2.1.1); and 'He who knows the Supreme Brahman becomes the Brahman' (Muṇ.U., 3.2.9). Likewise He is the Supreme Light. The term 'Dhāman' connotes light. He is the Supreme Light as taught (in the Upaniṣads): 'Now, the light which shines higher than this heaven....' (Chā.U., 3.13.7); 'Attaining the Supreme Light. He appears with His own form' (Ibid., 8.12.2); 'The gods worship Him as the Light of lights' (Bṛ.U., 4.4.16). So also He is the Supreme Sanctifier: He makes the meditator bereft of all the impurities, and also destroys them without any trace. The Śruti declares: 'As water clings not to the leaf of a lotus-flower, so evil deeds cling not to him who knows thus' (Chā.U., 4.14.3): 'Just as the fibre of Iṣīka reed (reed-cotton) laid on a fire is burnt up, so also all his sins are burnt up' (Ibid., 5.24.3); and 'Nārāyaṇa is Supreme Brahman, Nārāyaṇa is Supreme Light, Nārāyaṇa is Supreme Self' (Ma.Nā., 9.4).

Sages are those who know in reality the higher truth (the Supreme Brahman), and the lower truth (individual selves); they speak of You as the eternal Divine Person, Primal Lord, the unborn and all-pervading. So also divine sage Nārada, Asita, Devala and Vyāsa declare: 'This Nārāyaṇa, Lord of Śrī, the resident of the Milk Ocean, has come to the city of Mathura abandoning his Serpent-couch.' 'Where Madhusūdana is, there is the blessed Dvaravatī. He is the Lord Himself, the ancient One and Eternal Dharma (Ma.Bh.Vana.88.24-25). Those who know the Vedas and those who know the self declare the great-minded Kṛṣṇa to be the eternal Dharma. Of all sanctifiers, Govinda is said to be the most sanctifying, the most auspicious among the auspicious. The lotus-eyed God of gods, the eternal, abides as the three worlds... Hari who

is beyond thought, abides thus. Madhusūdana is there alone' (Ma.Bhā.Vana., 88.24-28). Similarly it is stated: 'O Arjuna, where the divine, the eternal Nārāyaṇa the Supreme Self is, there the entire universe, the sacred water and the holy shrines are to be found. That is sacred, that is Supreme Brahman, that is sacred waters, that is the austerity grove....there dwell the divine sages, the Siddhas and all those rich in austerities where the Primal Lord, the great Yogin Madhusūdana dwells. It is the most sacred among the sacred. For you, let there be no doubt about this' (Ibid., 90.28-32); 'Kṛṣṇa Himself is the origin and dissolution of all beings. For, this universe, consisting of sentient and non-sentient entities, was generated for the sake of Kṛṣṇa' (Ma.Bhā.Sabhā., 38.23). And you yourself say so in the passage beginning with 'Earth, water, fire, ether, mind, intellect and Ahaṅkāra—this Prakṛti, which is divided eightfold, is Mine' (7.4) and ending with 'I am the origin of all; from Me proceed everything' (10.8).

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।
न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ 14 ॥

14. I deem as true all this that you say to Me, O Kṛṣṇa. Verily O Lord, neither the gods nor the demons know Your manifestation.

अतः सर्वम् एतद् यथावस्थितवस्तुकथनं मन्ये न प्रशंसाद्यभिप्रायम् । यद् मां प्रति अनन्यसाधारणम् अनवधिकातिशयं स्वाभाविकं तव ऐश्वर्यं कल्याणगुणगणानन्त्यं च वदसि । अतो भगवन् निरतिशयज्ञानशक्तिबलैश्वर्यवीर्यतेजसां निधे ते व्यक्तिं व्यञ्जनप्रकारं न हि परिमितज्ञाना देवा दानवाः च विदुः ॥ १४ ॥

Therefore, I deem all this to be a statement of facts as they are in reality, and not merely an exaggeration—all this which You tell me of Your sovereign glory and infinite auspicious attributes which are unique, unbounded, unsurpassed and natural. Therefore, O Lord, O Treasure of unsurpassed knowledge, power, strength, sovereignty, valour and radiance!—neither the gods nor the demons who

possess limited knowledge know 'Your manifestation', the way in which You manifest Yourself.

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥ 15 ॥

15. O Supreme Person, O Creator of beings, O Lord of beings, O God of gods, O Ruler of the universe, You Yourself know Yourself by Yourself.

हे पुरुषोत्तम आत्मना आत्मानं त्वं स्वयम् एव स्वेन एव ज्ञानेन वेत्थ । भूतभावन सर्वेषां भूतानाम् उत्पादयितः, भूतेश सर्वेषां भूतानां नियन्तः, देवदेव दैवतानाम् अपि परमदैवत, यथा मनुष्यमृगपक्षिसरीसृपादीन् सौन्दर्यसौशील्यादिकल्याणगुणगणैः दैवतानि अतीत्य वर्तन्ते तथा तानि सर्वाणि दैवतानि अपि तैः तैः गुणैः अतीत्य वर्तमान, जगत्पते जगत्स्वामिन् ॥ १५ ॥

O Supreme Person, You Yourself know Yourself by Yourself; namely, by virtue of Your knowledge! O Creator of beings, namely, O Originator of all beings! O Lord of all beings, namely, O Controller of all beings! O God of gods, namely, O the Supreme Deity even of all divinities! Just as the gods surpass men, animals, birds, reptiles etc., in beauty, condescension and the host of auspicious qualities, You, O Lord, in the same manner, transcend all these gods in all these attributes! O Ruler of the universe, O Master of the universe!

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ 16 ॥

16. You should tell Me without reserve Your divine manifestations whereby You abide pervading all these worlds.

दिव्याः त्वदसाधारण्यो विभूतयो याः ताः त्वम् एव अशेषण वक्तुम् अर्हसि त्वम् एव व्यञ्जय इत्यर्थः । याभिः अनन्ताभिः विभूतिभिः यैः नियमनविशेषैः युक्त इमान् लोकान् त्वं नियन्तृत्वेन व्याप्य तिष्ठसि ॥ १६ ॥

Whatever manifestations there be that are divine, unique to Yourself—You alone are capable of describing them

without exception. 'You reveal them Yourself' is the meaning. With these innumerable Vibhūtis, these instances of your manifestation indicating Your will to rule, You abide, pervading all these worlds as their controller.

किमर्थं तत्प्रकाशनम्? इति अपेक्षायाम् आह—

What is the need for such description? The answer follows:

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ 17 ॥

17. How can I, Your devotee, know You by constantly meditating on You? And in what modes, O Lord, are you to be meditated upon by Me.

'अहं योगी भक्तियोगनिष्ठः सन् भक्त्या त्वां सदा परिचिन्तयन् चिन्तयितुं प्रवृत्तः चिन्तनीयं त्वां परिपूर्णैश्वर्यादिकल्याणगुणगणं कथं विद्या पूर्वोक्तबुद्धिज्ञानादिभाव्यतिरिक्तेषु अनुक्तेषु केषु केषु च भावेषु मया नियन्तृत्वेन चिन्त्यः असि ॥ १७ ॥

I, 'Your devotee'(Yogin), namely, one engaged in Bhakti Yoga, and 'constantly meditating on You' with devotion, namely, embarked on meditation on You,—how am I to know You, the object of meditation, as possessing a multitude of auspicious attributes like sovereignty etc.? And in what varied modes of mental dispositions, which are as yet untold and which are different from the intelligence, knowledge etc., described earlier, are You the Controller of all, to be meditated upon by me.

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ 18 ॥

18. Speak to me again in full, O Kṛṣṇa, about Your attributes and glories. For I am not satiated by hearing Your ambrosial words.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते' (१०।८) **इति संक्षेपेण उक्तं तव स्रष्टृत्वादियोगं** विभूतिं **नियमनं** च भूयः विस्तरेण कथय । **त्वया उच्यमानं त्वन्माहात्म्यामृतं** शृण्वतो मे तृप्तिः न अस्ति हि—**मम अतृप्तिः त्वया एव विदिता इति अभिप्रायः** ।। १८ ।।

Speak to me again in full, your association with the qualities of being the creator etc., and Your sovereignty, Your rulership, which have been briefly described in 'I am the origin of all; from Me proceed everything'(10.8). For I am not satiated by hearing Your ambrosial words. The meaning is, 'My enthusiasm to know more and more of your ambrosial teachings is known to You.'

श्रीभगवानुवाच

हन्त ते कथयिष्यामि दिव्याह्यात्मविभूतयः ।
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ।। 19 ।।

The Lord said:
19. Indeed I shall tell you, O Arjuna, My auspicious manifestations (Vibhūtis)—those that are prominent among these. There is no end to their extent.

हे कुरुश्रेष्ठ **मदीयाः कल्याणीः** विभूतीः प्राधान्यतः ते कथयिष्यामि । **प्राधान्यशब्देन उत्कर्षो विवक्षितः,** 'पुरोधसां च मुख्यं माम्' (१०।२४) **इति हि वक्ष्यते । जगति उत्कृष्टाः काश्चन विभूतीः वक्ष्यामि, विस्तरेण वक्तुं श्रोतुं च न शक्यते, तासाम् आनन्त्यात् । विभूतित्वं नाम नियाम्यत्वम्, सर्वेषां भूतानां बुद्ध्यादयः पृथग्विधा भावा मत्त एव भवन्ति इति उक्त्वा** 'एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।' (१०।७) **इति प्रतिपादनात् । तथा तत्र योगशब्दनिर्दिष्टं स्रष्टृत्वादिकं विभूतिशब्दनिर्दिष्टं तत्प्रवर्त्यत्वम् इति युक्तम् । पुनश्च** 'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते । इति मत्वा भजन्ते मां बुधा भावसमन्विताः ।।' (१०।८) **इति उक्तम्** ।। १९ ।।

O Arjuna, I shall tell you My auspicious manifestations—those that are prominent among these. The term 'Prādhānya' connotes pre-eminence. For it will be said, 'Know Me to be the chief among family priests' (10.24). I shall declare to you those that are prominent in the world. For it would not be possible to tell or listen to them in detail, because there is no limit to them. To be a Vibhūti,

the manifestation referred to should be under the control of the Lord; because it is stated: 'He who in truth knows this supernal manifestation and the seat of auspicious attributes' (10.7), after listing the various kinds of mental dispositions like intelligence etc., of all beings. Similarly it has been stated there that 'being the creator etc.,' is meant by the term Yoga, and that their 'being actuated,' meant by the term Vibhūti. Again it is stated: 'I am the origin of all; from me proceed everything; thinking thus, the wise worship Me with all devotion' (10.8).

तत्र सर्वभूतानां प्रवर्तनरूपं नियमनम् आत्मतया अवस्थाय इति इमम् अर्थं योगशब्दनिर्दिष्टं सर्वस्य स्रष्टृत्वं पालयितृत्वं संहर्तृत्वं च इति सुस्पष्टम् आह—

Śrī Kṛṣṇa clearly declares that he rules over all creatures by actuating them from within as their Self. He also declares His being the creator, sustainer and destroyer of everything, as connoted by the term Yoga.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥ 20 ॥

20. I am the Self, O Arjuna, dwelling in the hearts of all beings. I am the beginning, the middle and also the end of all beings.

सर्वेषां भूतानाम् मम शरीरभूतानाम् आशये हृदये अहम् आत्मतया अवस्थितः । आत्मा हि नाम शरीरस्य सर्वात्मना आधारो नियन्ता शेषी च । तथा वक्ष्यते—'सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च' (१५।१५) 'ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥' (१८।६१) इति । श्रूयते च—'यः सर्वेषु भूतेषु तिष्ठन्सर्वेभ्यो भूतेभ्योऽन्तरो यं सर्वाणि भूतानि न विदुः । यस्य सर्वाणि भूतानि शरीरं यः सर्वाणि भूतान्यन्तरो यमयति । एष त आत्मान्तर्याम्यमृतः' (बृ०उ०३।७।१५) इति 'य आत्मनि तिष्ठन् आत्मनोऽन्तरो यमात्मा न वेद यस्य आत्मा शरीरं य आत्मानमन्तरो यमयति स त आत्मान्तर्याम्यमृतः' (श०प०१४।५।३०) इति च ।

एवं सर्वभूतानाम् आत्मतया अवस्थितः अहं तेषाम् आदिः मध्यं च अन्तः च, तेषाम् उत्पत्तिस्थितिप्रलयहेतुः इत्यर्थः ॥ २० ॥

I am the Self dwelling in the heart of all beings who constitute My body. What is called 'Self' is in every way the supporter, controller and the principal of a body. It is further declared: 'And I am seated in the hearts of all; from Me are memory, knowledge and their removal' (15.15), and 'The Lord dwells, O Arjuna in the heart of every being causing them to spin round and round by His Power, as if set on a wheel' (18.61). The Śrutis also declare: 'He who, dwelling in all beings, is within all beings, whom all beings do not know, whose body all beings are, who controls all beings from within, is your Inner Controller, immortal Self' (Bṛ.U., 3.7.15); and 'He who, dwelling in the self is within the self, whom the self does not know, whose body the self is, and who controls the self from within, He is your Inner Controller and Immortal Self' (Sata.Br., 14.5.30). Thus, I am the Self of all beings and I am their beginning, the middle and also the end. The meaning is that I am the cause of their origination, sustentation and dissolution.

एवं भगवतः स्वविभूतिभूतेषु सर्वेषु आत्मतया अवस्थानं तत्तच्छब्दसामानाधिकरण्यनिर्देशहेतुं प्रतिपाद्य विभूतिविशेषाम् सामानाधिकरण्येन व्यपदिशति; भगवति आत्मतया अवस्थिते हि सर्वे शब्दाः तस्मिन् एव पर्यवस्यन्ति । यथा देवो मनुष्यः पक्षी वृक्ष इत्यादयः शब्दाः शरीराणि प्रतिपादयन्तः तत्तदात्मनि पर्यवस्यन्ति ।

भगवतः तत्तदात्मतया अवस्थानम् एव तत्तच्छब्दसामानाधिकरण्यनिबन्धनम्, इति विभूत्युपसंहारे वक्ष्यति—'न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ।' (१०।३९) इति सर्वेषां स्वेन अविनाभाववचनात् । अविनाभावश्चनियाम्यतया इति 'मत्तः सर्वं प्रवर्तते' (१०।८) इति उपक्रमोदितम् ।

Thus, having explained that the Lord's immanence in all beings, which are His manifestations having Him, as their Self, is the ground for naming them in the manner of Samānādhikaraṇya or co-ordinate predication with Him (i.e., predication that they are He Himself), Śrī Kṛṣṇa proceeds to present some specific or distinguished manifestations in the same style of co-ordinate predication. As the Lord abides as the Self in all, the final significance of all

terms culminates in Him. Terms such as god, man, bird, tree etc., though they signify the respective physical forms of those objects, they culminate through them in the selves in them as their final significance. Just like that here it is going to be stated in the conclusion of the account of the manifestations of the Lord, that the Lord's immanence in them all as their Self is the basis for describing them in such co-ordinate predication (as He Himself). The text 'There is nothing, moving or unmoving, apart from Me'(10.39) says that they are inseparable from Him, and this inseparability is the result of their being under His control. This has been initially declared in the words 'All proceed from Me'(10.8).

[This word Samānādhikaraṇya is translated by some also as 'grammatical co-ordination.' It is a context in which a number of words, usually having varying denotations, are used to signify an identical object. This kind of co-ordinate relation occurs in all the following verses in which Śrī Kṛṣṇa equates Himself with various objects having different denotations as Ātman, Viṣṇu among the Ādityas, Indra, Marīci, Śaṅkara, Kubera, etc. Further explanation is given in the commentary.]

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ 21 ॥

21. Of Ādityas I am Viṣṇu, of luminous bodies I am the radiant sun. Of the Maruts I am Marīci, and among the constellations I am the moon.

द्वादशसंख्यासंख्यातानाम् आदित्यानां द्वादशो य उत्कृष्टो विष्णुः नाम आदित्यः सः अहम्; ज्योतिषां जगति प्रकाशकानां यः अंशुमान् रविः आदित्यगणः सः अहम्, मरुताम् उत्कृष्टो मरीचिः यः सः अहम् अस्मि, नक्षत्राणाम् अहं शशी । न इयं निर्धारणे षष्ठी, 'भूतानाम् अस्मि चेतना' इतिवत् नक्षत्राणां पतिः यः चन्द्रः सः अहम् अस्मि ॥ २१ ॥

Of Ādityas, who are twelve in number, I am the twelfth Āditya, called Viṣṇu, who is paramount. Of luminous bodies, namely, among luminaries in the world, I am the

sun, the most brilliant luminary. Of Maruts I am the paramount Marīci. Of constellations, I am the moon. The genitive case here is not to specify one out of many included in a group. Its use is the same as what is exemplifed in the statement 'I am the consciousness in all beings' (10.22). I am the moon who is the Lord of the constellations.

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ 22 ॥

22. Of the Vedas I am Sāmaveda. Of gods, I am Indra. Of sense-organs I am the Manas (mind), and of living beings I am consciousness.

वेदानाम् ऋग्यजुःसामाथर्वणां य उत्कृष्टः सामवेदः सः अहम्, देवानाम् इन्द्रः अहम् अस्मि । एकादशानाम् इन्द्रियाणां यद् उत्कृष्टं मन इन्द्रियं तद् अहम् अस्मि । इयम् अपि न निर्धारणे—भूतानां चेतनावतां या चेतना सा अहम् अस्मि ॥ २२ ॥

Of the Vedas, namely, of Ṛk, Yajus, Sāman, Atharva, I am that Sāmaveda which is the paramount one. Of the gods, I am Indra. Of eleven sense-organs, I am the sense- organ called Manas which is most paramount. Of living beings, namely, of those with consciousness, I am that consciousness. Here too the genitive is not used for specifying.

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ 23 ॥

23. Of the Rudras I am Śaṅkara. Of the Yakṣas and Rākṣasas, I am the Lord of wealth (Kubera). Of the Vasus, I am Agni; of the mountains, I am Meru.

रुद्राणाम् एकादशानां शङ्करः अहम् अस्मि; यक्षरक्षसां वैश्रवणः अहम्, वसूनाम् अष्टानां पावकः अहम्; शिखरिणां शिखरशोभिनां पर्वतानां मध्ये मेरुः अहम् ॥ २३ ॥

Of eleven Rudras I am Śaṅkara. Of Yakṣas and Rāksaṣas I am Kubera, son of Viśravas. Among the eight Vasus I am

Agni. Of mountains, namely, of those mountains which shine with peaks, I am Meru.

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ 24 ॥

24. Among family priests, O Arjuna, know Me to be the chief Bṛhaspati. Of generals, I am Skanda. Of reservoirs of water, I am the ocean.

पुरोधसाम् उत्कृष्टो बृहस्पतिः यः सः अहम् अस्मि । सेनानीनां सेनापतीनां स्कन्दः अहम् अस्मि, सरसां सागरः अहम् अस्मि ॥ २४ ॥

I am that Bṛhaspati who is paramount among family priests. Of generals, I am Skanda. Of reservoirs of waters, I am the ocean.

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ 25 ॥

25. Of the great seers, I am Bhṛgu. Of words, I am the single-lettered word Om. Of sacrifices, I am the sacrifice of Japa. Of immovable things I am the Himālayas.

महर्षीणां मरीच्यादीनां भृगुः अहम्; अर्थाभिधायिनः शब्दा गिरः, तासाम् एकम् अक्षरं प्रणवः अहम् अस्मि; यज्ञानाम् उत्कृष्टः जपयज्ञः अस्मि, पर्वतमात्राणां हिमवान् अहम् ॥ २५ ॥

Of great seers like Marīci etc., I am Bhṛgu. Words are sounds that convey meaning. Of such words, I am the single-lettered word Praṇava (Or Om). Of the sacrifices, I am the sacrifice of Japa (sacred formula silently repeated) which is the most prominent form of sacrificial offerings. Of immovables or mountains, I am the Himālaya.

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ 26 ॥

26. Of trees I am the Aśvattha. Of celestial seers, I am Nārada. Of the Gandharvas I am Citraratha. Of the perfected, I am Kapila.

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ 27 ॥

27. Of horses know Me to be Uccaiḥśravas the nectar-born. Of lordly elephants, I am Airāvata, and of men, I am the monarch.

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ 28 ॥

28. Of weapons, I am Vajra (thunderbolt). Of cows, I am Kāmadhuk. I am Kandarpa, the cause of progeny. Of serpents, I am Vāsuki.

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
पितॄणामर्यमा चास्मि यमः संयमतामहम् ॥ 29 ॥

29. Of snakes, I am Ananta. Of aquatic-beings I am Varuṇa. Of manes, I am Aryamā. Of subduers, I am Yama.

सर्ववृक्षाणां मध्ये पूज्यः अश्वत्थ एव अहम् । देवर्षीणां मध्ये परमवैष्णवो नारदः अहम् अस्मि । गन्धर्वाणां देवगायकानां मध्ये चित्ररथः अस्मि । सिद्धानां योगनिष्ठानां परमोपास्यः कपिलः अहम् ॥ २६ ॥

सर्वेषाम् अश्वानां मध्ये अमृतमंथनोद्भवम् उच्चैःश्रवसं मां विद्धि । गजेन्द्राणां सर्वेषां मध्ये। अमृतमथनोद्भवम् ऐरावतं मां विद्धि । 'अमृतोद्भवम्' इति ऐरावतस्य अपि विशेषणम् । नराणां मध्ये राजानं मां विद्धि ॥ २७ ॥

आयुधानां मध्ये वज्रं तद् अहम् । धेनूनां हविर्दुघानां मध्ये कामधुक्, दिव्या सुरभिः । प्रजनः जननहेतुः कन्दर्पः च अहम् अस्मि, सर्पाः एकशिरसः तेषां मध्ये वासुकिः अस्मि ॥ २८ ॥

नागा बहुशिरसः, यादांसि जलवासिनः, तेषां वरुणः अहम्, अत्र अपि न निर्धारणे षष्ठी, दण्डयतां वैवस्वतः अहम् ॥ २९ ॥

Of trees I am Aśvattha which is worthy of worship. Of celestial seers I am Nāraḍa. Kāmadhuk is the divine cow. I am Kandarpa, the cause of progeny. Sarpas are single-headed snakes while Nagas are many-headed snakes. Aquatic creatures are known as Yādāmsi. Of them I am Varuṇa. Of subduers, I am Yama, the son of the sun-god.

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ 30 ॥

30. Of Daityas, I am Prahlāda. Of reckoners, I am Death. Of beasts, I am the lion, and of birds I am Garuḍa the son of Vinatā.

अनर्थप्रेप्सुतया गणयतां मध्ये कालः मृत्युः अहम् ॥ ३० ॥

Of those who reckon with the desire to cause evil, I am the god of death—(here an emissary of his who records the time of death of creatures is meant).

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ 31 ॥

31. Of moving things, I am the wind. Of those who bear weapons, I am Rāma. Of fishes, I am Makara, and of rivers, I am Gaṇgā.

पवतां गमनस्वभावानां पवनः अहम् । शस्त्रभृतां रामः अहम् । शस्त्रभृत्त्वम् अत्र विभूतिः, अर्थान्तराभावात् । आदित्यादयः च क्षेत्रज्ञा आत्मत्वेन अवस्थितस्य भगवतः शरीरतया धर्मभूता इति शस्त्रभृत्त्वस्थानीयाः ॥ ३१ ॥

Of moving things, namely, of things whose nature is to move, I am the wind. Of those who bear weapons, I am Rāma. Here the quality of bearing weapons is the Vibhūti, as no other sense is possible. Āditya etc., being individual selves, constitute attributes of the Lord, who is their Self as

they constitute His body. Therefore they stand in the same position of the attribute as that of bearing weapons.

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ 32 ॥

32. Of creatures, I am the beginning and the end, and also the middle, O Arjuna. Of sciences I am the science of self (of the individual and Universal Self). Of those who argue, I am the fair reasoning.

सृज्यन्ते इति सर्गाः, तेषाम् आदिः कारणम्; सर्वदा सृज्यमानानां सर्वेषां प्राणिनां तत्र तत्र स्रष्टारः अहम् एव इत्यर्थः । तथा अन्तः सर्वदा संह्रियमाणानां तत्र तत्र संहर्तारः अपि अहम् एव । तथा च मध्यं पालनं सर्वदा पाल्यमानानां पालयितारश्च अहम् एव इत्यर्थः । श्रेयःसाधनभूतानां विद्यानां मध्ये परमनिःश्रेयससाधनभूता अध्यात्मविद्या अहम् अस्मि । जल्पवितण्डादि कुर्वतां तत्त्वनिर्णयाय प्रवृत्तो वादः यः सः अहम् ॥ ३२ ॥

Those that undergo creation are 'creatures'. Their beginning is the cause. The meaning is that, of the creatures which are being created at all times, I am Myself the creator. Similarly, I am the end, namely the destroyer of everyone of those who are being destroyed at all times. Similarly I am the middle, namely, the sustentation. The meaning is, I am the sustainer of those who are being sustained at all times. Of those who indulge in Jalpa (argument) and Vitaṇḍa (perverse criticism) etc., I am the fair reasoning which determines the truth.

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।
अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥ 33 ॥

33. Of letters, I am the alphabet 'a'. Of compound words, I am the Dvandva (copulative). I am Myself imperishable Time. I am the Creator, facing every side.

अक्षराणां मध्ये 'अकारो वै सर्वा वाक्' (ऐ०पू०३।६) इति श्रुतिसिद्धः, सर्ववर्णानां प्रकृतिः अकारः अहम्, सामासिकः समाससमूहः, तस्य मध्ये द्वन्द्वसमासः अहम्; स हि

उभयपदार्थप्रधानत्वेन उत्कृष्टः । कलामुहूर्तादिमयः अक्षयः कालः अहम् एव; सर्वस्य स्रष्टा हिरण्यगर्भः चतुर्मुखः अहम् ।। ३३ ।।

Of letters I am the alphabet 'a', which is the base of all letters as established in the Śruti: 'The letter 'a' itself is all speech' (Ai.Ai., 3.2.3). Sāmāsika means collection of compound words. In it, I am the Dvandva compound; it is eminent because the meanings of both constituent terms are important. I am Myself imperishable Time composed of (divisions like) Kalā, Muhūrta etc. I am the four-faced Hiraṇyagarbha who is the creator of all.

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।
कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ।। 34 ।।

34. I am also death which snatches all away. I am the origin of all that shall be born. Among women, I am fame, prosperity, speech, memory, intelligence, endurance and forgiveness.

सर्वप्राणहरः मृत्युः च अहम्; उत्पत्स्यमानानाम् उद्भवाख्यं कर्म च अहम्, नारीणां श्रीः अहं कीर्तिः च अहं वाक् च अहं स्मृतिः च अहं मेधा च अहं धृतिः च अहं क्षमा च अहम् ।। ३४ ।।

I am also death which snatches away the life of all. Of those that shall be born I am that called birth. Of women (i.e., of goddesses who are the powers of the Lord) I am prosperity (Śrī); I am fame (Kīrtī); I am speech (Vāk); I am memory (Smṛti); I am intelligence (Medhā); I am endurance (Dhṛti); and I am forgiveness (Kṣamā).

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ।। 35 ।।

35. Of Sāman hymns, I am the Bṛhatsāman. Of meters, I am the Gāyatrī. Of months, I am Margaśīrṣa (Nov-Dec). And of seasons I am the season of flowers.

साम्नां बृहत्साम अहम्, छन्दसां गायत्रीं अहम्, ऋतूनां कुसुमाकरः वसन्तः ।। ३५ ।।

Of Sāman hymns, I am the Bṛhatsāman. Of meters, I am the Gāyatrī. Of seasons, I am the season of flowers (spring).

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
जयोऽस्मि व्यवसायोस्मि सत्त्वं सत्त्ववतामहम् ॥ 36 ॥

36. Of the fraudulent, I am gambling. I am the brilliance of the brilliant. I am victory, I am effort. I am the magnanimity of the magnanimous.

छलं कुर्वतां छलास्पदेषु अक्षादिलक्षणम् द्यूतम् अहम् । जेतृणां जयः अस्मि, व्यवसायिनां व्यवसायः अस्मि, सत्त्ववतां सत्त्वं महामनस्त्वम् ॥ ३६ ॥

Of those who practise fraud with a view to defeat each other, I am gambling such as dice-play etc., I am the victory of those who achieve victory. I am the effort of those who make effort. I am the magnanimity of those who possess magnanimity of mind.

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः ।
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ 37 ॥

37. Of Vṛṣṇis I am Vāsudeva. Of Pāṇḍavas, I am Arjuna. Of sages I am Vyāsa and of seers, I am Uśanā (Śukra).

वसुदेवसूनुत्वम् अत्र विभूतिः, अर्थान्तराभावाद् एव । पाण्डवानां धनंजयः अर्जुनः अहम्, मुनयो मननेन अर्थयाथात्म्यदर्शिनः, तेषां व्यासः अहम्; कवयो विपश्चितः ॥ ३७ ॥

Here the Supreme Vibhūti (manifestation) is that of being the son of Vasudeva, because no other meaning is possible. Of sons of Pāṇḍu, I am Dhanañjaya or Arjuna. Of sages who perceive truth by meditation, I am Vyāsa. The seers are those who are wise.

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ 38 ॥

38. Of those that punish, I am the principle of punishment. Of these that seek victory, I am policy. Of secrets, I am also silence. And of those who are wise, I am wisdom.

नियमातिक्रमणे दण्डं कुर्वतां दण्डः अहम् । विजिगीषूणां जयोपायभूता नीतिः अस्मि । गुह्यानां सम्बन्धिषु गोपनेषु मौनम् अस्मि, ज्ञानवतां ज्ञानं च अहम् ॥ ३८ ॥

I am the power of punishment of those who punish, if law is transgressed. In regard to those who seek victory I am policy which is the means of getting victory. Of factors associated with secrecy, I am silence. I am the wisdom of those who are wise.

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ 39 ॥

39. I am also that which is the seed of all beings, O Arjuna. Nothing that moves or does not move, exists without Me.

सर्वभूतानां सर्वावस्थावस्थितानां तत्तदवस्थाबीजभूतं प्रतीयमानम् अप्रतीयमानं च यत् तद् अहम् एव । चराचरसर्वभूतजातं मया आत्मतया अवस्थितेन विना यत् स्यात् न तद् अस्ति; 'अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।' (१०।२०) इति प्रक्रमात्; 'न तदस्ति विनायत्स्यान्मया भूतं चराचरम् ।' इति अत्र अपि आत्मतया अवस्थानम् एव विवक्षितम् ।

सर्ववस्तुजातं सर्वावस्थं मया आत्मभूतेन युक्तं स्याद् इत्यर्थः । अनेन सर्वस्य अस्य सामानाधिकरण्यनिर्देशस्य आत्मतया अवस्थितिः एव हेतुः इति प्रकटयति ॥ ३९ ॥

Of all beings, in whatever condition they may exist, whether manifest or not, I alone am that state. Whatever host of beings are said to exist, they do not exist without Me as their Self. In the statement, 'Nothing that moves or does not move exists without Me', it is taught that the Lord exists as the Self, as said in the beginning: 'I am the Self, seated in the hearts of all beings' (10.20). The purport is that the entire host of beings in every state, is united with Me, their Self. By this He makes it clear that He, being the Self of all things, is the ground for His being denoted by everything in co-ordinate predication.

नान्तोऽस्ति मम दिव्यानां विभूतीनां परंतप ।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ 40 ॥

40. There is no limit to My divine manifestations. Here the extent of such manifestations has been made in brief by Me.

मम दिव्यानां कल्याणीनां विभूतीनाम् अन्तो न अस्ति । एष तु विभूतेः विस्तरो मया कैश्चिद् उपाधिभिः संक्षेपतः प्रोक्तः ॥ ४० ॥

There is no limit to the divine and auspicious manifestations of My will to rule. But it has been described to some extent by Me in brief by means of a few illustrations.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोंऽशसंभवम् ॥ 41 ॥

41. Whatever being is possessed of power, or of splendour, or of energy, know that as coming from a fragment of My power.

यद् यद् विभूतिमद् ईशितव्यसंपन्नं भूतजातं श्रीमत् कान्तिमद् धनधान्यसमृद्धं वा ऊर्जितं कल्याणारम्भेषु उद्युक्तं तत् तद् मम तेजोंऽशसंभवम् इति अवगच्छ ।
तेजः पराभिभवनसामर्थ्यम्, मम अचिन्त्यशक्तेः नियमनशक्त्या एकदेशसंभवम् इत्यर्थः ॥ ४१ ॥

Whatever host of beings has 'power', namely the capacity and means to rule over; has 'splendour', has beauty or prosperity in wealth, grains etc., has 'energy', namely, is engaged in auspicious undertakings—know such manifestations as coming from a fragment of My 'power'. Power (Tejas) is the capacity to overcome opposition. The meaning is, know them as arising from a fraction of My inconceivable power of subduing.

अथवा बहुनैतेन किं ज्ञानेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ 42 ॥

42. But of what use to you is all this extensive knowledge O Arjuna? I stand sustaining this whole universe with a fragment of Mine (of My power).

बहुना एतेन उच्यमानेन ज्ञानेन किं प्रयोजनम्? इदं चिदचिदात्मकं कृत्स्नं जगत् कार्यावस्थं कारणावस्थं स्थूलं सूक्ष्मं च स्वरूपसद्भावे स्थितौ प्रवृत्तिभेदे च यथा मत्संकल्पं न अतिवर्तेत तथा मम महिम्नः अयुतायुतांशेन विष्टभ्य अहम् अवस्थितः। यथा उक्तं भगवता पराशरेण—'यस्यायुतायुतांशांशे विश्वशक्तिरियं स्थिता।' (वि०पु०१।९।५३) इति ॥ ४२ ॥

What is the use to you of this detailed knowledge taught by Me? I sustain this universe with an infinitesimal fraction of My power—this universe consisting of sentient and non-sentient entities, whether in effect or causal condition, whether gross or subtle—in such a manner that it does not violate My will in preserving its proper form, existence and various activities. As said by Bhagavān Parāśara: 'On an infinitesimal fraction of this energy, this universe rests' (V.P., 1.9.53).

एकादशोऽध्याय:

Chapter 11

The Vision of the Cosmic Form

एवं भक्तियोगनिष्पत्तये तद्विवृद्धये च सकलेतरविलक्षणेन स्वाभाविकेन भगवदसाधारणेन कल्याणगुणगणेन सह भगवतः सर्वात्मत्वं तद्व्यतिरिक्तस्य कृत्स्नस्य चिदचिदात्मकस्य वस्तुजातस्य तच्छरीरतया तदायत्तस्वरूपस्थितिप्रवृत्तित्वं च उक्तम् ।

तम् एतं भगवदसाधारणस्वभावं कृत्स्नस्य तदायत्तस्वरूपस्थितिप्रवृत्तितां च भगवत्सकाशाद् उपश्रुत्य एवम् एव इति निश्चित्य तथाभूतं भगवन्तं साक्षात्कर्तुकामः अर्जुन उवाच । तथा एव भगवत्प्रसादाद् अनन्तरं द्रक्ष्यति 'सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥' 'तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।' (११।११,१३) इति हि वक्ष्यते ।

Thus, for originating Bhakti Yoga and helping its growth, it was taught that He is the Self of all beings. Along with it was given a description of the host of his auspicious attributes, different from all others, and natural and unique to Him. The entire collection of things, composed of sentient and non-sentient entities, distinct from Him, has its proper form, existence and activities depending upon Him, as it constitutes His body. Having heard from the Lord of this divine nature, unique to the Lord, and of the entire universe as having its proper form, existence and activity dependent on Him, and being convinced of the truth of this doctrine, Arjuna, still desirous of perceiving the Lord in this way, conveyed his longing to Him. By the grace of the Lord, he was able to see Him later as will be described. It will be told in the sequels how '...full of wonders, infinite, and with faces in all directions...and remaining in a particular spot, the whole universe with its manifold divisions etc.' (11.11-13) was seen by Arjuna.

अर्जुन उवाच

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ 1 ॥

Arjuna said:

1. To show favour to Me, You have told me that most profound mystery concerning the self; by that, this delusion of mine is dispelled.

देहात्माभिमानरूपमोहेन मोहितस्य मम अनुग्रहैकप्रयोजनाय परमं गुह्यं **परमं रहस्यम्** अध्यात्मसंज्ञितम् **आत्मनि वक्तव्यं** वचः 'न त्वेवाहं जातु नासम्' (२।१२) **इत्यादि** 'तस्माद्योगी भवार्जुन' (६।४६) **इत्येतदन्तं** यत् त्वया उक्तम्, तेन अयं मम **आत्मविषयो** माहः **सर्वो** विगतः **दूरतो निरस्तः** ॥ १ ॥

To show favour to me, who is deluded by the misconception that the body is the self, these words of supreme mystery concerned with the self, i.e., which is a proper description of the self, have been spoken by You in words beginning from 'There was never a time when I did not exist' (2.12) and ending with, 'Therefore, O Arjuna, become a Yogin' (6.46). By that this delusion of mine about the self is entirely removed.

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ 2 ॥

2. The origination and dissolution of all beings, O Kṛṣṇa, (as issuing from You) have been heard verily by me at length as also Your immutable greatness.

तथा सप्तमप्रभृति दशमपर्यन्तं त्वद्व्यतिरिक्तानां सर्वेषां भूतानां त्वत्तः **परमात्मनो** भवाप्ययौ **उत्पत्तिप्रलयौ** विस्तरशः मया श्रुतौ । हे कमलपत्राक्ष **तव** अव्ययं **नित्यं सर्वचेतनाचेतनवस्तुशेषित्वं ज्ञानबलादिकल्याणगुणगणैः तव एव परतरत्वं सर्वाधारत्वं चिन्तितनिमिषितादिसर्वप्रवृत्तिषु तव एव प्रवर्तयितृत्वम्, इत्यादि अपरिमितं** माहात्म्यं च **श्रुतम्** हि **शब्दो वक्ष्यमाणदिदृक्षाद्योतनार्थः** ॥ २ ॥

Likewise, beginning from the seventh and ending with the tenth discourse, the origination and dissolution of all beings other than You, as issuing from You, the Supreme Self, have been heard at length by me. Your unlimited greatness, immutable and eternal, Your principalship

(Śeṣitva) over all sentient and non-sentient things, Your supreme greatness consisting of the host of auspicious attributes like knowledge, strength etc., Your being the supporter of all things and actuator of all activities like thinking, blinking etc., have also been heard. Here the term, '*hi*' (verily) expresses the desire to have the vision which is going to be revealed.

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ 3 ॥

3. O Supreme Lord, how You described Yourself, even so are You. I wish to see Your Lordly form, O Supreme Person.

हे परमेश्वर एवम् एतद् इति अवधृतंयथा आत्थ त्वम् आत्मानं ब्रवीषि । पुरुषोत्तम आश्रितवात्सल्यजलधे तव ऐश्वरं त्वदसाधारणं सर्वस्य प्रशासितृत्वे पालयितृत्वे स्रष्टृत्वे संहर्तृत्वे भर्तृत्वे कल्याणगुणाकरत्वे परतरत्वे सकलेतरविसजातीयत्वे च अवस्थितं रूपं द्रष्टुम साक्षात्कर्तुम् इच्छामि ॥ ३ ॥

O Supreme Lord, it is certain that it is even as you have described Yourself. O Supreme Person, O ocean of compassion for your dependants! I, however, wish to see or wish to realise directly, Your Lordly form peculiar to you—the form as the sovereign, protector, creator, destroyer, supporter of all, the mine of auspicious attributes, supreme and distinct from all other entities.

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ 4 ॥

4. If you think, O Lord, that it can be seen by me, then, O Lord of Yoga, reveal Yourself to me completely.

तत् सर्वस्य स्रष्टृ सर्वस्य प्रशासितृ सर्वस्य आधारभूतं त्वद्रूपं मया द्रष्टुं शक्यम् इति यदि मन्यसे, ततो योगेश्वर योगो ज्ञानादिकल्याणगुणयोगः 'पश्य मे योगमैश्वरम्' (११।८) इति हि वक्ष्यते । त्वद्व्यतिरिक्तस्य कस्य अपि असंभावितानां ज्ञानबलैश्वर्यवीर्यशक्तितेजसां निधे

आत्मानं त्वाम् अव्ययं मे दर्शय त्वम् अव्ययम् इति क्रियाविशेषणम्; त्वां सकलं मे दर्शय इत्यर्थः ॥ ४ ॥

If You think that Your form as all-creator, as all-ruler and as all-supporter, can be seen by me, then, O Lord of Yoga—Yoga is the property of having knowledge and other auspicious attributes, for it will be said later on: 'Behold My Lordly Yoga' (11.8)—O treasure of knowledge, strength, sovereignty, valour, power and glory which are inconceivable in any one else! Reveal Yourself to me completely. '*Avyayam*' (completely) is an adverb. The meaning is, 'Reveal everything about Yourself to me.'

एवं कौतूहलान्वितेन हर्षगद्गदकण्ठेन पार्थेन प्रार्थितो भगवान् उवाच—

Thus, prayed to by Arjuna, who was desirous to know, and whose voice was therefore choked with fervour, the Lord said as follows to him:

श्री भगवानुवाच

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ 5 ॥

The Lord said:

5. Behold My forms, O Arjuna, hundreds upon thousands, manifold, divine, varied in hue and shape.

पश्य मे सर्वाश्रयाणि रूपाणि अथ शतशः सहस्रशः च नानाविधानि नानाप्रकाराणि दिव्यानि अप्राकृतानि नानावर्णाकृतीनि शुक्लकृष्णादिनानावर्णानि नानाकाराणि च पश्य ॥ ५ ॥

Behold My forms which are the foundation of all, hundreds upon thousands, varied and possessing manifold modes. They are divine, i.e., supernatural. They are multi-formed and multi-coloured like white, black etc. And they are of varied configurations. Behold that form!

पश्यादित्यान्वसून्रुद्रानश्विनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ 6 ॥

6. Behold the Ādityas, the Vasūs, the Rudras, the two Aśvins and the Maruts. Behold, O Arjuna, many marvels never seen before.

मम एकस्मिन् रूपे पश्य आदित्यान् द्वादश, वसून् अष्टौ, रुद्रान् एकादश, अश्विनौ द्वौ, मरुत: च एकोनपञ्चाशतम्; प्रदर्शनार्थमिदम्; इह जगति प्रत्यक्षदृष्टानि शास्त्रदृष्टानि च यानि वस्तूनि तानि सर्वाणि अन्यानि अपि सर्वेषु लोकेषु सर्वेषु च शास्त्रेषु अदृष्टपूर्वाणि बहूनि आश्चर्याणि पश्य ॥ ६ ॥

Behold in My single form (i.e., the many forms in the one form revealed to Arjuna), the twelve Ādityas, eight Vasus, eleven Rudras, the two Aśvins and forty-nine Maruts. This is just illustrative. Behold all those things directly perceived in this world and those described in the Śāstras, and also many marvels, not seen before in all the worlds and in all the Śāstras.

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥ 7 ॥

7. Behold here, O Arjuna, the whole universe with its mobile and immobile things centred in My body and whatever else you desire to see.

इह मम एकस्मिन् देहे तत्र अपि एकस्थम् एकदेशस्थं सचराचरं कृत्स्नं जगत् पश्य । यत् च अन्यद् द्रष्टुम् इच्छसि तद् अपि एकदेहैकदेशे एव पश्य ॥ ७ ॥

'Here', in this one body of Mine, and even there, gathered together in a single spot, behold the universe with all mobile and immobile entities. Whatever else you desire to see (i.e., Arjuna's chances of victory), behold that also in one part of this single body.

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ 8 ॥

8. But you will not be able to see Me with your own eye. I give you a divine eye. Behold My Lordly Yoga!

अहं मम देहैकदेशे सर्वं जगद् दर्शयिष्यामि, त्वं तु अनेन नियमितपरिमितवस्तुग्राहिणा प्राकृतेन स्वचक्षुषा मां तथाभूतं सकलेतरविसजातीयम् अपरिमेयं द्रष्टुं न शक्यसे । तव दिव्यम् अप्राकृतं मद्दर्शनसाधनं चक्षुः ददामि । पश्य मे योगम् ऐश्वरं मदसाधारणं योगं पश्य, मम अनन्तज्ञानादियोगम् अनन्तविभूतियोगं च पश्य इत्यर्थः ॥ ८ ॥

I shall reveal to you the whole universe in one part of my body. But, with your physical eye, which can see only limited and conditioned things, you cannot behold Me, such as I am, different in kind from everything else and illimitable. So I bestow on you, a divine, namely, supernatural, eye by which you may perceive Me. Behold My Lordly Yoga (sovereign endowment)! Behold My unique Yoga (special power)! The meaning is, 'Behold My Yoga such as infinite knowledge and such other attributes and endless manifestations of lordly power!'

संजय उवाच:

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ 9 ॥

Sañjaya said:

9. Having spoken, O King, Śrī Kṛṣṇa, the great Lord of Yoga, then revealed to Arjuna the supreme Lordly Form.

एवम् उक्त्वा सारथ्ये अवस्थितः पार्थमातुलजो महायोगेश्वरो हरिः महाश्चर्य योगानाम् ईश्वरः परब्रह्मभूतो नारायणः परमम् ऐश्वरं स्वासाधारणं रूपं पार्थाय पितृष्वसुः पृथायाः पुत्राय दर्शयामास तद् विविधविचित्रनिखिलजगदाश्रयं विश्वस्य प्रशासितृ च रूपम् ॥ ९ ॥

Having thus spoken, Srī Kṛṣṇa, who is the great Lord of Yoga, namely, the Lord of supremely wonderful attributes—Śrī Kṛṣṇa who is Nārāyaṇa, the Supreme Brahman now incarnated as the son of Arjuna's maternal uncle and seated as a charioteer in his chariot—showed Arjuna, the son of Pritha His paternal aunt, that Lordly form uniquely

His own, which is the ground of the entire universe, which is manifold and wonderful, and which rules over everything.

तत् च ईदृशम्—

And that form was like this:

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ 10 ॥

10. With innumerable mouths and eyes, many marvellous aspects, many divine ornaments and many divine weapons.

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ 11 ॥

11. Wearing celestial garlands and raiments, anointed with divine perfumes, full of all wonders, resplendent, boundless and facing all directions.

देवं द्योतमानम् अनन्तं कालत्रयवर्तिनिखिलजगदाश्रयतया देशकालपरिच्छेदानर्हं विश्वतोमुखं विश्वदिग्वर्तिमुखं स्वोचितदिव्याम्बरगन्धमाल्याभरणायुधान्वितम् ॥ १०-११ ॥

'Divyam' means resplendent. 'Anantam' (boundless) means that form is not limited by time and space because of its being the foundation of the entire universe in the past, present and future. 'Viśvatomukham' means facing in all directions. This form is adorned with divine raiments, perfumes, garlands, ornaments and weapons appropriate to it.

ताम् एव देवशब्दनिर्दिष्टां द्योतमानतां विशिनष्टि—

He explains the same resplendence expressed by the term 'Divyam':

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ 12 ॥

12. If a thousand suns were to rise at once in the sky, the resulting splendour may be like the splendour of that mighty One.

तेजसः अपरिमितत्वदर्शनार्थम् इदम् । अक्षयतेजःस्वरूपम् इत्यर्थः ॥ १२ ॥

This is for illustrating that His splendour is infinite. The meaning is that it is of the nature of inexhaustible radiance.

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ 13 ॥

13. There (in that form) Arjuna beheld the whole universe, with its manifold divisions gathered together in one single spot within the body of the God of gods.

तत्र अनन्तायामविस्तारे अनन्तबाहूदरवक्त्रनेत्रे अपरिमिततेजस्के अपरिमितदिव्यायुधोपेते स्वोचितापरिमितदिव्यभूषणे दिव्यमाल्याम्बरधरे दिव्यगन्धानुलेपने अनन्ताश्चर्यमये देवदेवस्य दिव्ये शरीरे अनेकाधा प्रविभक्तं **ब्रह्मादिविविधविचित्रदेव-तिर्यङ्मनुष्यस्थावरादिभोक्तृवर्ग-पृथिव्यन्तरिक्षस्वर्गपातालातलवितलसुतलादिभोगस्थान-भोग्यभोगोपकरणभेदभिन्नं प्रकृतिपुरुषात्मकं** कृत्स्नं जगत् 'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।' (१०।८) 'हन्त ते कथयिष्यामि विभूतीरात्मनः शुभाः ।' (१०।१९) 'अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।' (१०।२०) 'आदित्यानामहं विष्णुः' (१०।२१) **इत्यादिना** 'न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ।' (१०।३९) 'विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥' (१०।४२) **इत्यन्तेन उदितम्; एकस्थम् एकदेशस्थं** पाण्डवः **भगवत्प्रसादलब्धतद्दर्शनानुगुणदिव्यचक्षुः** अपश्यत् ॥ १३ ॥

'There', in that unique and divine body of the God of gods—infinite in length and breadth, with innumerable hands, stomachs, faces and eyes, of immeasurable splendour, equipped with innumerable divine weapons, adorned with innumerable divine ornaments appropriate to itself and with divine garlands and raiments, fragrant with celestial perfumes and full of wonders—, there Arjuna beheld

with the appropriate divine eyes granted by the grace of the Lord, the 'entire universe' consisting of Prakṛti (material Nature) and the selves, all remaining in 'one single spot,' namely, at one single point. He beheld 'the whole universe' with all its sub-divisions, differentiated into varied and wonderful classes of experiencing beings like Brahmā, gods, animals, men, immovables etc., and the places, objects and means of experiences such as earth, ether, Rasātala, Atala, Vitala, Sutala etc. He beheld thus the entire universe as depicted in such texts as those starting with 'I am the origin of all; from Me proceed everything' (10.8), 'Indeed I shall tell you, O Arjuna, My glorious self-manifestations' (10.19), 'I am the Self, O Arjuna, dwelling in the hearts of all beings' (10.20), and 'Of Ādityas, I am Viṣṇu' (10.21), and ending with 'Nothing that moves or does not move exists without Me' (10.39), and 'I remain, with a single fraction of Myself sustaining this whole universe' (10.42).

ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ 14 ॥

14. Then he, Arjuna, overcome with amazement, his hairs standing erect, bowed his head to the Lord, and with folded hands spoke.

ततः धनंजयः **महाश्चर्यस्य कृत्स्नस्य जगतः स्वदेहैकदेशेन आश्रयभूतं कृत्स्नस्य प्रवर्तयितारं च आश्चर्यतमानन्तज्ञानादिकल्याणगुणगणं** देवं **दृष्ट्वा** विस्मयाविष्टो हृष्टरोमा शिरसा **दण्डवत्** प्रणम्य कृताञ्जलिःअभाषत ॥ १४ ॥

Then Arjuna became overcome with amazement on seeing the Lord, at a point of whose being this wonderful universe in its entirety stands supported, who enables all things to act, and who is the possessor of a host of auspicious attributes like omniscience. With his hairs standing erect, he bowed down like a stick, and with folded hands, he spoke thus:

अर्जुन उवाच
पश्यामि देवांस्तव देव देहे
सर्वांस्तथा भूतविशेषसंघान् ।
ब्रह्मणमीशं कमलासनस्थ
मृषींश्च सर्वानुरगांश्च दीप्तान् ॥ 15 ॥

Arjuna said:

15. I behold, O Lord, in Your body all the gods and all the diverse hosts of beings, Brahmā, Śiva (Īśa) who is in Brahmā, the seers and the lustrous snakes.

देव तव देहे सर्वान् देवान् पश्यामि, तथा सर्वान् प्राणिविशेषाणां संघान्, तथा ब्रह्माणं चतुर्मुखम् अण्डाधिपतिम्, तथा ईशं कमलासनस्थं कमलासने ब्रह्मणि स्थितम् ईशं तन्मते अवस्थितं तथा देवर्षिप्रमुखान् सर्वान् ऋषीन्, उरगान् च वासुकितक्षकादीन् दीप्तान् ॥ १५ ॥

O Lord! I behold in Your body all gods and all classes of living beings as also Brahmā, the four-faced ruler of the cosmic egg. So too Śiva (Īśa) who is seated in the lotus-seated Brahmā, meaning that Śiva abides by the directions of Brahmā. So also all the seers of whom the divine seers are the foremost; and lustrous snakes like Vāsuki, Takṣaka etc.

अनेकबाहूदरवक्त्रनेत्रं
पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं
पश्यामि विश्वेश्वर विश्वरूप ॥ 16 ॥

16. With manifold arms, stomachs, mouths and eyes, I behold Your infinite form on all sides. I see no end, no middle nor the beginning too of You, O Lord of the universe, O You of Universal Form.

अनेकबाहूदरवक्त्रनेत्रम् अनन्तरूपं त्वां सर्वतः पश्यामि । विश्वेश्वर विश्वस्य नियन्तः विश्वरूप विश्वशरीर यतः त्वम् अनन्तः, अतः तव न अन्तं न मध्यं न पुनः तव आदिं च पश्यामि ॥ १६ ॥

I behold Your infinite form on all sides with many arms,stomachs, mouths and eyes. O Lord of the universe, namely, the controller of the universe, O Universal Form having the universe as Your body! As You are infinite, therefore, I see no end, no middle and no beginning for You.

किरीटिनं गदिनं चक्रिणं च
तेजोराशिं सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ता
द्दीप्तानलार्कद्युतिमप्रमेयम् ।। 17 ।।

17. I behold You as a mass of light shining everywhere, with diadem, mace and discus, hard to behold, blazing like a burning fire and the sun, and immeasurable.

तेजोराशिं सर्वतो दीप्तिमन्तं समन्ताद् दुर्निरीक्ष्यं दीप्तानलार्कद्युतिम् अप्रमेयं त्वां किरीटिनं गदिनं चक्रिणं च पश्यामि ।। १७ ।।

I behold you a mass of light shining everywhere, hard to look at, blazing like a burning fire and the sun. You, who are identifiable with Your divine diadem, mace and discus, are indefinable and immeasurable.

त्वमक्षरं परमं वेदितव्यं
त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता
सनातनस्त्वं पुरुषो मतो मे ।। 18 ।।

18. You are the Imperishable, Supreme One to be realised. You are the Supreme Substratum of this universe. You are immutable, the guardian of the eternal law, I know You are the Supreme Person who is everlasting.

उपनिषत्सु 'द्वे विद्ये वेदितव्ये' (मु० उ० १।१।४) इत्यादिषु वेदितव्यतया निर्दिष्टं परमम् अक्षरं त्वम् एव । अस्य विश्वस्य परं निधानं विश्वस्य अस्य परमाधारभूतः त्वम् एव, त्वम्

अव्ययः व्ययरहितः, यत्स्वरूपो यद्गुणो यद्विभवश्च त्वं तेन एव रूपेण सर्वदा अवतिष्ठसे, शाश्वतधर्मगोप्ता शाश्वतस्य नित्यस्य वैदिकस्य धर्मस्य एवमादिभिः अवतारैः त्वम् एव गोप्ता । सनातनः त्वं पुरुषो मतो मे 'वेदाहमेतं पुरुषं महान्तम्' (तै.आ. ३।१२।७) 'परात्परं पुरुषम्' (मु० उ० ३।२।८) **इत्यादिषु उदितः सनातनपुरुषः त्वम् एव इति मे मतो ज्ञातः । यदुकुलतिलकः त्वम् एवंभूत इदानीं साक्षात्कृतो मया इत्यर्थः ॥ १८ ॥**

You alone are the Supreme 'Imperishable Person' indicated as that which ought to be realised in such Upaniṣadic passages as: 'Two sciences are to be known' (Muṇ.U., 1.1.4). You alone are the 'Supreme Substratum' of the universe, i.e., supreme support of this universe. You are 'immutable', namely, not liable to mutation. Whatever might be your attributes and divine manifestations, You remain unchanged in Your form. You alone are the guardian of 'the eternal law'—You who protect the eternal Dharma of the Veda by incarnations like this. I know you are the everlasting Person. I know You are the eternal Person, described in such passages as, 'I know this great Puruṣa' (Tai.Ā., 3.12.7) and 'Person who is higher than the high' (Muṇ.U., 3.2.8). You, who were till now known to me as the most distinguished of the race of Yadu, have been realised by me now through direct perception as of this nature, i.e., of a nature unknown to me before. Such is the meaning.

अनादिमध्यान्तमनन्तवीर्य
मनन्तबाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तहुताशवक्त्रं
स्वतेजसा विश्वमिदं तपन्तम् ॥ 19 ॥

19. I behold You as without beginning, middle and end. Your might is infinite. You are endowed with an endless number of arms. The sun and moon are Your eyes. Your mouth is emitting burning fire. With Your own radiance You are warming the whole universe.

अनादिमध्यान्तम् आदिमध्यान्तरहितम्, अनन्तवीर्यम् अनवधिकातिशयवीर्यम्, वीर्यशब्दः प्रदर्शनार्थः, अनवधिकातिशयज्ञानबलैश्वर्यशक्तितेजसां निधिम् इत्यर्थः । अनन्तबाहुम् असंख्येयबाहुम्, सोऽपि प्रदर्शनार्थः, अनन्तबाहूदरपादवक्त्रादिकम्, शशिसूर्यनेत्रं शशिवत् सूर्यवत् च प्रसादप्रतापयुक्तसर्वनेत्रम्, देवादीन् अनुकूलान् नमस्कारादि कुर्वाणान् प्रति प्रसादः, तद्विपरीतान् असुरराक्षसादीन् प्रति प्रतापः; 'रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसंघाः ॥' (११।३६) इति हि वक्ष्यते ।

दीप्तहुताशवक्त्रं प्रदीप्तकालानलवत् संहारानुगुणवक्त्रम्, स्वतेजसा विश्वम् इदं तपन्तम्—तेजः पराभिभवनसामर्थ्यम्, स्वकीयेन तेजसा विश्वम् इदं तपन्तं त्वां पश्यामि । एवंभूतं सर्वस्य स्रष्टारम्, सर्वस्य आधारभूतं सर्वस्य प्रशासितारम्, सर्वस्य संहर्तारम्, ज्ञानाद्यपरिमितगुणसागरम्, आदिमध्यान्तरहितम् एवंभूतदिव्यदेहं त्वां यथोपदेशं साक्षात्करोमि इत्यर्थः ।

एकस्मिन् दिव्यदेहे अनेकोदरादिकं कथम् ?

इत्थम् उपपद्यते-एकस्मात् कटिप्रदेशाद् अनन्तपरिमाणाद् ऊर्ध्वम् उद्गता यथोदितदिव्योदरादयः, अधश्च यथोदितदिव्यपादाः, तत्र एकस्मिन् मुखे नेत्रद्वयम् इति च न विरोधः ॥ १९ ॥

I behold You as without beginning, middle and end. Your might is infinite, of unsurpassed excellence. Here the term 'might' is used for illustration. The meaning is that You are the sole repository of knowledge, strength, sovereignty, valour, power and glory, one whose excellence cannot be surpassed. Your arms are infinite, i.e., they are countless. This is also for illustration, implying that You have an infinite number of arms, stomachs, feet, mouths etc. The sun and moon are Your eyes; all Your eyes are like the moon and the sun, beaming with grace and power. The grace is directed towards the devotees like the gods who offer salutations etc., and power is directed against Asuras, Rākṣasas etc., who are opposed to these. For it will be said later on: 'The Rākṣasas flee on all sides in fear, and all the hosts of Siddhas bow down to You' (11.36). Your mouth is emitting fire, namely, the fire appropriate for destroying all things, as the Fire of Time consumes the world at the time of dissolution. With Your own radiance You are warming the universe. By radiance (Tejas) is meant the power to vanquish others. I behold You warming (or gov-

erning) the universe with Your own radiance. The meaning is this: 'I directly realise You' as taught before as the Creator of all, as the supporter of everything, as the sovereign over everything, as the destroyer of everything, as the ocean of knowledge and other infinite attributes, as without beginning, middle and end, and as possessing a divine body of this nature. How, in one divine body, can there be many stomachs etc? This is possible in the following way: From a hip of infinite extent, stomachs etc., as described, branch off upwards. The divine feet etc., branch off downwards. So there is no contradiction in attributing a pair of eyes for each face.

एवंभूतं त्वां दृष्ट्वा देवादयः अहं च प्रव्यथिता भवाम इति आह—

'On perceiving You to be thus, the gods etc., and myself, have become frightened—says Arjuna in the following words:

द्यावापृथिव्योरिदमन्तरं हि
व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं
लोकत्रयं प्रव्यथितं महात्मन् ॥ 20 ॥

20. You alone have pervaded the interspace between heaven and earth, and all the quarters. Beholding Your marvellous and terrible form, O Mahātman, the three worlds are greatly overwhelmed with fear.

द्युशब्दः पृथिवीशब्दश्च उभौ उपरितनानाम् अधस्तनानां च लोकानां प्रदर्शनार्थौ, द्यावापृथिव्योः अन्तरम् अवकाशः, यस्मिन् अवकाशे सर्वे लोकाः तिष्ठन्ति, सर्वः अयम् अवकाशः दिशश्च सर्वाः त्वया एकेन व्याप्ताः ।

दृष्ट्वा अद्भुतं रूपम् उग्रं तव इदम् अनन्तायामविस्तारम् अत्यद्भुतम् आति उग्रं तव रूपं दृष्ट्वा लोकत्रयं प्रव्यथितम्—युद्धदिदृक्षया आगतेषु ब्रह्मादिदेवासुरपितृगणसिद्धगन्धर्व-यक्षराक्षसेषु प्रतिकूलानुकूलमध्यस्थरूपं लोकत्रयं सर्वं प्रव्यथितम्, अत्यन्तभीतम्; महात्मन् अपरिच्छेद्यमनोवृत्ते ।

ऐतेषाम् अपि अर्जुनस्य इव विश्वाश्रयरूपसाक्षात्कारसाधनं दिव्यं चक्षुः भगवता दत्तम् । किमर्थम् इति चेत्? अर्जुनाय स्वैश्वर्यं सर्वं प्रदर्शयितुम्; अत इदम् उच्यते—'दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन्' इति ॥ २० ॥

The terms, 'heaven and earth,' imply all the upper and lower worlds. The 'Antara', or that between heaven and earth, denotes the space between them in which are located all the worlds. You alone pervade all the space and all the quarters. 'Beholding Your marvellous and terrible form,' beholding Your form of infinite length and extent, marvellous and terrible, the three worlds are trembling. Gods headed by Brahmā, the Asuras, the manes, the Siddhas, the Gandharvas, the Yakṣas, and Rākṣasas have come with a desire to see the battle. All the 'three worlds' consisting of these friendly, antagonistic and neutral beings are extremely frightened. 'Mahātman' means one, the dimension of whose mind has no limits. It has to be understood that like Arjuna, other beings also were granted by the Lord the divine eye capable of directly perceiving the Form which supports the universe. If it be asked why, the reply is that it was for demonstrating to Arjuna His sovereignty. Hence it is stated here: 'Beholding Your marvellous and terrible form, O Mahātman, the three worlds are greatly overwhelmed with fear.'

अमी हि त्वं सुरसङ्घा विशन्ति
केचिद्भीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः
स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ 21 ॥

21. Verily into You the hosts of Devas enter. Some in fear extol You with clasped hands. Crying 'Hail' the bands of great seers and Siddhas praise You with meaningful hymns.

अमी सुरसंघाः उत्कृष्टाः त्वां विश्वाश्रयम् अवलोक्य हृष्टमनसः त्वत्समीपं विशन्ति । तेषु एव केचिद् अति उग्रम् अति अद्भुतं च तव आकारम् आलोक्य भीताः प्राञ्जल्यः स्वज्ञानानुगुणं स्तुतिरूपाणि वाक्यानि गृणन्ति उच्चारयन्ति । अपरे महार्षिसंघाः सिद्धसंघाः च

परावरतत्त्वयाथात्म्यविदः स्वस्ति इति उक्त्वा पुष्कलाभिः **भगवदनुरूपाभिः** स्तुतिभिः स्तुवन्ति ॥ २१ ॥

These hosts of superior Devas beholding You as the foundation of the universe, rejoice and move towards You. Among them, some in fear, on seeing Your extremely terrible and wonderful form, 'extol', namely pronounce sentences in the form of praise, according to their knowledge. Others, the bands of seers and Siddhas, knowers of the truth, higher and lower, saying 'Hail', glorify You in hymns of abounding praise which are suitable to the Lord.

रुद्रादित्या वसवोऽये च साध्या
विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसङ्घा
वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ 22 ॥

22. The Rudras, the Ādityas, the Vasus, the Sādhyas, the Viśvas, the Aśvins, the Maruts and the manes, and the hosts of Gandharvas, Yakṣas, Asuras, and Siddhas—all gaze upon You in amazement.

ऊष्मपाः पितरः 'ऊष्मभागा हि पितरः' (तै.ब्रा. १।३।१०) इति श्रुतेः । एते सर्वे विस्मयम् आपन्नाः त्वां वीक्षन्ते ॥ २२ ॥

Uṣmapā means manes, because the Śruti declares: 'Verily the manes receive the hot portions of the offerings' (Tai.Br., 1.3.10). All these, struck with amazement, behold You.

रूपं महत्ते बहुवक्त्रनेत्रं
महाबाहो बहुबाहूरुपादम् ।
बहूदरं बहुदंष्ट्राकरालं
दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ 23 ॥

23. Beholding Your great form with many mouths and eyes, with many arms, thighs, and feet, with many stomachs and terrible with many teeth, the worlds tremble, and I too quake, O mighty-armed.

बह्वीभिः दंष्ट्राभिः अतिभीषणाकारं लोकाः पूर्वोक्ताः प्रतिकूलानुकूलमध्यस्थाः त्रिविधाः सर्व एव अहं च तव इदम् ईदृशं रूपं दृष्ट्वा अतीव व्यथिता भवामः ॥ २३ ॥

Beholding Your mighty form, as described earlier, which is an exceedingly terrifying figure because of the large teeth—all the worlds, described earlier and containing three kinds of beings, friendly, antagonistic and neutral, and I myself too have become panic-stricken.

नभःस्पृशं दीप्तमनेकवर्णं
व्यात्ताननं दीप्तविशालनेत्रम् ।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
धृतिं न विन्दामि शमं च विष्णो ॥ 24 ॥

24. When I behold You touching the Supreme Heaven, shining, multicoloured, with yawning mouths and large resplendent eyes, my inner being trembles in fear. I am unable to find support or peace, O Viṣṇu.

नभःशब्दः 'तदक्षरे परमे व्योमन्' (महाना० १।२) 'आदित्यवर्णं तमसः परस्तात्' (श्वे०उ० ३।८; यजुः सं० ३१।१८) 'क्षयन्तमस्य रजसः पराके' (ऋक्सं० २।६।२५।५) 'यो अस्याध्यक्षः परमे व्योमन्' (ऋक्सं० ८।९।१७।७) इत्यादिश्रुतिसिद्धत्रिगुणप्रकृत्यतीत- परमव्योमवाची, सविकारस्य प्रकृतितत्त्वस्य पुरुषस्य च सर्वावस्थस्य, कृत्स्नस्य आश्रयतया नभःस्पृशम् इति वचनात् । 'द्यावापृथिव्योरिदमन्तरं हि व्याप्तम्' (११।२०) इति पूर्वोक्तत्वात् च ।

दीप्तम् अनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रं त्वां दृष्ट्वा प्रव्यथितान्तरात्मा अत्यन्तभीतमना धृतिं न विन्दामि, देहस्य धारणं न लभे । मनसः च इन्द्रियाणां च शमं न लभे ।

विष्णो व्यापिन् सर्वव्यापिनम् अतिमात्रम् अत्यद्भुतम् अतिघोरं च त्वां दृष्ट्वा प्रशिथिलसर्वावयवो व्याकुलेन्द्रियः च भवामि इत्यर्थः ॥ २४ ॥

The term 'Nabhas' denotes the Supreme Heaven (Parama-Vyoman), which is beyond the Prakṛti composed of the three Guṇas as established by the Śruti passages such as: 'That is in the Imperishable Supreme Heaven' (Ma.Nā.U., 1.2), 'Him, sun-coloured and beyond Tamas' (Śve., 3.8) 'The dweller beyond the Rajas' (Ṛg.S., 2.6.25.5) and 'He who is the president in the Supreme Heaven' (Ṛg.S., 8.9.17.7). This can be understood as implied in the statement that 'the form touches the Supreme Heaven.' It expresses the idea that it is the foundation of all—of the principle of the Prakṛti with its conditions, and of the individual selves in all states. It has also been initially declared: 'For by You alone are pervaded the interspace of heaven and earth......' (11.20). 'Beholding Your form shining, multicoloured, and with yawning mouths and large and resplendent eyes, my inner being trembles in fear. I am unable to find support, namely, I am unable to find support for the body. I am unable to get peace of mind and of the senses. O Viṣṇu, namely, O Pervader, beholding You pervading everything, incomparable in magnitude, extremely wonderful and terrible, I find my limbs quivering and my senses agitated.' Such is the meaning.

दंष्ट्राकरालानि च ते मुखानि
दृष्ट्वैव कालानलसन्निभानि ।
दिशो न जाने न लभे च शर्म
प्रसीद देवेश जगन्निवास ॥ 25 ॥

25. Viewing Your mouths, presenting awe-generating fangs and looking like the consuming fire of final destruction, I know not the quarters of the globe nor do I find repose. Be gracious, O Lord of the Devas! O Abode of the universe!

युगान्तकालानलवत् सर्वसंहारे प्रवृत्तानि अतिघोराणि तव मुखानि दृष्ट्वा दिशो न जाने सुखं च न लभे। जगतां निवास देवेश ब्रह्मादीनाम् ईश्वराणाम् अपि परममहेश्वर मां प्रति प्रसन्नो भव; यथा अहं प्रकृतिं गतो भवामि, तथा कुरु इत्यर्थः ॥ २५ ॥

Looking at Your mouths, extremely terrifying and like cosmic fire at the end of the universe, and operating for the destruction of everything, I have lost the sense of recognising the quarters of the sky, nor do I feel happy and peaceful. O Abode of all the worlds, O Lord of all the Devas, namely, O Overlord of even gods like Brahmā! Be gracious unto me. The meaning is: 'Do act in such a way that I may attain my natural condition.'

एवं सर्वस्य जगतः स्वायत्तस्थितिप्रवृत्तित्वं दर्शयन् पार्थसारथी राजवेषच्छद्मना अवस्थितानां धार्त्तराष्ट्राणां यौधिष्ठिरेषु अनुप्रविष्टानां च असुरांशानां संहारेण भूभारावतरणं स्वमनीषितं स्वेन एव करिष्यमाणं पार्थाय दर्शयामास । स च पार्थो भगवतः स्रष्टृत्वादिकं सर्वैश्वर्यं साक्षात्कृत्य तस्मिन् एव भगवति सर्वात्मनि धार्तराष्ट्रादीनाम् उपसंहारम् अनागतम् अपि तत्प्रसादलब्धेन दिव्येन चक्षुषा पश्यन् इदं प्रोवाच—

Arjuna's charioteer (Pārthasārathi), thus showing that all the worlds depend upon Him for their existence and activities, showed to the son of Pṛthā (Arjuna) that what He wanted to do, making Arjuna a mere instrument of His, was to lighten the burden of the earth through the destruction of all those who were of Āsuric manifestations and who, in the guise of kings, were presenting themselves as the sons of Dhṛtarāṣṭra and their followers. Many such embodiments of Asuras were present also in the ranks of Yudhiṣṭhira's followers. And Arjuna, after having realised with the divine eyes, received through His grace, the complete manifestation of the Lord as the Creator etc., witnessed also the slaughter of the followers of the sons of Dhṛtarāṣṭra etc., in that Lord Himself, who is the Self of all, even though it (the slaughter) had not happened actually according to human calculations. Arjuna continues:

अमी च त्वां धृतराष्ट्रस्य पुत्राः
सर्वे सहैवावनिपालसङ्घैः ।
भीष्मो द्रोणः सूतपुत्रस्तथासौ
सहास्मदीयैरपि योधमुख्यैः ॥ 26 ॥

26. All these sons of Dhṛtarāṣṭra together with the hosts of monarchs, Bhīṣma, Droṇa and Karṇa along with the leading warriors of our side,

वक्त्राणि ते त्वरमाणा विशन्ति
दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशनान्तरेषु
संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ।। 27 ।।

27. Hasten to enter Your fearful mouths with terrible fangs. Some, caught between the teeth are seen with their heads crushed to powder.

अमी धृतराष्ट्रस्य पुत्राः दुर्योधनादयः सर्वे भीष्मो द्रोणः सूतपुत्रः कर्णश्च तत्पक्षीयैः अवनिपालसमूहैः सर्वैः अस्मदीयैः अपि कैश्चिद् योधमुख्यैः सह त्वरमाणा दंष्ट्राकरालनि भयानकानि तव वक्त्राणि विनाशाय विशन्ति । तत्र केचित् चूर्णितैः उत्तमाङ्गैः दशनान्तरेषु विलग्नाः संदृश्यन्ते ।। २६-२७ ।।

All these sons of Dhṛtarāṣṭra like Duryodhana and others like Bhīṣma, Droṇa, and Sūta's son Karṇa together with the hosts of monarchs on their side and also the leading warriors on our side, are hastening to their destruction; they enter Your fearful mouths with terrible fangs; some, caught between the teeth are seen with their heads crushed to powder.

यथा नदीनां बहवोऽम्बुवेगाः
समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा
विशन्ति वक्त्राण्यभिविज्वलन्ति ।। 28 ।।

28. As many torrents of rivers flow towards the ocean, so do these heroes of the world of men enter Your flaming mouths.

यथा प्रदीप्तं ज्वलनं पतङ्गा
विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोका
स्तवापि वक्त्राणि समृद्धवेगाः ॥ 29 ॥

29. As moths rush swiftly into a blazing fire to their destruction, so do these men swiftly rush into Your mouths to meet their destruction.

एते राजलोका बहवो नदीनाम् अम्बुप्रवाहाः समुद्रम् इव प्रदीप्तज्वलनम् इव च शलभाः तव वक्त्राणि अभिविज्वलन्ति स्वयम् एव त्वरमाणा आत्मनाशाय विशन्ति ॥ २८-२९ ॥

These innumerable kings rush to their destruction in Your flaming mouths, even as many torrents of rivers flow towards the ocean and moths rush into a blazing fire.

लेलिह्यसे ग्रसमानः समन्ता
ल्लोकान्समग्रान्वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत्समग्रं
भासस्तवोग्राः प्रतपन्ति विष्णो ॥ 30 ॥

30. Devouring all the worlds on every side with your flaming mouths, You lick them up. Your fiery rays, filling the whole universe with their radiance, scorch it, O Viṣṇu.

राजलोकान् समग्रान् ज्वलद्भिः वदनैः ग्रसमानः कोपवेगेन तद्रुधिरावसिक्तम् ओष्ठपुटादिकं लेलिह्यसे पुनः पुनः लेहनं करोषि । तव अतिघोरा भासो रश्मयः तेजोभिः स्वकीयैः प्रकाशैः जगत् समग्रम् आपूर्य प्रतपन्ति ॥ ३० ॥

Devouring all these kings with Your flaming mouths, You lick them up, namely, lick up again and again in great anger. Your lips etc., are wet with their blood. Your fiery rays scorch the universe by the brilliant flow of radiance filling the whole universe.

'दर्शयात्मानमव्ययम्' (११।४) इति तव ऐश्वर्यं निरङ्कुशं साक्षात्कर्तुं प्रार्थितेन भवता निरङ्कुशम् ऐश्वर्यं दर्शयता अतिघोररूपम् इदम् आविष्कृतम्—

You have manifested Yourself in this terrible form for revealing Your limitless sovereignty as requested by me thus: 'Reveal Yourself to me completely' (11.4), so that I may realise Your limitless sovereignty.

आख्याहि मे को भवानुग्ररूपो
नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं
न हि प्रजानामि तव प्रवृत्तिम् ।। 31 ।।

31. Tell me who You are with this terrible form? Salutation to You, O Supreme God. Be gracious. I desire to know You, the Primal One. I do not know Your activity.

अतिघोररूपः को भवान्? किं कर्तुं प्रवृत्तः? इति भवन्तं ज्ञातुम् इच्छामि । तव अभिप्रेतां प्रवृत्तिं न जानामि । एतद् आख्याहि मे; नमोऽस्तु ते देववर प्रसीद—नमः ते अस्तु सर्वेश्वर एवं कर्तुम् अनेन अभिप्रायेण इदं संहर्तृरूपम् आविष्कृतम् इति उक्त्वा प्रसन्नरूपश्च भव ।। ३१ ।।

Who are You of this terrible form, what do You intend to do? I wish to know. For I do not know Your intended actions. Tell me this. Salutations to You, O Supreme God! Salutations to You, Lord of everything! Say with what object and for what purpose You have assumed this form of the destroyer. Assume a pleasing form.

आश्रितवात्सल्यातिरेकेण विश्वैश्वर्यं दर्शयतो भवतो घोररूपाविष्कारे कः अभिप्रायः? इति पृष्टो भगवान् पार्थसारथिः स्वाभिप्रायम् आह—पार्थोद्योगेन विना अपि धार्तराष्ट्रप्रमुखम् अशेषं राजलोकं निहन्तुम् अहम् एव प्रवृत्तः, इति ज्ञापनाय मम घोररूपाविष्कारः, तज्ज्ञापनं च पार्थम् उद्योजयितुम् इति—

The Lord, the charioteer of Arjuna, being questioned, 'What is Your intention in assuming a terrible form when revealing Your cosmic sovereignty out of overflowing love for Your proteges?'—He spoke to the following effect: The manifestation of a terrible form by Me is to point out that I Myself am operative for the annihilation of the entire world of kings headed by the sons of Dhṛtarāṣṭra, without any effort on your (Arjuna's) part. Reminding Arjuna of this, is to goad him to fight:

श्री भगवानुवाच:

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो
लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ 32 ॥

The Lord said:

32. I am the world-destroying Time. Manifesting Myself fully, I have begun to destroy the worlds here. Even without You, none of the warriors arrayed in the hostile ranks shall survive.

कलयति गणयति इति कालः, सर्वेषां धार्तराष्ट्रप्रमुखानां राजलोकानाम् आयुरवसानं गणयन् अहं तत्क्षयकृत् घोररूपेण प्रवृद्धो राजलोकान् समाहर्तुम् आभिमुख्येन संहर्तुम् इह प्रवृत्तः अस्मि । अतो मत्संकल्पाद् एव त्वाम् ऋते अपि त्वदुद्योगम् ऋतेऽपि एते धार्तराष्ट्रप्रमुखाः तव प्रत्यनीकेषु ये अवस्थिता योधाः, ते सर्वे न भविष्यन्ति विनङ्क्ष्यन्ति ॥ ३२ ॥

Kāla (Time) is the calculator which calculates (Kalayati). Calculating the end of the lives of all those under the leadership of Dhṛtarāṣṭra's sons, I am causing their destruction. Fully manifesting Myself with this fierce form, I have begun to destroy the hosts of kings. Therefore, by My will, even without you, namely, even without your effort, all these hostile warriors under the leadership of Dhṛtarāṣṭra's sons, shall cease to be, i.e., will be destroyed.

तस्मात्त्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून्भुङ्क्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥ 33 ॥

33. Therefore arise, win glory. Conquering your foes, enjoy a prosperous kingdom. By Me they have been slain already. You be merely an instrument, O Arjuna, you great bowman!

तस्मात् त्वम् तान् प्रति युद्धाय उत्तिष्ठ, तान् शत्रून् जित्वा यशो लभस्व, धर्म्यं राज्यं च समृद्धं भुङ्क्ष्व । मया एव एते कृतापराधाः पूर्वम् एव निहताः, हनने विनियुक्ताः, त्वं तु तेषां हनने निमित्तमात्रं भव । मया हन्यमानानां शस्त्रादिस्थानीयो भव, सव्यसाचिन् 'षच समवाये' (धा० पा० १।१०२२)सव्येन शरसचनशीलः सव्यसाची; सव्येन अपि करेण शरसमवायकरः, करद्वयेन योद्धुं समर्थ इत्यर्थः ॥ ३३ ॥

Therefore, arise for fighting against them. Conquering your enemies, win glory and enjoy a prosperous and righteous kingdom. All those who have sinned have been already annihilated by Me. Be you merely an instrument (Nimitta) of Mine in destroying them—just like a weapon in my hand, O Savyasacin! The root '*Sac*' means 'fastening'. A '*savyasācin*' is one who is capable of fixing or fastening the arrow even with his left hand. The meaning is that he is so dexterous that he can fight with a bow in each hand.

द्रोणं च भीष्मं च जयद्रथं च
कर्णं तथान्यानपि योधवीरान् ।
मया हतांस्त्वं जहि मा व्यथिष्ठा
युध्यस्व जेतासि रणे सपत्नान् ॥ 34 ॥

34. Slay Droṇa, Bhīṣma, Jayadratha, Karṇa as well as other mighty warriors, who have been doomed by Me. Do

not feel distressed. Fight. You shall conquer your rivals in the battle.

द्रोणभीष्मकर्णादीन् कृतापराधतया मया एव हनने विनियुक्तान् त्वं जहि, त्वं हन्याः; एतान् गुरून् बन्धून् च अन्यान् अपि भोगसक्तान् कथं हनिष्यामि? इति मा व्यथिष्ठाः, तान् उद्दिश्य धर्माधर्मभयेन बन्धुस्नेहेन कारुण्येन च मा व्यथां कृथाः । यतः ते कृतापराधाः, मया एव हनने विनियुक्ताः, अतो निर्विशङ्को युध्यस्व, रणे सपत्नान् जेतासि, जेष्यसि, न एतेषां वधे नृशंसतागन्धः, अपि तु जय एव लभ्यते इत्यर्थः ।। ३४ ।।

Slay Droṇa, Bhīṣma, Karṇa etc., who have been chosen for destruction by Me alone, as they have transgressed the law of righteousness. Be not distressed, considering, 'How can I slay these teachers, relations and others who are attached to enjoyments?' Do not be thus distressed by thinking about the right and wrong of it, or out of love and compassion for them. These persons are guilty of unrighteousness by siding with the evil-minded Duryodhana. They have been chosen by Me alone for destruction. Therefore fight without doubt. You shall conquer your enemies in battle. In slaying them, there is not the slightest trace of cruelty. The purport is that victory is the sure result.

संजय उवाच

एतच्छ्रुत्वा वचनं केशवस्य
कृताञ्जलिर्वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णं
सगद्गदं भीतभीतः प्रणम्य ।। 35 ।।

Sañjaya said:

35. Having heard this speech of Kṛṣṇa, Arjuna did Him obeisance; and trembling with awe, he bowed down again, and with folded palms, and trembling, he spoke to Kṛṣṇa in a choked voice.

एतद् आश्रितवात्सल्यजलधेः केशवस्य वचनं श्रुत्वा अर्जुनः तस्मै नमस्कृत्य भीतभीतः अतिभीतः भूयः तं प्रणम्य कृताञ्जलिः वेपमानः किरीटी सगद्गदम् आह ॥ ३५ ॥

Having heard the speech of Kṛṣṇa, ocean of affection for the seekers of refuge in Him, Arjuna did obeisance to Him. Trembling with fear, he bowed again and again before Him. With folded palms, and trembling, Arjuna spoke in a choked voice with emotion.

अर्जुन उवाच
स्थाने हृषीकेश तव प्रकीर्त्या
जगत्प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥ 36 ॥

Arjuna said:
36. Rightly it is, O Kṛṣṇa, that Your praise should move the world to joy and love. The Rākṣasas flee in fear on all sides, and all the hosts of Siddhas bow down to You.

स्थाने युक्तम्, यद् एतद् युद्धदिदृक्षया आगतम् अशेषं देवगन्धर्वसिद्धयक्ष-विद्याधरकिन्नरकिंपुरुषादिकं जगत् त्वत्प्रसादात् त्वां सर्वेश्वरम् अवलोक्य तव प्रकीर्त्या सर्वं प्रहृष्यति अनुरज्यते च । यत् च त्वाम् अवलोक्य रक्षांसि भीतानि सर्वा दिशः प्रद्रवन्ति; सर्वे सिद्धसंघाः सिद्धाद्यनुकूलसंघाः नमस्यन्ति च; तद् एतत् सर्वं युक्तम् इति पूर्वेण सम्बन्धः ॥ ३६ ॥

'Sthāne' means rightly or it is but proper. It is but proper that the whole world of gods, Gandharvas, Siddhas, Yakṣas, Kinnaras, Kimpuruṣas etc., who have foregathered with a desire to see the battle, should be delighted with You and love You after beholding You by Your grace.

You are the Lord of all. Rightly after beholding You, the Rākṣasas flee in fear on all sides, and rightly all the host of

Siddhas, namely, the host of Siddhas who are favourable to You, pay their homage to You. The connection with what was said earlier is that all this is as it ought to be.

यूक्तता एव उपपादयति

He further proceeds to explain how all this is right:

कस्माच्च ते न नमेरन्महात्मन्
गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।

37(a). And why should they not, O Mahātman, bow down to You who are great, being the first Creator, even of Brahmā?

महात्मन् ते तुभ्यं गरीयसे ब्रह्मणः हिरण्यगर्भस्य अपि आदिभूताय कर्त्रे, हिरण्यगर्भादयः कस्माद् हेतोः न नमस्कुर्युः, अनन्त देवेश जगन्निवास त्वम् एव अक्षरम् न क्षरति इति अक्षरम् जीवात्मतत्त्वम्; 'न जायते म्रियते वा विपश्चित्' (कठ० १।२।१८) इत्यादिश्रुतिसिद्धो जीवात्मा हि न क्षरति ।

सद् असत् च त्वम् एव, सदसच्छब्दनिर्दिष्टं कार्यकारणभावेन अवस्थितं प्रकृतितंत्त्वम्, नामरूपविभागवत्तया कार्यावस्थं सच्छब्दनिर्दिष्टं तदनर्हतया कारणावस्थम् असच्छब्दनिर्दिष्टं च त्वम् एव, तत्परं यत् तस्मात् प्रकृतेः प्रकृतिसम्बन्धिनः च जीवात्मनः परम् अन्यत् मुक्तात्मतत्त्वं यत् तद् अपि त्वम् एव ॥ ३७ ॥

O Mahātman, for what reason should Brahmā and others not bow down to You, who are great and are the First Being and the Creator even of Brahmā, namely, Hiraṇyagarbha?

O Infinite, O Lord of the gods, O You who have the universe for Your abode! You are the 'Akṣara'. What does not perish, is the Akṣara, here, the 'principle of individual self'; for the individual self does not perish as established in Śruti passages: 'The intelligent self is not born, nor dies' (Ka.U., 1.2.18). You alone are the 'existent and the non-existent,' the principle of Prakṛti, in its condition as effect and in its

condition as cause. This is denoted by the terms 'Sat' (existent) and 'Asat' (non-existent). You alone are the state of effect denoted by the term 'Sat', which is the state of diversification by names and forms, and also the state of cause, denoted by the term 'Asat', which is the state incapable of such divisions and diversities. 'What is beyond both'—what is beyond Prakṛti and the individual self associated with the Prakṛti, as also from the principle of liberated selves who are different from those associated with Prakṛti, i.e., bound souls. You alone are that also.

अनन्त देवेश जगन्निवास
त्वमक्षरं सदसत्तत्परं यत् ।। 37 ।।

37(b). O Infinite, Lord of gods, O You who have the universe for Your abode! You are the imperishable individual self, the existent and the non-existent, and that which is beyond both.

अतः—

Therefore:

त्वमादिदेवः पुरुषः पुराण
स्त्वमस्य विश्वस्य परं निधानम् ।

38(a). You are the Primal God and the Ancient Person. You are the Supreme resting place of the universe....

वेत्तासि वेद्यं च परं च धाम
त्वया ततं विश्वमनन्तरूप ।। 38 ।।

38(b). ...You are the knower and that which must be known, and the Supreme abode. By You, O infinite of form, is this universe pervaded.

त्वम् आदिदेव: पुरुष: पुराण: त्वम् अस्य विश्वस्य परं निधानम्, निधीयते त्वयि विश्वम् इति त्वम् अस्य विश्वस्य परं निधानम्, विश्वस्य शरीरभूतस्य आत्मतया परमाधारभूत: त्वम् एव इत्यर्थ: ।

जगति सर्वो वेदिता वेद्यं च सर्वं त्वम् एव, एवं सर्वात्मतया अवस्थित: त्वम् एव परं च धाम स्थानं प्राप्यस्थानम् इत्यर्थ: ।

त्वया ततं विश्वम् अनन्तरूप त्वया आत्मत्वेन विश्वं चिदचिन्मिश्रं जगत् ततं व्याप्तम् ॥ ३८ ॥

You alone are all the knowers and all that must be known. You alone, abiding thus as the Self of all, are the 'Dhāman' (abode), namely, the goal to be attained. By You, O infinite of form, is the universe pervaded. By You the universe, composed of conscient beings and non-conscient matter, is '*Tatam*', pervaded.. You are the Primal God, the Ancient Person. You are the supreme resting place of the universe. The meaning is that You are the supreme foundation of the universe which constitutes Your body, as You are its Self. [It is to be noted how Rāmānuja derives here the meaning of 'individual self' for the word Akṣara, which helps him to explain '*Kūtasth'okṣara ucchyate*' in 15.16]

अतस्त्वम् एव वाय्वादिशब्दवाच्य इति आह—

Arjuna says: 'Therefore You alone are expressed by the terms Vāyu etc.'

वायुर्यमोऽग्निर्वरुण: शशाङ्क:
प्रजापतिस्त्वं प्रपितामहश्च ।

39(a). You are Vāyu, Yama, Agni, Varuṇa, Śaśāṅka, Prajāpati and the great-grandsire....

सर्वेषां प्रपितामहः त्वम् एव, पितामहादयः च । सर्वासां प्रजानां पितरः प्रजापतयः प्रजापतीनां पिता हिरण्यगर्भः प्रजानां पितामहः, हिरण्यगर्भस्य अपि पिता त्वं प्रजानां प्रपितामहः; पितामहादीनाम् आत्मतया तत्तच्छब्दवाच्यः त्वम् एव इत्यर्थः ॥ ३९ ॥

You alone are the great-grandsire of all and also grandfather etc. The Prajāpatis are the fathers of all creatures. Hiraṇyagarbha (Brahmā), the father of the Prajāpatis, is the grandsire of all creatures. You, being the father of even Hiraṇyagarbha, are great grandfather of all creatures. You alone are denoted by the several terms by which these beings are known. Such is the meaning.

नमो नमस्तेऽस्तु सहस्रकृत्वः
पुनश्च भूयोऽपि नमो नमस्ते ॥ 39 ॥

39(b). ...Hail, Hail unto You, a thousand times! Hail unto You again and yet again!

अत्यद्भुताकारं भगवन्तं दृष्ट्वा हर्षोत्फुल्लनयनः अत्यन्तसाध्वसावनतः सर्वतो नमस्करोति—

Beholding the Lord in a most marvellous form, Arjuna, bent with great awe, saluted Him from all sides with his eyes widely open from joy.

नमः पुरस्तादथ पृष्ठतस्ते
नमोऽस्तु ते सर्वत एव सर्व ।

40(a). Salutation to You from before and behind! Salutation to You from all sides, O All!...

अनन्तवीर्यामितविक्रमस्त्वं
सर्वं समाप्नोषि ततोऽसि सर्वः ॥ 40 ॥

40(b). ...O You of infinite prowess and heroic action which are measureless! You pervade all beings and therefore are all.

अनन्तवीर्यामितविक्रमः त्वं सर्वम् आत्मतया समाप्नोषि ततः सर्वः असि, यतः त्वं सर्वं चिदचिद्वस्तुजातम् आत्मतया समाप्नोषि । अतः सर्वस्य चिदचिद्वस्तुजातस्य त्वच्छरीरतया त्वत्प्रकारत्वात् सर्वप्रकारः त्वम् एव सर्वशब्दवाच्यः असि इत्यर्थः ।

'त्वमक्षरं सदसत्' (११।३७) 'वायुर्यमोऽग्निः' (११।३९) इत्यादिसर्वसामानाधिकरण्यनिर्देशस्य आत्मतया व्याप्तिः एव हेतुः इति सुव्यक्तम् उक्तम् । 'त्वया ततं विश्वमनन्तरूप' (११।३८) सर्वं समाप्नोषि ततोऽसि सर्वः ॥ इति च ॥ ४० ॥

You, of infinite prowess and measureless heroic action, pervade all beings as their very Self and therefore, are, in reality all of them. Terms, naming all other entities, are truly naming You: for they, both sentient as well as non-sentient, constitute Your body, and as such are just Your modes. Therefore You alone, having them all as Your modes, are signified by all terms standing for them. In the texts, 'O by You of infinite form, is the cosmos pervaded' (11.38) and 'You pervade all and hence are all' (11.40), it is clearly stated that the pervasion as the Self is the only rationale for speaking of them as one with You, in the sense of co-ordinate predication as in the text, 'You are the imperishable and also being and non-being' (11.37) and 'You are Vāyu, Yama and Agni' (11.39).

सखेति मत्वा प्रसभं यदुक्तं
हे कृष्ण हे यादव हे सखेति ।
अजानता महिमानं तवेदं
मया प्रमादात्प्रणयेन वापि ॥ 41 ॥

41. Unaware of this majesty of Yours, and either from negligence or love, or considering You to be a friend, whatever I have rudely said as 'O Kṛṣṇa, O Yādava, O Comrade.'

यच्चावहासार्थमसत्कृतोऽसि
विहारशय्यासनभोजनेषु ।

एकोऽथवाप्यच्युत तत्समक्षं
तत्क्षामये त्वामहमप्रमेयम् ।। 42 ।।

42. And whatever disrespect has been shown to You in jest, while playing, resting, while sitting or eating, while alone or in the sight of others, O Acyuta—I implore You for forgiveness, You who are incomprehensible.

तव अनन्तवीर्यत्वामितविक्रमत्वसर्वान्तरात्मत्वस्रष्टृत्वादिको यो महिमा तम् इमम् अजानता मया प्रमादात् मोहात् प्रणयेन चिरपरिचयेन वा सखा इति 'मम वयस्यः' इति मत्वा हे कृष्ण हे यादव हे सखे इति त्वयि प्रसभं विनयापेतं यद् उक्तं यत् च परिहासार्थं सर्वदा एव सत्कारार्हः त्वम् असत्कृतः असि, विहारशय्यासनभोजनेषु च सहकृतेषु एकान्ते वा समक्षं वा यद् असत्कृतः असि, तत् सर्वं त्वाम् अप्रमेयम् अहं क्षामये ।। ४१-४२ ।।

Infinite power, boundless valour, being the Inner Self of everything, being the creator etc., these constitute Your majesty. Being ignorant of this, and considering You only as a friend, and out of consequent love, or negligence born of life-long familiarity, whatever has been said rudely, without showing courtesy, such as 'O Kṛṣṇa, O Yādava, O Comrade'; and whatever disrespect has been shown to You in jest, while playing or resting, while sitting or eating, while alone or in the sight of others—for all these I beseech forgiveness of You who are incomprehensible.

पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
लोकत्रयेऽप्यप्रतिमप्रभाव ।। 43 ।।

43. You are the father of this world, of all that moves and that does not move. You are its teacher and the one most worthy of reverence. There is none equal to You. How then

could there be in the three worlds another greater than You, O Being of matchless greatness?

अप्रतिमप्रभाव त्वम् अस्य चराचरस्य लोकस्य पिता असि **अस्य लोकस्य गुरुः च असि** । **अतः त्वम् अस्य चराचरस्य लोकस्य** गरीयान् **पूज्यतमः** । न त्वत्समः अस्ति अभ्यधिकः कुतः अन्यः लोकत्रये अपि **त्वदन्यः कारुण्यादिना केन अपि गुणेन न त्वत्समः अस्ति कुतः अभ्यधिकः** ॥ ४३ ॥

O Being of matchless greatness! You are the father of this world, of all that moves and does not move. You are the teacher of this world. Therefore You are the one most worthy of reverence in this world of mobile and immobile entities. There is none equal to You. How then could there be in the three worlds another greater than You? No other being is equal to You in point of any attribute like compassion etc. How could there be any one greater?

यस्मात् त्वं सर्वस्य पिता पूज्यतमो गुरुः च कारुण्यादिगुणैः च सर्वाधिकः असि—

Inasmuch as You are the father of all, the most worthy of reverence, teacher and exalted over all by virtue of attributes like compassion etc.,

तस्मात्प्रणम्य प्रणिधाय कायं
प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सखेव सख्युः
प्रियः प्रियायार्हसि देव सोढुम् ॥ 44 ॥

44. Therefore, bowing down, prostrating the body, I implore Your mercy, O adorable Lord. As a father bears with his son or a friend with his friend, it is meet, O Lord, that You, who are dear to me, should bear with me who am dear to You.

तस्मात् त्वाम् ईशम् ईड्यम् प्रणम्य प्रणिधाय च कायं प्रसादये । यथा कृतापराधस्य अपि पुत्रस्य यथा च सख्युः प्रणामपूर्वकम् प्रार्थितः पिता सखा वा प्रसीदति, तथा त्वं परमकारुणिकः प्रियः प्रियाय मे सर्वं सोढुम् अर्हसि ॥ ४४ ॥

Therefore, bowing down and prostrating, I implore You, O adorable Lord, for Your mercy. Just as, when entreated with salutation, a father will show mercy to his son, or a friend to a friend, even if he has been at fault, even so it is meet that You, most compassionate and dear to me, should bear with me, who is dear to You in all respects.

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा
भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देव रूपं
प्रसीद देवेश जगन्निवास ॥ 45 ॥

45. Seeing what was never seen before, I am delighted. But my mind is also agog with awe. Show me, O Lord! Your other form. O Lord of the gods! Be gracious, O Abode of the universe!

अदृष्टपूर्वम् अत्यद्भुतम् अत्युग्रं च तव रूपं दृष्ट्वा हृषितः अस्मि प्रीतः अस्मि, भयेन प्रव्यथितं च मे मनः, अतः तद् एव तव सुप्रसन्नं रूपं मे दर्शय ।

प्रसीद देवेश जगन्निवास मयि प्रसादं कुरु देवानां ब्रह्मादीनाम् अपि ईश निखिलजगदाश्रयभूत ॥ ४५ ॥

Seeing Your form, never seen before, extremely marvellous and awe-inspiring, I am delighted, transported with love. But my mind is also troubled with awe. Hence reveal to me only Your most gracious form. Be gracious, O Lord of all gods! O Abode of the universe! Show me that form, O

gracious Lord of all the gods headed by Brahmā, and the foundation of the entire universe!

किरीटिनं गदिनं चक्रहस्त
मिच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन
सहस्त्रबाहो भव विश्वमूर्ते ॥ 46 ॥

46. I wish to see You ever as before, with crown and with mace and discus in hand. Assume again that four-armed shape, O Thou the thousand-armed, of Universal Form!

तथा एव पूर्ववत् किरीटिनं गदिनं चक्रहस्तं त्वां द्रष्टुम् इच्छामि, अतः तेन एव पूर्वसिद्धेन चतुर्भुजेन रूपेण युक्तो भव सहस्रबाहो विश्वमूर्ते इदानीं सहस्रबाहुत्वेन विश्वशरीरत्वेन दृश्यमानरूपः त्वं तेन एव रूपेण युक्तो भव इत्यर्थः ॥ ४६ ॥

I wish to see You thus, as before, with a crown, and with a mace and discus in hand. Hence assume again that four-armed shape, shown to me before, O thousand-armed one of Universal Form! Assume that shape in place of what You have now revealed with thousand arms and a cosmic body. Such is the meaning.

श्रीभगवानुवाच
मया प्रसन्नेन तवार्जुनेदं
रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं
यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ 47 ॥

The Lord said:

47. By My grace, O Arjuna, this Supreme Form, luminous, universal, infinite, primal, never seen before by anyone but you, has been revealed to you through My own free will.

यत् मे तेजोमयं तेजोराशिं विश्वं सर्वात्मभूतम् अनन्तम् अन्तरहितम् प्रदर्शनार्थम् इदम्, आदिमध्यान्तरहितम्, आद्यं मद्व्यतिरिक्तस्य कृत्स्नस्य आदिभूतं त्वदन्येन केन अपि न दृष्टपूर्वं रूपं तद् इदं प्रसन्नेन मया मद्भक्ताय ते दर्शितम् आत्मयोगात् आत्मनः सत्यसंकल्पत्वयोगात् ॥ ४७ ॥

This 'luminous' form of Mine is a mass of luminosity. It is 'universal' i.e., constitutes the Self of the universe. It is 'infinite', endless. This is illustrated by describing it as having no beginning, middle or end. It is 'primeval', namely, it constitutes the foundation of all beings other than Myself. It has never been seen before by any one other than you. Such a form is now revealed to you, who are My devotee, by Me who am gracious, by My own Yoga, namely, by the power of willing the truth associated with Me.

अनन्यभक्तिव्यतिरिक्तैः सर्वैः अपि उपायैः यथावद् अवस्थितः अहं द्रष्टुं न शक्य इति आह—

Śrī Kṛṣṇa proceeds to say, 'It is not possible that I can be realised as I am, through any means except exclusive Bhakti.'

न वेदयज्ञाध्ययनै र्न दानै
र्न च क्रियाभिर्न तपोभिरुग्रैः ।
एवंरूपः शक्य अहं नृलोके
द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ 48 ॥

48. Neither through the study of the Vedas, nor by sacrifices, nor by recitals of the scriptures, nor by gifts, nor by rituals, nor by strict austerities can I be realised in a form like this in the world of men by any one else but you, O Arjuna!

एवंरूपः यथावस्थितः अहं मयि भक्तिमतः त्वत्तः अन्येन ऐकान्तिकात्यन्तिकभक्तिरहितेन केन अपि पुरुषेण केवलैः वेदयज्ञादिभिः द्रष्टुं न शक्यः ॥ ४८ ॥

In this form, which represents My real nature, I cannot be realised by such means as study of the Vedas, sacrifices etc., by anyone who is bereft of exclusive Bhakti towards Me or by any one other than yourself who has complete devotion towards Me.

मा ते व्यथा मा च विमूढभावो
दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वं
तदेव मे रूपमिदं प्रपश्य ॥ 49 ॥

49. You need not fear any more, nor be perplexed, looking on this awesome form of Mine. Free from fear and with a gladdened heart, behold again that other form of Mine.

ईदृशघोररूपदर्शनेन ते या व्यथा, यः च विमूढभावो वर्तते, तद् उभयं मा भूत्, त्वया अभ्यस्तपूर्वम् एव सौम्यरूपं दर्शयामि, तद् एव इदं मम रूपं प्रपश्य ॥ ४९ ॥

Whatever fear and whatever perplexity have been caused to you by seeing My terrible form, may it cease now. I shall show you the benign form to which you were accustomed before. Behold now that form of Mine.

संजय उवाच
इत्यर्जुनं वासुदेवस्तथोक्त्वा
स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनं
भूत्वा पुनः सौम्यवपुर्महात्मा ॥ 50 ॥

Sañjaya said:
50. Having spoken thus to Arjuna, Śrī Kṛṣṇa revealed to him once more His own form. The Mahātman, assuming again a benign form, reassured him who had been struck with awe.

एवं पाण्डुतनयं भगवान् वसुदेवसूनुः उक्त्वा भूयः स्वकीयम् एव चतुर्भुजरूपं दर्शयामास, अपरिचितस्वरूपदर्शनेन भीतम् एनं पुनः अपि परिचितसौम्यवपुः भूत्वा आश्वासयामास च, महात्मा सत्यसंकल्पः ।

अस्य सर्वेश्वरस्य परमपुरुषस्य परस्य ब्रह्मणो जगदुपकृतिमर्त्यस्य वसुदेवसूनोः चतुर्भुजम् एव स्वकीयं रूपम् कंसाद् भीतवसुदेवप्रार्थनेन आकंसवधात् पूर्वं भुजद्वयम् उपसंहृतं पश्चाद् आविष्कृतं च ।

'जातोऽसि देवदेवेश शङ्खचक्रगदाधर । दिव्यरूपमिदं देव प्रसादेनोपसंहर ॥' (वि०पु० ५।३।१०) 'उपसंहर विश्वात्मन् रूपमेतच्चतुर्भुजम्' (वि०पु० ५।३।१३) इति हि प्रार्थितम् ।

शिशुपालस्य अपि द्विषतःअनवरतभावनाविषयं चतुर्भुजम् एव वसुदेवसूनो रूपम् उदारपीवर चतुर्बाहुं शङ्खचक्रगदाधरम् ।' (वि०पु० ४।१५।१०) इतिः अतः पार्थेन अत्र 'तेनैव रूपेण चतुर्भुजेन' (११।४६) इति उच्यते ॥ ४० ॥

Having spoken thus to Arjuna, the Lord, the son of Vasudeva, revealed His own four-armed form. And the Mahātman, i.e., one whose resolves are always true, reassured him who was terror-stricken on seeing an unfamiliar form, by resuming the familiar pleasant form. Possession of His own four-armed form alone is proper to this Lord of all, the Supreme Person, the Supreme Brahman, when he has assumed the human form for blessing this world as the son of Vasudeva. But in answer to the prayer of Vasudeva, who was terrified by Kamsa, the two extra arms were withdrawn till the destruction of Kamsa. These became manifest again. For He was prayed to thus: 'You are born, O Lord, O Lord of gods, withdraw this form bearing conch, discus and mace out of grace...withdraw this form of four arms, O Self of all' (V.P., 5.3.10 and 13). Even to Śiśupāla, who hated Him, this form of four arms of Śrī Kṛṣṇa was the object of constant thought, as described in: 'Him who is of four long and robust arms, bearing the conch, discus and the mace' (V.P., 4.15.10). Hence Arjuna also exclaimed here; 'Assume again that four-armed shape' (11.46).

अर्जुन उवाच

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ 51 ॥

Arjuna said:

51. Having beheld the human and pleasing form of Yours, O Kṛṣṇa, I have now become composed in mind and I am restored to my normal nature.

अनवधिकातिशयसौन्दर्यसौकुमार्यलावण्यादियुक्तं तव एव असाधारणं मनुष्यत्वसंस्थानसंस्थितम् अतिसौम्यम् इदं तव रूपं दृष्ट्वा इदानीं सचेताः संवृत्तः अस्मि, प्रकृतिं गतः च ॥ ५१ ॥

Having beheld this pleasing and unique form of Yours, human in configuration, endowed with grace, tenderness, beauty etc., the excellence of which is infinite, I have now become composed, and I am restored to my normal nature.

श्रीभगवानुवाच

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ 52 ॥

The Lord said:

52. It is very hard to behold this form of Mine which you have seen. Even the gods ever long to behold this form.

मम इदं सर्वस्य प्रशासने अवस्थितं सर्वाश्रयं सर्वकारणभूतं रूपं यत् दृष्टवान् असि, तत् सुदुर्दर्शं न केन अपि द्रष्टुं शक्यम्; अस्य रूपस्य देवा अपि नित्यं दर्शनकाङ्क्षिणः, न तु दृष्टवन्तः ॥ ५२ ॥

This form of Mine which you have seen, and which has the whole universe under control, which is the foundation of all and which forms the origin of all—this cannot be beheld by any one. Even the gods ever long to see this form; but they have not seen it.

कुतः इत्यत्र आह-

Why? Sri Kṛṣṇa says:

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ 53 ॥

Śrī Kṛṣṇa says:
53. Not by the Vedas, nor by austerities, nor by gifts, nor by sacrifice, can I be seen in such a form as You have seen Me.

भक्त्या त्वनन्यया शक्य
अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ 54 ॥

54. But by single-minded devotion, O Arjuna, it is possible to truly know, to see and to enter into Me, who am of this form, O harasser of foes.

वेदैः अध्यापनप्रवचनाध्ययनश्रवणजपविषयैः यागदानहोमतपोभिः च मद्भक्तिरहितैः केवलैः यथावद् अवस्थितः अहं द्रष्टुं न शक्यः । अनन्यया तु भक्त्या तत्त्वतः शास्त्रैः ज्ञातुं तत्त्वतः साक्षात्कर्तुं तत्त्वतः प्रवेष्टुं च शक्यः ।

तथा च श्रुतिः 'नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन । यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ।' (कठ० (२।२३) इति ॥ ५३-५४ ॥

By Vedas, i.e., by mere study, teaching etc., of these sacred texts, it is not possible to know Me truly. It is also not possible through meditation, sacrifices, gifts and austerities, destitute of devotion towards Me. But by single-minded devotion i.e., by devotion characterised by extreme ardour and intensity, it is possible to know Me in reality through scriptures, to behold Me directly in reality, and enter into Me in reality. So describes a Śruti passage: 'This Self cannot be obtained by instruction, nor by intellect nor by much hearing. Whomsoever He chooses, by him alone is He obtained. To such a one He reveals His own form' (Ka.U., 2.2.23) and (Muṇ.U., 3.2.3).

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ 55 ॥

55. Whosoever works for Me, looks upon Me as the highest and is devoted to Me, free from attachment and without enmity towards any creature, he comes to Me, O Arjuna.

वेदाध्ययनादीनि सर्वाणि कर्माणि मदाराधनरूपाणि इति यः करोति स मत्कर्मकृत्; मत्परमः—सर्वेषाम् आरम्भाणां अहम् एव परमोद्देश्यो यस्य स मत्परमः; मद्भक्तः—अत्यर्थमत्प्रियत्वेन मत्कीर्तनस्तुतिध्यानार्चनप्रणामादिभिः विना आत्मधारणम् अलभमानो मदेकप्रयोजनतया यः सततं तानि करोति स मद्भक्तः ।

सङ्गवर्जितः—मदेकप्रियत्वेन इतरसङ्गम् असहमानः । निर्वैरः सर्वभूतेषु—मत्संश्लेषवियोगैकसुखदुःखस्वभावत्वात् स्वदुःखस्य स्वापराधनिमित्तत्वानुसंधानात् च सर्वभूतानां परमपुरुषपरतन्त्रत्वानुसंधानात् च सर्वभूतेषु वैरनिमित्ताभावात् तेषु निर्वैरः ।

यः एवंभूतः स माम् एति, मां यथावद् अवस्थितं प्राप्नोति । निरस्ताविद्याद्यशेषदोषगन्धो मदेकानुभवो भवति इत्यर्थः ॥ ५५ ॥

Whosoever performs all acts like the study of the Vedas described above, considering them as several modes of worship, 'he works for Me.' He who 'looks upon Me as the highest,' namely, one to whom I alone am the highest purpose in all his enterprises, has Me as 'the highest end.' He who is 'devoted to me,' i.e., is greatly devoted to me and hence unable to sustain himself without reciting My names, praising Me, meditating upon Me, worshipping Me, saluting Me etc., he who performs these always considering Me as the supreme end—he is My devotee. He is 'free from attachments,' as he is attached to Me alone, and is therefore unable to have attachment to any other entity. He who is without hatred towards any being, is one who fulfils all the following conditions: his nature is to feel pleasure or pain solely on account of his union or separation from Me; he considers his own sins to be the cause of his sufferings (and not the work of others); he is confirmed in his faith that all beings are dependent on the Parama-puruṣa. For all these reasons he has no hatred for any one.

द्वादशोऽध्यायः

Chapter 12

Communion through Loving Devotion

भक्तियोगनिष्ठानां प्राप्यभूतस्य परस्य ब्रह्मणो भगवतो नारायणस्य निरङ्कुशैश्वर्यं साक्षात्कर्तुकामाय अर्जुनाय अनवधिकातिशयकारुण्यौदार्यसौशील्यादिगुणसागरेण सत्यसंकल्पेन भगवता स्वैश्वर्यं यथावद् अवस्थितं दर्शितम् । उक्तं च तत्त्वतो भगवज्ज्ञानदर्शनप्राप्तीनाम् ऐकान्तिकात्यन्तिकभगवद्भक्त्यैकलभ्यत्वम् ।

अनन्तरम् आत्मप्राप्तिसाधनभूताद् आत्मोपासनाद् भक्तिरूपस्य भगवदुपासनस्य स्वसाध्यनिष्पादने शैघ्र्यात् सुखोपादानत्वात् च श्रैष्ठ्यम्; भगवदुपासनोपायः च तदशक्तस्य अक्षरनिष्ठता तदपेक्षिताः च उच्यन्ते ।

भगवदुपासनस्य प्राप्यभूतोपास्यश्रैष्ठ्यात्, श्रैष्ठ्यं तु 'योगिनामपि सर्वेषां मद्गतेनान्तरात्मना । श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥' (६।४७) इत्यत्र उक्तम् ।

To Arjuna, who desired to see in reality the unrestricted glory of the Lord Nārāyaṇa—the Supreme Brahman who forms the final object of all who practise Bhakti Yoga—He, Nārāyaṇa, revealed the same. For He, the Lord, is one whose resolves are always true, and who is an ocean of attributes like compassion, generosity, affability etc., which are limitless in excellence. It was also shown that knowledge, vision, and the attainment of the Lord can be had only by one-pointed and absolute devotion.

Next in chapter 12 the following points will be explained:(1) Meditation on the Lord in the form of devotion; (2) the superiority of such meditation over that on the self, because of the speedy fulfilment of its own end; (3) the felicity of its performance; and (4) the means for meditating on the Lord.

The Akṣara path (i.e., meditation on the self) is for one who is incapable of meditation on the Lord and the requisites thereof. The superiority of meditation on the Lord is

the result of the superiority of the object of meditation. Such superiority was indicated already in: 'He who, with faith, worships Me, whose inmost self is fixed in Me, I consider him as the most integrated among all Yogins' (6.47).

अर्जुन उवरच

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ 1 ॥

Arjuna said:

1. Those devotees, who, ever integrated, thus meditate on You, and those again, who meditate on the Imperishable and the Unmanifest—which of these have greater knowledge of Yoga?

एवं 'मत्कर्मकृत्' (११।५५) इत्यादिना उक्तेन प्रकारेण सततयुक्ताः भगवन्तं त्वाम् एव परं प्राप्यं मन्वाना ये भक्ताः त्वां सकलविभूतियुक्तम् अनवधिकातिशयसौन्दर्यसौशील्यसार्वज्ञ्यसत्य- संकल्पत्वाद्यनन्तगुणसागरं परिपूर्णम् उपासते, ये च अपि अक्षरं प्रत्यगात्मस्वरूपं तद् एव च अव्यक्तं चक्षुरादिकरणेन अनभिव्यक्तस्वरूपम् उपासते, तेषाम् उभयेषां के योगवित्तमाः के स्वसाध्यं प्रति शीघ्रगामिनः इत्यर्थः । 'भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥' (१२।७) इति उत्तरत्र योगवित्तमत्वं शैघ्र्यविषयम् इति हि व्यञ्जयिष्यते ॥ १ ॥

There are two types of spiritual aspirants who are contrasted thus: (1) On the one hand there are those devotees who adore You 'thus'; namely, in the way taught in such text as 'Whosoever works for Me' (11.55), and who are desirous of being ever 'integrated' with You, namely, considering You as the supreme end. They adore You in utter devotion—You, the ocean of boundless attributes of limitless excellence like grace, affability, omniscience, true resolve etc., and endowed with all glory. (2) On the other hand there are those who meditate on the 'Imperishable', (Akṣara) namely, the individual self in Its true nature, which is the same as the 'Unmanifest' (Avyakta), namely that whose nature cannot be grasped by organs such as the

eye etc. The question posed is: Which of these two classes of devotees have greater knowledge of Yoga? Who would reach their respective goals sooner? Such is the meaning of the question. Śrī Kṛṣṇa clearly states later on, 'O Arjuna, I become before long their redeemer from the fatal sea of recurring births and deaths' (12.7), with reference to the speed with which the latter kind of devotees reach Him.

श्रीभगवानुवाच

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ 2 ॥

The Lord said:

2. Those who, ever integrated with Me and possessed of supreme faith, worship Me, focusing their minds on Me—these are considered by Me the highest among the Yogins.

अत्यर्थमत्प्रियत्वेन मनो मयि आवेश्य श्रद्धया परया उपेता नित्ययुक्ता **नित्ययोगं काङ्क्षमाणा** ये माम् उपासते, **प्राप्यविषयं मनो मयि आवेश्य ये माम् उपासते इत्यर्थः**; ते युक्ततमा मे मताः । **मां सुखेन अचिरात् प्राप्नुवन्ति इत्यर्थः** ॥ २ ॥

I consider them to be the highest among the Yogins (i.e., among those striving for realisation)—them who worship Me focusing their minds upon Me as one exceedingly dear to them, who are endowed with supreme faith, and who are ever 'integrated' with Me, namely ever desirous of constant union with Me. Those who thus worship Me, focusing their minds on Me as their supreme goal, attain Me soon and easily. Such is the meaning.

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ 3 ॥

3. But those who meditate on the Imperishable (i.e., the self) the indefinable, the unmanifest, omnipresent, unthinkable, common to all beings, immovable and constant;

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ 4 ॥

4. Having subdued all the senses, being even-minded, engaged in the welfare of all beings—they too come to Me only.

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ 5 ॥

5. Greater is the difficulty of those whose minds are thus attached to the unmanifest. For the way of the unmanifest is hard to reach by embodied beings.

ये तु अक्षरं प्रत्यगात्मस्वरूपं अनिर्देश्यं देहाद् अन्यतया देवादिशब्दानिर्देश्यम्; अतएव चक्षुरादिकरणानभिव्यक्तं सर्वत्रगम् अचिन्त्यं च सर्वत्र देवादिदेहेषु वर्तमानम् अपि तद्विसजातीयतया तेन तेन रूपेण चिन्तयितुम् अनर्हम्, तत एव कूटस्थं सर्वसाधारणं तत्तद्देवाद्यसाधारणाकारासंबन्धम् इत्यर्थः । अपरिणामित्वेन स्वासाधारणाकारात् न चलति, न च्यवते इति अचलं तत एव ध्रुवं नित्यम् सन्नियम्य इन्द्रियग्रामं चक्षुरादिकम् इन्द्रियग्रामं सर्वस्वव्यापारेभ्यः सम्यक् नियम्य सर्वत्र समबुद्धयः सर्वत्र देवादिविषमाकारेषु देहेषु अवस्थितेषु आत्मसु ज्ञानैकाकारतया समबुद्धयः; तत एव सर्वभूतहिते रताः सर्वभूताहितरतित्वात् निवृत्ताः, सर्वभूताहितरतित्वं हि आत्मनो देवादिविषमाकाराभिमाननिमित्तम्, ये एवम् अक्षरम् उपासते ते अपि मां प्राप्नुवन्ति एव । मत्समानाकारम् असंसारिणम् आत्मानं प्राप्नुवन्ति एव इत्यर्थः । 'मम साधर्म्यमागताः' (१४।२) इति वक्ष्यते; श्रूयते च—'निरञ्जनः परमं साम्यमुपैति' (मु० उ० ३।१।३) इति ।

तथा अक्षरशब्दनिर्दिष्टात् कूटस्थाद् अन्यत्वं परस्य ब्रह्मणो वक्ष्यते । 'कूटस्थोऽक्षर उच्यते ।' (१५।१६) 'उत्तमः पुरुषस्त्वन्यः' (१५।१७) इति । अथ 'परा यया तदक्षरमधिगम्यते' (मु० उ० १।१।५) इति अक्षरविद्यायां तु अक्षरशब्दनिर्दिष्टं परम् एव ब्रह्म, भूतयोनित्वाद् एव ॥ ३-४ ॥

तेषाम् अव्यक्तासक्तचेतसां क्लेशः तु अधिकतरः, अव्यक्ता हि गतिः अव्यक्तविषया मनोवृत्तिः देहवद्भिः देहात्माभिमानयुक्तैः दुःखेन अवाप्यते; देहवन्तो हि देहम् एव आत्मानं मन्यन्ते ॥ ५ ॥

The individual self meditated upon by those who follow the path of the 'Akṣara' (the Imperishable) is thus

described: It cannot be 'defined' in terms indicated by expressions like gods and men etc., for It is different from the body; It is 'imperceptible' through the senses such as eyes; It is 'omnipresent and unthinkable,' for though It exists everywhere in bodies such as those of gods and others, It cannot be conceived in terms of those bodies, as It is an entity of an altogether different kind; It is 'common to all beings' i.e., alike in all beings but different from the bodily forms distinguishing them; It is 'immovable' as It does not move out of Its unique nature, being unmodifiable, and therefore eternal. Such aspirants are further described as those who, 'subduing their senses' like the eye from their natural operations, look upon all beings of different forms as 'equal' by virtue of their knowledge of the sameness of the nature of the selves as knowers in all. Therefore they are not given 'to take pleasure in the misfortune of others,' as such feelings proceed from one's identification with one's own special bodily form.

Those who meditate on the Imperishable Principle (individual self) in this way, even they come to Me. It means that they also realise their essential self, which, in respect of freedom from Samsāra, is like My own Self. So Śrī Kṛṣṇa will declare later on: 'Partaking of My nature' (14.2). Also the Śruti says: 'Untainted, he attains supreme equality' (Muṇ.U., 3.1.3).

Likewise He will declare the Supreme Brahman as being distinct from the freed self which is without modification and is denoted by the term 'Imperishable' (Akṣara), and is described as unchanging (Kūṭastha). 'The Highest Person is other than this Imperishable' (15.16-17). But in the teaching in Akṣara-vidyā 'Now that higher science by which that Akṣara is known' (Muṇ.U., 1.5) the entity that is designated by the term Akṣara is Supreme Brahman Himself; for He is the source of all beings, etc. Greater is the difficulty of those whose minds are attached to the unmanifest. The path of the unmanifest is a psychosis of the

mind with the unmanifest as its object. It is accomplished with difficulty by embodied beings, who have misconceived the body as the self. For, embodied beings mistake the body for the self.

भगवन्तम् उपसीनानां युक्ततमत्वं सुव्यक्तम् आह—

The superiority of those who adore the Supreme Being is now stated clearly:

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ 6 ॥

6. For, those who dedicate all actions to Me, hold Me as their supreme goal, intent on Me, and worship Me meditating on Me with exclusive devotion;

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ 7 ॥

7. Of those whose minds are thus focused on Me, I become soon their saviour from the ocean of mortal life.

ये तु लौकिकानि देहयात्राशेषभूतानि देहधारणार्थानि च अशनादीनि कर्माणि, वैदिकानि च यागदानहोमतपःप्रभृतीनि सर्वाणि सकारणानि सोद्देश्यानि अध्यात्मचेतसा मयि संन्यस्य, मत्पराः मदेकप्राप्याः अनन्येन एव योगेन मां ध्यायन्तः उपासते, ध्यानार्चनप्रणामस्तुतिकीर्तनादीनि स्वयम् एव अत्यर्थप्रियाणि प्राप्यसमानि कुर्वन्तो माम् उपासते इत्यर्थः । तेषां मत्प्राप्तिविरोधितया मृत्युभूतात् संसाराख्यात् सागराद् अहम् अचिरेण एव कालेन समुद्धर्ता भवामि ॥ ६-७ ॥

But those who, with a mind 'focused on Me,' the Supreme Self, and 'intent upon Me,' namely, holding Me as their sole object, dedicating to Me all their actions—i.e., including all worldly actions like eating which are meant for supporting the body, as also Vedic rites like sacrifices, gifts, fire-offerings, austerities etc., generally done by

worldly-minded people for other purposes—worship Me and meditate on Me with exclusive devotion, namely, with devotion without any other purpose, adoring Me by all such acts as meditation, worship, prostration, praises and hymns which are by themselves exceedingly dear to them and are equal to the end itself—to these I become soon their saviour from the sea of Samsāra which, on account of its being antagonistic to the attainment of Myself, is deadly.

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ 8 ॥

8. Focus your mind on Me alone; and let your Buddhi enter into Me. Then, you will live in Me alone; there is no doubt.

अतः अतिशयितपुरुषार्थत्वात् सुलभत्वाद् अचिरलभ्यत्वात् च मयि एव मन आधत्स्व—मयि मनः समाधानं कुरु, मयि बुद्धिं निवेशय—अहम् एव परमप्राप्य इति अध्यवसायं कुरु । अत ऊर्ध्वं मयि एव निवसिष्यसि । अहम् एव परमप्राप्य इति अध्यवसायपूर्वकमनोनिवेशनानन्तरम् एव मयि निवसिष्यसि इत्यर्थः ॥ ८ ॥

'Focus your mind on Me alone,' on account of My being the unsurpassed end of human endeavour and on My being easily attainable without delay. Focus your mind in meditation on Me alone. Let your Buddhi 'enter into Me,' strengthened by the conviction that I alone am the supreme object to be attained. Then you will 'live in Me alone,' i.e., You will live in Me alone immediately after focusing your mind on Me by forming the conviction that I alone am the supreme object to be attained.

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय ॥ 9 ॥

9. If now you are unable to focus your mind on Me, then seek to reach Me, O Arjuna, by the practice of repetition.

अथ सहसा एव मयि स्थिरं चित्तं समाधातुं न शक्नोषि, ततः अभ्यासयोगेन माम् आप्तुम् इच्छ । **स्वाभाविकानवधिकातिशयसौन्दर्यसौशील्यसौहार्दवात्सल्यकारुण्यमाधुर्यगाम्भीर्यौदार्यशौर्यवीर्यपराक्रमसर्वज्ञत्वसत्यकामत्वसत्यसंकल्पत्वसर्वेश्वरत्वसकलकारणत्वाद्यसंख्येयकल्याणगुणसागरे निखिलहेयप्रत्यनीके मयि निरतिशयप्रमेगर्भस्मृत्यभ्यासयोगेन स्थिरं चित्तसमाधानं लब्ध्वा मां प्राप्तुम् इच्छ** ॥ ९ ॥

Now, if you are unable to focus your mind immediately on Me in deep meditation, then seek to reach Me by the 'practice of repetition (Abhyāsa Yoga)'. By the repeated practice of remembrance full of immense love, concentrate your mind on Me the ocean of manifold attributes innate to Me like, beauty, affability, friendliness, affection, compassion, sweetness, majesty, magnanimity, heroism, valour, might, omniscience, freedom from wants, unfailing resolves, sovereignty over all, being the cause of all etc., and being antagonistic to all that is evil. All these attributes are of unlimited excellence in the Supreme Person.

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ 10 ॥

10. If you are incapable of even this practice of repetition, then devote yourself to My deeds (service). For even by working for My sake, you will attain perfection.

अथ एवंविधस्मृत्यभ्यासे अपि असमर्थः असि मत्कर्मपरमो भव; **मदीयानि कर्माणि आलयनिर्माणोद्यानकरणप्रदीपारोपणमार्जनाभ्युक्षणोपलेपनपुष्पापहरणपूजनोद्धर्तननामकीर्तनप्रदक्षिणनमस्कारस्तुत्यादीनि, तानि अत्यर्थप्रियत्वेन आचर । अत्यर्थप्रियत्वेन मदर्थं कर्माणि कुर्वन् अपि अचिराद् अभ्यासयोगपूर्विकां मयि स्थिरां चित्तस्थितिं लब्ध्वा मत्प्राप्तिरूपां** सिद्धिम् अवाप्स्यसि ॥ १० ॥

If you are incapable of practising remembrance in the above manner, then devote yourself to 'My deeds.' Such devotional acts consist in the construction of temples, lay-

ing out temple gardens, lighting up lamps therein, sweeping, sprinkling water and plastering the floor of holy shrines, gathering flowers, engaging in My worship, chanting My names, circumambulating My temples, praising Me, prostrating before Me etc. Do these with great affection. Even performing such works which are exceedingly dear to Me, you will, before long, get your mind steadily focused on Me as through the practice of repetitions, and will gain perfection through attaining Me.

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ 11 ॥

11. If you are unable to do even this, i.e., taking refuge in My Yoga, then, with your self controlled, renounce the fruits of every action.

अथ मद्योगम् आश्रित्य एतद् अपि कर्तुं न शक्नोषि, मद्गुणानुसंधानकृतं मदेकप्रियत्वाकारं भक्तियोगम् आश्रित्य भक्तियोगाङ्गरूपम् एतद् मत्कर्म अपि कर्तुं न शक्नोषि; ततः अक्षरयोगम् आत्मस्वभावानुसंधानरूपं परभक्तिजननं पूर्वषट्कोदितम् आश्रित्य तदुपायतया सर्वकर्मफलत्यागं कुरु । मत्प्रियत्वेन मदेकप्राप्यताबुद्धिः हि प्रक्षीणाशेषपापस्य एव जायते; यतात्मवान् यतमनस्कः । ततः अनभिसंहितफलेन मदाराधनरूपेण अनुष्ठितेन कर्मणा सिद्धेन आत्मज्ञानेन निवृत्ताविद्यादिसर्वतिरोधाने मच्छेषतैकस्वरूपे प्रत्यगात्मनि साक्षात्कृते सति मयि परा भक्तिः स्वयम् एव उत्पद्यते ।

तथा च वक्ष्यते—'स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ।' (१८।४६) इत्यारभ्य 'विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ॥ समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥' (१८।५३-५४) इति ॥ ११ ॥

If you are unable to do even this 'taking refuge in My Yoga,' i.e., if you are unable even to do actions for My sake, which forms the sprout of Bhakti Yoga, wherein through meditation I am made the exclusive and sole object of love—then you should resort to Akṣara Yoga described in the first six chapters. It consists in contemplation on the nature of the individual self. This engenders devotion to the

Lord. As a means for practice of this (Akṣara Yoga), renounce the fruit of every action.

The state of mind that holds Me as the only worthy object of attainment and love arises only when all the sins of an aspirant are destroyed without exception. 'One with a controlled mind' means one with the mind subdued. When the individual self is visualised to be of the nature of a Śeṣa (subsidiary) to the Lord, and when the veil of nescience consisting in identifying the self with the body is removed by contemplation on the self generated through the performance of works without attachment to the fruits and with My propitiation as the sole objective—then supreme Bhakti to Me will originate by itself. [The point driven home is this: It is nescience that stands between the Jīva and the Lord. This nescience consists in identification of the self with the body. It is through works done without an eye on their fruits but exclusively as an offering to the Lord, that this nescience is removed. Thus Karma Yoga is the sprout of self-realisation, and of Bhakti. On the nescience being removed, the knowledge that one (i.e., the Jīva) is a Śeṣa (an absolutely dependent liege) of the Lord, dawns on the Jīva. Such knowledge generates exclusive devotion or Bhakti accompanied by Prapatti. Or if the Jīva gets immersed in Its own bliss, It will attain Kaivalya.]

In the same manner, Śrī Kṛṣṇa will further show in the text beginning with 'By worshipping Him with his work will a man reach perfection' (18.46) and ending with 'Forsaking the feeling of "I" and with no feeling of "mine" and tranquil, one becomes worthy of the state of *Brahman*. Having realised the state of *Brahman*, tranquil, he neither grieves nor craves. Regarding all beings alike, he attains supreme devotion to Me' (18.53-54).

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ 12 ॥

12. Far better is knowledge of the self than the repeated practice (of remembrance of the Lord). Better is meditation than this knowledge; Better is renunciation of fruits of action than meditation. From such renunciation, peace ensues.

अत्यर्थप्रीतिविरहितात् कर्कशरूपात् स्मृत्यभ्यासाद् अक्षरयाथात्म्यानुसंधानपूर्वकं तदापरोक्ष्यज्ञानम् एव आत्महितत्वे विशिष्यते; आत्मापरोक्ष्यज्ञानाद् अपि अनिष्पन्नरूपात् तदुपायभूतात्मध्यानम् एव आत्महितत्वे विशिष्यते, तद्ध्यानाद् अपि अनिष्पन्नरूपात् तदुपायभूतं फलत्यागेन अनुष्ठितं कर्म एव विशिष्यते ।

अनभिसंहितफलाद् अनुष्ठितात् कर्मणः अनन्तरम् एव निरस्तपापतया मनसः शान्तिः भविष्यति; शान्ते मनसि आत्मध्यानं संपत्स्यते; ध्यानाद् ज्ञानं ज्ञानात् च तदापरोक्ष्यं तदापरोक्ष्यात् परा भक्तिः; इति भक्तियोगाभ्यासाशक्तस्य आत्मनिष्ठा एव श्रेयसी । आत्मनिष्ठस्य अपि अशान्तमनसो निष्ठाप्राप्तये अन्तर्गतात्मज्ञानानभिसंहितफलकर्मनिष्ठा एव श्रेयसी इत्यर्थः ॥ १२ ॥

More than the practice of remembrance (of the Lord), which is difficult in the absence of love for the Lord, the direct knowledge of the self, arising from the contemplation of the imperishable self (Akṣara), is conducive to the well-being of the self. Better than the imperfect knowledge of the self, is perfect meditation on the self, as it is more conducive to the well-being of the self. More conducive than imperfect meditation (i.e., meditation unaccompanied with renunciation), is the activity performed with renunciation of the fruits.

It is only after the annihilation of sins, through the performance of works accompanied by renunciation of fruits, that peace of mind is attained. When the mind is at peace, perfect meditation on the self is possible. From meditation results the direct realisation of the self. From the direct realisation of the self results supreme devotion. It is in this way that Ātmaniṣṭhā or devotion to the individual self becomes useful for a person who is incapable of practising loving devotion to the Supreme Being. And for one practising the discipline for attaining the self (Jñāna Yoga) with-

out acquisition of perfect tranquillity of mind, disinterested activity (Karma Yoga), including in it meditation on the self, is the better path for the knowledge of the self. [Thus the steps are performance of works without desire for fruits, equanimity of mind, meditation on the self, self-realisation, and devotion to the Lord.]

अनभिसंहितफलकर्मनिष्ठस्य उपादेयान् गुणान् आह—

Now Śrī Kṛṣṇa enumerates the attributes required of one intent on performance of disinterested activity:

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ 13 ॥

13. He who never hates any being, who is friendly and compassionate, who is free from the feelings of I and mine, who looks upon all pain and pleasure the same as and who is enduring;

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ 14 ॥

14. He who is content, who ever meditates and is self-restrained and who is firm in his convictions, who has his mind and reason dedicated to Me—he is dear to Me.

अद्वेष्टा सर्वभूतानां विद्विषताम् अपकुर्वताम् अपि सर्वेषां भूतानाम् अद्वेष्टा मदपराधानुगुणम् ईश्वरप्रेरितानि एतानि भूतानि द्विषन्ति अपकुर्वन्ति च इति अनुसंदधानः, तेषु द्विषत्सु अपकुर्वत्सु च सर्वभूतेषु मैत्रीं मतिं कुर्वन् मैत्रः, तेषु एव दुःखितेषु करुणां कुर्वन् करुणः, निर्ममः—देहेन्द्रियेषु तत्सम्बन्धिषु च निर्ममः, निरहंकारः—देहात्माभिमानरहितः, तत एव समदुःखसुखः सुखदुःखागमयोः सांकल्पिकयोः हर्षोद्वेगरहितः, क्षमी स्पर्शप्रभवयोः अवर्जनीययोः अपि तयोः विकाररहितः, संतुष्टः यदृच्छोपनतेन येन केन अपि देहधारणद्रव्येन

संतुष्टः, सततं योगी सततं प्रकृतिवियुक्तात्मानुसंधानपरः, यतात्मा नियमितमनोवृत्तिः, दृढनिश्चयः—अध्यात्मशास्त्रोदितेषु अर्थेषु दृढनिश्चयः, मय्यर्पितमनोबुद्धिः भगवान् वासुदेव एव अनभिसंहितफलेन अनुष्ठितेन कर्मणा आराध्यते; आराधितश्च मम आत्मापरोक्ष्यं साधयिष्यति इति मय्यर्पितमनोबुद्धिः, एवंभूतो मद्भक्तः एवंभूतेन कर्मयोगेन मां भजमानो यः स मे प्रियः ॥ १३-१४ ॥

In these and succeeding verses the Lord mentions the nature of the Karma Yogi who adores Him through his works. In other words the Bhakti element in Karma Yoga is emphasised. He never hates any being even though they hate him and do him wrong. For he thinks that the Lord impels these beings to hate him and do him wrong for atoning for his transgressions. He is 'friendly', evincing a friendly disposition towards all beings whether they hate him or do him wrong. He is 'compassionate', evincing compassion towards their sufferings. He is free from the 'feeling of mine,' i.e., he is not possessive with regard to his body, senses and all things associated with them. He is free from the feeling of 'I', i.e., is free from the delusion that his body is the self. Therefore, 'pain and pleasure are the same to him,' i.e., he is free from distress and delight resulting from pain and pleasure arising from his deeds. He is 'enduring', unaffected even by those two (i.e., pleasure and pain) due to the inevitable contact of sense-objects. He is 'content', namely, satisfied with whatever chance may bring him for the sustenance of his body. He 'ever meditates,' i.e., is constantly intent on contemplating on the self as separate from the body. He is 'self-restrained', namely, he controls the activities of his mind. He is of 'firm conviction' regarding the meanings taught in the science of the self. His 'mind and reason are dedicated to Me' i.e., his mind and reason are dedicated to Me in the form 'Bhagavān Vāsudeva alone is propitiated by disinterested activities, and when duly proppitiated, He will bring about for me the direct vision of the self.' Such a devotee of mine, i.e., who works in this manner as a Karma Yogin, is dear to Me.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ 15 ॥

15. He from whom the world has no cause to be frightened, who is not frightened by the world, who is free from joy and impatience, fear and repulsion—he is dear to me.

यस्मात् कर्मनिष्ठात् पुरुषान्निमित्तभूतात् लोको न उद्विजते, यः लोकोद्वेगकरं कर्म किंचिद् अपि न करोति इत्यर्थः । लोकात् च निमित्तभूताद् यः न उद्विजते, यम् उद्दिश्य सर्वलोको न उद्वेगकरं कर्म करोति, सर्वाविरोधित्वनिश्चयात् । अतएव कंचन प्रतिहर्षेण, कंचन प्रति अमर्षेण, कंचन प्रति भयेन, कंचन प्रति उद्वेगेन मुक्तः एवंभूतः यः सः अपि मे प्रियः ॥ १५ ॥

That person who is engaged in Karma Yoga does not become the cause of 'fear to the world'; he does nothing to cause fear to the world.He has no cause to 'fear the world,' i.e., no action on the part of others can cause him fear because of the certainty that he is not inimical to the world. Therefore he is not in the habit of showing favour towards someone and intolerance towards others; he has no fear of some or repulsion for others. Such a person is dear to Me.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ 16 ॥

16. He who is free from desires, who is pure, expert, indifferent and free from agony, who has renounced every undertaking—he is dear to Me.

अनपेक्षः—आत्मव्यतिरिक्ते कृत्स्ने वस्तुनि अनपेक्षः, शुचिः—शास्त्रविहितद्रव्यवर्धितकायः, दक्षः—शास्त्रीयक्रियोपादानसमर्थः अन्यत्र उदासीनः, गतव्यथः—शास्त्रीयक्रियानिर्वृत्तौ अवर्जनीयशीतोष्णपरुषस्पर्शादिदुःखेषु व्यथारहितः, सर्वारम्भपरित्यागी— शास्त्रीयव्यतिरिक्तसर्वकर्मारम्भपरित्यागी, य एवंभूतो मद्भक्तः स मे प्रियः ॥ १६ ॥

He who is free from 'desires', i.e., who has no longing for anything except the self; who is 'pure', namely, whose body

is nourished on the food prescribed by the Śāstras; who is an 'expert' namely, who is an expert in performing actions prescribed by the Śāstras; who is 'indifferent', i.e., not interested in matters other than those enjoined by the Śāstras; who is free from 'agony', i.e., of pain caused by heat, cold, contact with coarse things etc. which are inevitably associated with the performance of rites prescribed by the Śāstras; who renounces all 'undertakings', i.e., who renounces all undertakings except those demanded by the Śāstras—the devotee who is like this is dear to Me.

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ 17 ॥

17. He who rejoices not, nor hates, nor grieves, nor desires, who renounces good and evil, who is full of devotion to me—dear to me is such a devotee.

यो न हृष्यति यद् मनुष्याणां हर्षनिमित्तं प्रियजातं तत् प्राप्य यः कर्मयोगी न हृष्यति, यत् च अप्रियं तत् प्राप्य यो न द्वेष्टि, यत् च मनुष्याणां शोकनिमित्तं भार्यापुत्रवित्तक्षयादिकं तत् प्राप्य न शोचति; तथाविधम् अप्राप्तं च न कांक्षति, यत् च मनुष्याणां हर्षनिमित्तभार्यावित्तादि, तद् अप्राप्तं च न काङ्क्षति इत्यर्थः । शुभाशुभपरित्यागी पापवत् पुण्यस्य अपि बन्धहेतुत्वाविशेषाद् उभयपरित्यागी, यः एवंभूतो भक्तिमान् स मे प्रियः ॥ १७ ॥

He who does not 'rejoice', i.e., that Karma Yogin, who, on obtaining things which cause joy to man, does not rejoice; who does not 'hate', does not hate on obtaining anything undesirable; who is not 'grieved' by common sorrows which cause grief among men, as the loss of wife, son, fortune etc.; who 'does not desire' anything like wife, son, fortune etc., not already acquired by him; who 'renounces good and evil,' i.e., who renounces both merit and demerit because, like demerit, merit also causes bondage, there being no difference between them in this respect—he who is like this and devoted to Me is dear to Me.

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ 18 ॥

18. He who is same to foe and friend, honour and dishonour, who is alike to both cold and heat, pleasure and pain, and who is free from all attachments;

तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ 19 ॥

19. He who regards alike both blame and praise, who is silent and content with any lot, who has no home, who is firm of mind, and who is devoted to Me—dear to Me is such a man.

'अद्वेष्टा सर्वभूतानाम्' (१२।१३) इत्यादिना शत्रुमित्रादिषु द्वेषादिरहितत्वम् उक्तम् । अत्र तेषु सन्निहितेषु अपि समचित्तत्वम्, ततः अपि अतिरिक्तो विशेष उच्यते ।

आत्मनि स्थिरमतित्वेन निकेतनादिषु असक्त इति अनिकेतः, तत एव मानापमानादिषु अपि समः, य एवंभूतो भक्तिमान् स मे प्रियः ॥ १८-१९ ॥

The absence of hate etc., towards foes, friends etc., has already been taught in the stanza beginning with, 'He who never hates any being' (11.13). What is now taught is that equanimity to be practised even when such persons mentioned above are present before one who is superior to those having a general equanirnous temperament referred to earlier. Who has no 'home', namely, who is not attached to home, etc., as he possesses firmness of mind with regard to the self. Because of this, he is 'same even in honour and dishonour.' He who is devoted to Me and who is like this—he is dear to Me.

अस्माद् आत्मनिष्ठात् मद्भक्तियोगनिष्ठस्य श्रैष्ठ्यं प्रतिपादयन् यथोपक्रमम् उपसंहरति—

Showing the superiority of Bhakti-Niṣṭhā over Ātma-niṣṭhā, Śrī Kṛṣṇa now concludes in accordance with

what is stated at the beginning of this chapter in Verse 2.

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्दधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ 20 ॥

20. But those devotees who follow this nectar of virtuous-duty as taught above, who are full of faith and who regard Me as the Supreme—they are exceedingly dear to Me.

धर्म्यं च अमृतं च 'इति' धर्म्यामृतं ये तु **प्राप्यसमं प्रापकं भक्तियोगं** यथोक्तं 'मय्यावेश्य मनो ये माम्' (१२।२) **इत्यादिना उक्तेन प्रकारेण** उपासते ते भक्ता **अतितरां** मे प्रियाः ॥ २० ॥

But those who follow Bhakti Yoga—'which is a nectar of virtuous duty,' i.e., which is at once virtuous duty and nectar, and which even as a means, is equal to its end in conferring bliss on those who follow it as stated above, i.e., in the manner taught in the stanza beginning with 'Those who, focusing their minds on Me' (12.2)—such devotees are exceedingly dear to Me.

त्रयोदशोऽध्यायः

Chapter 13

Differentiation of the Known from the Knower

पूर्वस्मिन् षट्के परमप्राप्यस्य परस्य ब्रह्मणो भगवतो वासुदेवस्य प्राप्त्युपायभूतभक्तिरूपभगवदुपासनाङ्गभूतं प्राप्तुः प्रत्यगात्मनो याथात्म्यदर्शनं ज्ञानयोगकर्मयोगलक्षणनिष्ठाद्वयसाध्यम् उक्तम् ।

मध्यमे च परमप्राप्यभूतभगवत्तत्त्वयाथात्म्यतन्माहात्म्यज्ञानापूर्वकैकान्तिकात्यन्तिक-भक्तियोगनिष्ठा प्रतिपादिता, अतिशयितैश्वर्या पेक्षाणाम् आत्मकैवल्यमात्रापेक्षाणां च भक्ति-योगः तत्तदपेक्षितसाधनम् इति च उक्तम् ।

इदानीम् उपरितनषट्के प्रकृतिपुरुषतत्संसर्गरूपप्रपञ्चेश्वरयाथात्म्यकर्मज्ञानभक्ति-स्वरूपतदुपादानप्रकाराः च षट्कद्वयोदिता विशोध्यन्ते ।

तत्र तावत्त्रयोदशे देहात्मनोः स्वरूपम्, देहयाथात्म्यशोधनम् देहवियुक्तात्मप्राप्त्युपायः, विविक्तात्मस्वरूकसंशोधनम्, तथाविधस्य आत्मनः च अचित्संबन्धहेतुः, ततो विवेकानुसंधानप्रकारः च उच्यते—

In the first group of six chapters, the realisation of the real nature of the individual self as forming the ancillary to the worship of Bhagavān Vāsudeva, the Supreme Brahman, the supreme object of attainment, has been taught. It is also taught therein that it can be accomplished by two worthy paths, namely, Jñāna Yoga and Karma Yoga. Next, in the middle group of six chapters, intense and one-pointed devotion to Bhakti Yoga, preceded by the true knowledge of the Lord, the supreme goal, and His glory, has been propounded. It was also taught in a secondary sense that Bhakti Yoga constitutes the means for those who wish for great sovereignty (Aiśvarya) and also for those who aspire after the state of isolation (Kaivalya) of the self.

In the next group of six chapters, the topics propounded in the first two group are examined. These are: The attri-

butes of the material body and of the self, the universe as the combination of these, the Ruler, His true nature, the real nature of Karma, Jñāna and Bhakti and the ways of practising these.

Now in the thirteenth chapter the following topics are discussed: (1) the nature of the body and the self; (2) examination of the real nature of the body; (3) the means for the attainment of the disembodied self; (4) the examination of the real nature of the self in disembodied state; (5) the cause of association of such a self with matter, and (6) the mode of discriminating between the body and the self.

श्रीभगवानुवाच
इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ 1 ॥

The Lord said:
1. This body, O Arjuna, is called the Field, Kṣetra. He who knows it is called the Field-knower, Kṣetrajña, by those who know the self.

इदं शरीरं देवः अहम्, मनुष्यः अहम्, स्थूलः अहम्, कृशः अहम्, इति आत्मना भोक्त्रा सह सामानाधिकरण्येन प्रतीयमानं भोक्तुः आत्मनः अर्थान्तरभूतं तस्य भोगक्षेत्रम् इति शरीरयाथात्म्यविद्भिः अभिधीयते ।

एतद् अवयवशः संघातरूपेण च इदम् अहं वेद्मि इति यो वेत्ति तं वेद्यभूताद् अस्माद् वेदितृत्वेन अर्थान्तरभूतं क्षेत्रज्ञ इति तद्विदः— आत्मयाथात्म्यविदः प्राहुः ।

यद्यपि देहव्यतिरिक्तघटाद्यर्थानुसंधानवेलायाम् देवः अहम्, मनुष्यः अहम्, घटादिकं जानामि इति देहसामानाधिकरण्येन ज्ञातारम् आत्मानम् अनुसंधत्ते; तथापि देहानुभववेलायां देहम् अपि घटादिकम् इव इदम् अहं वेद्मि इति वेद्यतया वेदिता अनुभवति इति वेत्तुः आत्मनो वेद्यतया शरीरम् अपि घटादिवद् अर्थान्तरभूतम्; तथा घटादेः इव वेद्यभूतात् शरीराद् अपि वेदिता क्षेत्रज्ञः अर्थान्तरभूतः ।

सामानाधिकरण्येन प्रतीतिः तु वस्तुतः शरीरस्य गोत्वादिवद् आत्मविशेषणतैकस्वभावतया तदपृथक्सिद्धेः उपपन्ना । तत्र वेदितुः असाधारणाकारस्य

चक्षुरादिकरणाविषयत्वाद् योगसंस्कृतमनोविषयत्वात् च, प्रकृतिसन्निधानाद् एव मूढाः प्रकृत्याकारम् एव वेदितारं पश्यन्ति। तथा च वक्ष्यति— 'उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम्। विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥' (१५।१०) इति ॥ १ ॥

The body which is cognised in identity with the experiencing self by co-ordinate predication(Samanadhikaraṇya) in the propositions, 'I am a god, 'I am a man,' 'I am fat,' 'I am slender' etc., is described by those who know the real nature of the body as only the Field (Kṣetra) of experience for the experiencing self, who is distinct from the body. Those who know this, namely, those who know the exact nature of the self, call It the Field-knower (Kṣetrajña). That knower who knows the body, as divided into its different members and as their collectivity, can say 'I know it, the body, as an object.' The person with this perception is the one who is called the Kṣetrajña or the Field-knower, who must necessarily be different from the Field (Kṣetra), which is the object of this knowledge.

It is true that at the time of perceiving an object like a pot which is different from one's body, the seer who thinks 'I am a god who sees it' or 'I am a man who sees it' etc., is putting himself as identical with the body through co-ordinate predication. In the same way he experiences the body as an object of knowledge when he says 'I know this body.' Thus if the body is an object of knowledge, it must be different from the knowing self. Therefore, the Field-knower (Kṣetrajña), the knower, is other than the body which is an object of knowledge like a jar, etc.

But this knowledge which arises by way of co-ordinate predication is justified on the ground that the body is inseparable from oneself; for it constitutes an attribute of the self like 'cow-ness' of the cow etc. The knowing self is however unique in being an eternal and subtle form of knowledge. But this is inaccessible to the ordinary man's organs of vision; it is accessible only to a mind refined by Yoga. The ignorant see the knower only in the form of

Prakṛti because of close proximity to or union with Prakṛti. Śrī Kṛṣṇa thus declares later on: 'When in identification with the Guṇas he departs or stays or experiences, the deluded perceive him not. They, who have the eye of knowledge, see' (15.10).

क्षेत्रज्ञं चापि मां विद्धि सर्व क्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम।। 2 ।।

2. And know Me also as the Field-Knower in all Fields, O Arjuna. The knowledge of the Field and its Knower is, in My view, the true knowledge.

देवमनुष्यादिसर्वक्षेत्रेषु वेदितृत्वैकाकारं क्षेत्रज्ञं च मां विद्धि—**मदात्मकं विद्धि। क्षेत्रज्ञं च अपि इति अपिशब्दात् क्षेत्रम् अपि मां विद्धि इति उक्तम् इति अवगम्यते ।**

यथा क्षेत्रं क्षेत्रज्ञविशेषणतैकस्वभावतया तदपृथक्सिद्धेः तत्सामानाधिकरण्येन एव निर्देश्यं, तथा क्षेत्रं क्षेत्रज्ञः च मद्विशेषणतैकस्वभावतया मदपृथक्सिद्धेः मत्सामानाधिकरण्येन एव निर्देश्यौ विद्धि ।

वक्ष्यति हि क्षेत्रात् क्षेत्रज्ञात् च बद्धमुक्तोभयावस्थात क्षराक्षरशब्दनिर्दिष्टाद् अर्थान्तरत्वं परस्य ब्रह्मणो वासुदेवस्य—'द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च। क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ।। उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः। यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ।। यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः। अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ।।' (१५।१६-१८) **इति ।**

पृथिव्यादिसंघातरूपस्य क्षेत्रस्य क्षेत्रज्ञस्य च भगवच्छरीरतैकस्वभावस्वरूपतया भगवदात्मकत्वं श्रुतयो वदन्ति। 'यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरो यं पृथिवी न वेद यस्य पृथिवी शरीरं यः पृथिवीमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः' (बृह०उ०३।७।३) **इत्यारभ्य** 'य आत्मनि तिष्ठन्नात्मनोऽन्तरो यमात्मा न वेद यस्यात्मा शरीरं यः आत्मानमन्तरो यमयति। स त आत्मान्तर्याम्यमृतः' (बृह०उ०३।७।२२) **इत्याद्याः ।**

इदम् एव अन्तर्यामितया सर्वक्षेत्रज्ञानाम् आत्मत्वेन अवस्थानं भगवत्सामानाधिकरण्येन व्यपदेशहेतुः ।

'अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।' (१०।२०) 'न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ।।' (१०।३९) 'विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ।।' (१०।४२) **इति। पुरस्ताद् उपरिष्टात् च अभिधाय मध्ये सामानाधिकरण्येन व्यपदिशति । 'आदित्यानामहं विष्णुः' (१०।२१) इत्यादिना ।**

यद् इदं क्षेत्रक्षेत्रज्ञयोः विवेकविषयं तयोः मदात्मकत्वविषयं च ज्ञानम् उक्तम्, तद् एव उपादेयं ज्ञानम् इति मम मतम् ।

केचिद् आहुः—'क्षेत्रज्ञं चापि मां विद्धि' इति सामानाधिकरण्येन एकत्वं अवगम्यते, ततश्च ईश्वरस्य एव सतः अज्ञानात् क्षेत्रज्ञत्वम् इव भवति इति अभ्युपगन्तव्यम्, तन्निवृत्त्यर्थः च अयम् एकत्वोपदेशः । अनेन च आप्ततमभगवदुपदेशेन रज्जुः इयं न सर्पः, इति आप्तोपदेशेन सर्पत्वभ्रमनिवृत्तिवत् क्षेत्रज्ञत्वभ्रमो निवर्तते इति ।

ते प्रष्टव्याः अयम् उपदेष्टा भगवान् वासुदेवः परमेश्वरः किम् आत्मयाथात्म्यसाक्षात्कारेण निवृत्ताज्ञानः, उत न? इति ।

निवृत्ताज्ञानः चेत्, निर्विशेषचिन्मात्रैकस्वरूपे आत्मनि अतद्रूपाध्यासासम्भावनया कौन्तेयादिभेददर्शनं तान् प्रति उपदेशादिव्यापारः च न संभवति ।

अथ आत्मयाथात्म्यसाक्षात्काराभावाद् अनिवृत्ताज्ञानः, तर्हि तस्य अज्ञत्वाद् एव आत्मज्ञानोपदेशारम्भो न संभवति; 'उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ।' (४।३४) इति हि उक्तम् ।

अत एवमादिवादा अनाकलित - श्रुतिस्मृतीतिहासपुराणन्यायसदाचार - स्ववाक्यविरोधैः स्ववचः स्थापनदुराग्रहैः अज्ञानिभिः जगन्मोहनाय प्रवर्तिताः, इति अनादरणीयाः ।

अत्र इदं तत्त्वम्—अचिद्वस्तुनः चिद्वस्तुनः परस्य ब्रह्मणो भोग्यत्वेन भोक्तृत्वेन ईशितृत्वेन च स्वरूपविवेकम् आहुः काश्चन श्रुतयः— 'अस्मान्मायी सृजते विश्वमेतत्तस्मिंश्चान्यो मायया सन्निरुद्धः ॥' (श्वे०उ०४।९) 'मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।' (श्वे०उ०४।१०) 'क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः ।' (श्वे०उ०१।१०) 'अमृताक्षरं हरः' इति भोक्ता निर्दिश्यते, प्रधानं भोग्यत्वेन हरति इति हरः ।

'स कारणं करणाधिपाधिपो न चास्य कश्चिज्जनिता न चाधिपः ॥' (श्वे०उ०६।९) 'प्रधानक्षेत्रज्ञपतिर्गुणेशः ।' (श्वे०उ०६।१६) 'पतिं विश्वस्यात्मेश्वरं शाश्वतं शिवमच्युतम् ।' (तै०ना०उ०११) 'ज्ञाज्ञौद्वावजावीशनीशौ ।' (श्वे०उ०१।९) 'नित्यो नित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् ॥' (श्वे०उ०६।१३) 'भोक्ता भोग्यं प्रेरितारं च मत्वा' (श्वे०उ०१।१२), 'पृथगात्मानं प्रेरितारं च मत्वा जुष्टस्ततस्तेनामृतत्वमेति' (श्वे०उ०१।६) 'तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्योऽभिचाकशीति ।' (मु०उ०३।१।१) 'अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजा सृजमानां सरूपाः । अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः ॥' (श्वे०उ०४।५) 'गौरनाद्यन्तवती सा जनित्री भूतभाविनी ।' (मु०उ०५) 'समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः । जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः' (श्वे०उ०४।७) इत्याद्याः ।

अत्रापि—'अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् । जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥' (७।४-५) 'सर्वभूतानि कौन्तेय प्रकृतिं यान्ति

मामिकाम् । कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ।। प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः । भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ।।' (९।७,८) 'मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् । हेतुनानेन कौन्तेय जगद्विपरिवर्तते ।।' (९।१०) 'प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि।' (१३।१९) 'मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् । संभवः सर्वभूतानां ततो भवति भारत ।।' (१४।३) **इति ।**

कृत्स्नजगद्योनिभूतं महद् ब्रह्म मदीयं प्रकृत्याख्यं भूतसूक्ष्मम् अचिद्वस्तु यत् तस्मिन् चेतनाख्यं गर्भं संयोजयामि, ततो मत्संकल्पकृतात् चिदचित्संसर्गाद् एव देवादिस्थावरान्तानाम् अचिन्मिश्राणां सर्वभूतानां संभवो भवति इत्यर्थः ।

'श्रुतौ अपि भूतसूक्ष्मं ब्रह्म' इति निर्दिष्टम् 'तस्माद् एतद्ब्रह्म नामरूपमन्नं च जायते' (मु०उ०१।१।९) **इति ।**

एवं भोक्तृभोग्यरूपेण अवस्थितयोः सर्वावस्थावस्थितयोः चिदचितोः परमपुरुषशरीरतया तन्नियाम्यत्वेन तदपृथक्स्थितिं परमपुरुषस्य च आत्मत्वम् आहुः काश्चन श्रुतयः— 'यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरो यं पृथिवी न वेद, यस्य पृथिवी शरीरं यः पृथिवीमन्तरो यमयति' (बृ०उ०३।७।३) **इत्यारभ्य** 'य आत्मनि तिष्ठन्नात्मनोऽन्तरो यमात्मा न वेद, यस्यात्मा शरीरं य आत्मानमन्तरो यमयति स त आत्मान्तर्याम्यमृतः' (बृ०उ०३।७।२२) **इति । तथा** 'यस्य पृथिवी शरीरम्, यः पृथिवीमन्तरे संचरन् यं पृथिवी न वेद' **इति आरभ्य** 'यस्याक्षरं शरीरं योऽक्षरमन्तरे संचरन् यमक्षरं न वेद' 'यस्य मृत्युः शरीरं यो मृत्युमन्तरे संचरन् यं मृत्युर्न वेद । स एष सर्वभूतान्तरात्मापहतपाप्मा दिव्यो देव एको नारायणः' (सुबालो०७) **अत्र मृत्युशब्देन तमःशब्दवाच्यं सूक्ष्मावस्थम् अचिद्वस्तु अभिधीयते । अस्याम् एव उपनिषदि** 'अव्यक्तमक्षरे लीयते अक्षरं तमसि लीयते । तमः परे देव एकीभूय तिष्ठति' (सुबालो०२) **इति वचनात्** 'अन्तःप्रविष्टः शास्ता जनानां सर्वात्मा' (तै०आ०३।११) **इति च ।**

एवं सर्वावस्थावस्थितचिदचिद्वस्तुशरीरतया तत्प्रकारः परमपुरुष एव कार्यावस्थकारणावस्थजगद्रूपेण अवस्थित इति इमं अर्थं ज्ञापयितुं काश्चन श्रुतयः कार्यावस्थं कारणावस्थं जगत् स एव इति आहुः—

यथा 'सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।' (छा०उ०६।२।२) 'तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत' (छा०उ०६।२।३) **इति आरभ्य** 'सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः' (छा०उ०६।८।६) 'ऐतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो' (छा०उ०६।८।७) **इति ।**

तथा 'सोऽकामयत बहु स्यां प्रजायेयेति। स तपोऽतप्यत। स तपस्तप्त्वा इदं सर्वमसृजत' **इत्यारभ्य** 'सत्यं चानृतं च सत्यमभवत्' (तै०उ०२।६।१) **इत्याद्याः ।**

अत्र अपि श्रुत्यन्तरसिद्धः चिदचितोः परमपुरुषस्य च स्वरूपविवेकः स्मारितः। 'हन्ताहमिमास्तिस्रो देवता अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणीति' (छा०उ०६।३।२) 'तत्सृष्ट्वा तदेवानुप्राविशत्। तदनुप्रविश्य सच्च त्यच्चाभवत्। विज्ञानं चाविज्ञानं च सत्यं चानृतं च

सत्यमभवत्' (तै०उ०२।६।१) इति च ।

अनेन जीवेन आत्मना अनुप्रविश्य इति जीवस्य ब्रह्मात्मकत्वं, तद् 'सच्च त्यच्चाभवत् विज्ञानं चाविज्ञानं च' इति अनेन ऐकार्थ्याद् आत्मशरीरभावनिबन्धनम् इति विज्ञायते ।

एवंभूतम् एव यन्नामरूपव्याकरणं 'तद्धेदं तर्ह्यव्याकृतमासीत् तन्नामरूपाभ्यामेव व्याक्रियते' (बृ०उ०१।४।७) इत्यत्र अपि उक्तम् ।

अतः कार्यावस्थः कारणावस्थः च स्थूलसूक्ष्मचिदचिद्वस्तुशरीरः परमपुरुष एव, इति कारणात् कार्यस्य अनन्यत्वेन कारणाविज्ञानेन कार्यस्य ज्ञाततया एकविज्ञानेन सर्वविज्ञानं समीहितम् उपपन्नतरम् ।

'हन्ताहमिमास्तिस्रो देवता अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणि' (छा०उ०६।३।२) इति तिस्रो देवता इति सर्वम् अचिद् वस्तु निर्दिश्य तत्र स्वात्मकजीवानुप्रवेशेन नामरूपव्याकरणवचनात् सर्वे वाचकाः शब्दाः अचिज्जीवविशिष्टपरमात्मन एव वाचकाः, इति कारणावस्थपरमात्मवाचिना शब्देन कार्यवाचिनः शब्दस्य सामानाधिकरण्यं मुख्यवृत्तम्। अतः स्थूलसूक्ष्मचिदचित्प्रकारं ब्रह्म एव कार्यं कारणं च इति ब्रह्मोपादानं जगत् ।

सूक्ष्मचिदचिद्वस्तुशरीरं ब्रह्म एव कारणम् इति जगतो ब्रह्मोपादानत्वे अपि संघातस्य उपादानत्वेन चिदचितोः ब्रह्मणः च स्वभावासंकरः अपि उपपन्नतरः ।

यथा शुक्लकृष्णरक्ततन्तुसंघातोपादानत्वे अपि विचित्रपटस्य तत्तत्तन्तुप्रदेशे एव शौक्ल्यादिसंयोगः, इति कार्यावस्थायाम् अपि न सर्वत्र वर्णसंकरः, कारणवत् सर्वत्र च असंकरः; तथा चिदचिदीश्वरसंघातोपादानत्वे अपि जगतः कार्यावस्थायाम् अपि भोक्तृत्वभोग्यत्वनियन्तृत्वनियम्यत्वाद्यसंकरः ।

तन्तूनां पृथक्स्थितियोग्यानाम् एव पुरुषेच्छया कदाचित्संहतानां कारणत्वं कार्यत्वं च; इह तु चिदचितोः सर्वावस्थयोः परमपुरुषशरीरत्वेन तत्प्रकारतया एव पदार्थत्वात् तत्प्रकारः परमपुरुष एव कारणं कार्यं च, स एव सर्वदा सर्वशब्दवाच्य इति विशेषः स्वभावभेदः तदसंकरः च तत्र च अत्र च तुल्यः ।

एवं च सति परस्य ब्रह्मणः कार्यानुप्रवेशे अपि स्वरूपान्यथाभावाभावाद् अविकृतत्वम् उपपन्नतरम्। स्थूलावस्थस्य नामरूपविभागविभक्तस्य चिदचिद्वस्तुन आत्मतया अवस्थानात् कार्यत्वम् अपि उपपन्नतरम्। अवस्थान्तरापत्तिः एव हि कार्यता। निर्गुणवादाः च परस्य ब्रह्मणो हेयगुणसंबन्धाभावादुपपद्यन्ते। 'अपहतपाप्मा विजरो विमृत्युर्विशोकोविजिघत्सोऽपिपासः' (छा०उ०८।७।१) इति हेयगुणान् प्रतिषिध्य 'सत्यकामः सत्यसङ्कल्पः' (छा०उ०८।७।१) इति कल्याणगुणान् विदधती इयं श्रुतिः एव अन्यत्र सामान्येन अवगतं गुणनिषेधं हेयगुणविषयं व्यवस्थापयति ।

'ज्ञानस्वरूपं ब्रह्म' इति वादः च सर्वज्ञस्य सर्वशक्तेः निखिलहेयप्रत्यनीककल्याणगुणाकरस्य परस्य ब्रह्मणः स्वरूपं ज्ञानैकनिरूपणीयं

स्वप्रकाशतया ज्ञानस्वरूपं च इति अभ्युपगमाद् उपपन्नतरः ।

'यः सर्वज्ञः सर्ववित्' (मु०उ०१।१।९) 'परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ।' (श्वे०उ०६।८) 'विज्ञातारमरे केन विजानीयात्' (बृ०उ०२।४।१४) **इत्यादिका ज्ञातृत्वम् आवेदयन्ति।** 'सत्यं ज्ञानमनन्तम्' (तै०उ०२।१।१) **इत्यादिकाश्च, ज्ञानैकनिरूपणीयतया स्वप्रकाशतया च ज्ञानस्वरूपत्वम्।** 'सोऽकामयत बहु स्यां प्रजायेय ।' (तै०उ०२।६।१) 'तदैक्षत बहु स्याम्' (छा०उ०६।२।३) 'तन्नामरूपाभ्यामेव व्याक्रियत ।' (बृ०उ०१।४।७) 'आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितं (भवति) ।' (बृ०उ०४।५।६) 'सर्वं तं परादाद् योऽन्यत्रात्मनः सर्वं वेद ।' (बृ०उ०४।५।७) '(तस्य ह वा) अस्य महतो भूतस्य निःश्वसितमेतद्यदृग्वेदः ।' (बृ०उ०४।५।११) **इति ब्रह्म एव स्वसंकल्पाद् विचित्र स्थिरत्रसस्वरूपतया नानाप्रकारम् अवस्थितम् इति। तत्प्रत्यनीकाब्रह्मात्मकवस्तुनानात्वम् अतत्त्वम् इति प्रतिषिध्यते।** 'मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ।' (बृ०उ०४।४।१९) 'नेह नानास्ति किंचन ।' (क०उ०२।१।११) 'यत्र हि द्वैतमिव भवति ।....तदितर इतरं पश्यति ।.....यत्र त्वस्य सर्वमात्मैवाभूत् तत् केन किं जिघ्रेत् तत्केन कं पश्येत्' (बृ०उ०२।४।१४) **इत्यादिना। न पुनः** 'बहु स्यां प्रजायेय' (तै०उ०२।६) **इत्यादिश्रुतिसिद्धस्वसंकल्पकृतं ब्रह्मणो नानानामरूपभाक्त्वेन नानाप्रकारत्वम् अपि निषिध्यते। 'यत्रत्वस्य सर्वमात्मैवाभूत्' (बृ०उ०२।४।१४) इति निषेधवाक्यारम्भे च तत्स्थापितं** 'सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद' (बृ०उ०४।५।७) 'तस्य ह वा एतस्य महतो भूतस्य निःश्वसितमेतद्यदृग्वेदः' (बृ०उ०४।५।७) **इत्यादिना ।**

एवं चिदचिदीश्वराणां स्वरूपभेदं स्वभावभेदं च वदन्तीनां तासां कार्यकारणभावं कार्यकारणयोः अनन्यत्वं वदन्तीनां च सर्वासां श्रुतीनाम् अविरोधः, चिदचितोः परमात्मनः च सर्वदा शरीरात्मभावं शरीरभूतयोः कारणदशायां नामरूपविभागानर्हसूक्ष्मदशापत्तिं कार्यदशायां च तदर्हस्थूलदशापत्तिं वदन्तीभिः श्रुतिभिः एव ज्ञायते, इति ब्रह्माज्ञानवादस्य औपाधिकब्रह्मभेदवादस्य अन्यस्य अपि अन्यायमूलकस्य सकलश्रुतिविरुद्धस्य न कथंचिद् अपि अवकाशो विद्यते; इत्यलम् अतिविस्तरेण ॥ २ ॥

Know as Myself the Field-Knower also who is the only form of the Knower in all the bodies like divinities, men etc., i.e., know them as ensouled by Me. By the expression 'also' (Api) in, 'Know Me also (Api) as the Field-Knower,' it is inferable that 'Know Me as the Field-Knower in all Fields' has also been taught by implication. Just as the body, on account of its being the attribute of the knower, cannot exist separately, and is consequently denoted by way of co-ordinate predication (Samānādhikarṇya) with it, in the same manner both the Field and the Field-Knower,

on account of their being My attributes, cannot exist as entities separate from Me, and hence can be denoted as 'one with Me' by way of co-ordinate predication.

Both the Kṣetra (Field) which is an aggregate of earth etc., and the Kṣetrajña (the Jīva) have the Lord for their Self, because of their being of the nature of the body of the Lord. Such is the teaching of the Śruti passages beginning from 'He who dwelling in the earth, is within the earth, whom the earth does not know, whose body is the earth, who controls the earth from within—He is your inner Controller and immortal Self' (Bṛ.U., 3.7.3), and ending with 'He who, dwelling in the individual self as the self within, whom the self does not know, whose body the self is, who controls the self from within—He is your inner Controller and immortal Self' (Bṛ.U.Madh., 3.7.22). It is the dwelling in of the Lord as the Self of all the knowers of the bodies (Field-Knowers or the Jīvas) on account of His being the inner Controller, that is the justification for describing Him as in co-ordinate predication (Samānādhikaraṇya) with them.

In the beginning and later on, it was taught to the effect, 'I am the self, O Arjuna, dwelling in the hearts of all beings' (10.20), and 'Nothing that moves or does not move exists without Me' (10.39) and 'I, with a single aspect of Myself, am sustaining the whole universe' (10.42). In the middle He describes Himself by way of co-ordinate predication as, 'Of Ādityas, I am Viṣṇu' etc. In the teachings concerning the difference between the body and its knower and concerning both of them as having Me for their Self—this knowledge of unity by co-ordinate predication alone is taught as 'My view.'

Some (the followers of Advaita and Bhedābheda) say: The sentence 'And know Me as the Knower' should be understood as co-ordinate predication expressing identity between the individual self and the Supreme Self. Thus according to their view, the Lord (Īśvara), who is Existence-Knowledge-Bliss Absolute must be admitted to have become the individual self, as it were, through nescience

(Ajñāna). According to their doctrine the teaching of identity given here in the Text seeks to sublate that nescience. Just as teaching by a reliable person to the effect, 'This is a rope, and not a snake,' sublates the erroneous notion of a snake, the teaching of the Lord, who is most reliable, sublates the erroneous notion of the individual self (Kṣetrjña) being different from Him.

Such interpreters are to be questioned thus: Is this Teacher, Bhagavān Vāsudeva, the Supreme Ruler, one whose nescience has been sublated by the exact knowledge of the Self or not? If His nescience has been sublated, then the perception of duality like Arjuna as the taught, and of actions like teaching, becomes impossible, because of the impossibility of superimposing a false form on the Self which is in reality mere undifferentiated Consciousness. If, however, His nescience has not been sublated on account of His not having realised the Self, then, because of His ignorance, it is utterly impossible for Him to teach the knowledge of the Self. Elsewhere it has been stated: 'The wise, who have realised the truth, will instruct you in knowledge' (4.34). Thus, the polemics of this nature are to be ignored as having been set forth to misguide the world by these ignorant debaters whose arguments are contradicted by all Vedas, Smṛtis, Itihāsas, the Purānas, logic and their own words.

The truth is this: Some of the Śruti texts declare that non-conscient matter, the conscient entity (the individual self) and the Supreme Brahman are different in nature from one another in the relation of object of enjoyment, the enjoyer (subject) and the Supreme Ruler as follows: 'From Prakṛti, the Possessor of Māyā projects this world, in which another (i.e. the individual self) is confined by Māyā (Śve.U., 4.9); 'Know then Māyā to be the Prakṛti and the Possessor of Māyā to be the Great Lord' (Śve.U., 4.10); 'The perishable is Prakṛti; the immortal and imperishable is Hara (the individual self); and the Lord alone rules over both the perishable Prakṛti and the imperishable individual

self' (Śve.U., 1.10). Here, the expression, 'The immortal and the imperishable is Hara,' points out the enjoyer (i.e., individual self); It is called Hara because the individual self siezes matter as an object of Its own experience.

Again, 'He is the cause, the Lord of the lord of senses' (Ibid., 6.9); 'He has no progenitor and no Lord' (Ibid., 6.9); 'He is the ruler of Prakṛti, of the individual self, and the Lord of qualities' (Ibid., 6.16); 'He is the Lord of the Universe, the Ruler of individual selves, the eternal, the auspicious and the unchanging' (Ma.Nā., 13.3); 'The two unborn—the knowing Lord and the unknowing individual self, the omnipotent and the impotent' (Śve.U., 1.9); 'The Constant among inconstants, the Intelligent among the intelligents, the one who grants the desires of the many' (Ibid., 6.13. & Ka.U., 5.13); 'When one knows the enjoyer, the object of enjoyment and Actuater...' (Śve.U., 1.12); 'Regarding the individual self and the Actuater to be different, and blessed by Him, It attains immortality' (Ibid., 1.6), and 'Of these two, the one eats the sweet Pippala fruit, the other shines in his splendour without eating' (Ibid., 4.6 and Muṇ.U., 3.1.1).

Further, 'There is one unborn female, red, white and black, who produces many creatures like herself; there is another unborn being who loves her and is close to her; there is yet another male unborn who after having enjoyed her, gives her up' (Ibid., 4.5): 'The cow (i.e.Prakṛti) that has no beginning or end, is the mother and source of all beings' (Chā.U., 4.5) and 'On the self-same tree, the individual self sits sunken in grief, and being ignorant and impotent, It grieves. When It sees the other, the gracious Lord and His glory, It attains freedom from grief (Śve.U., 4.7).

The following passages of the Gītā are also to the point: 'This Prakṛti, thus divided eightfold, composed of Ahaṇkāra etc., is Mine.' 'This is My lower Prakṛti. Know My higher Prakṛti to be distinct from this—the Life Principle, by which the universe is sustained (7.4-5.); 'All

beings, O Arjuna, enter into My Nature at the end of a cycle. These I send forth again at the beginning of a cycle. Resorting to Prakṛti, which is My own, I send forth again and again all this multitude of beings, helpless under the sway of Prakṛti' (9.7-8); 'Under my control, Prakṛti gives birth to all that moves, and that which does not move. And because of this, O Arjuna, does the world spin' (9.10); 'Know that Prakṛti and the individual self are without beginning' (13.19) 'The great *Brahman* (or Prakṛti) is My womb; in that I lay the germ; from it, O Arjuna, is the birth of all beings' (14.3). The great *Brahman* of Mine, which is the womb of this world, called Prakṛti, non-conscient matter, consisting of elements in a subtle state—in it I lay the germ called conscient entity. From that, namely, from the compound between conscient and unconscient entities, which is willed by Me, are born all these beings beginning with the gods and ending with the immobile things mixed up with the unconscient matter. Such is the meaning. In the Śruti also, the subtle original state of material elements is signifed as *Brahman*: 'From Him are produced *Brahman* as also the world of matter and soul (Anna) having name and form' (Muṇ.U., 1.1.9).

Likewise, Śruti Texts declare that the Supreme Person constitutes the Self of all, and the conscient and non-conscient entities are inseparable from Him; for, those conscient and unconscient entities, which abide in the form of the experiencer and the experienced abiding in all states, form the body of the Supreme Person; consequently they are under His control. These Texts are as follows: 'He who, dwelling in the earth, is within the earth, whom the earth does not know, whose body the earth is, who is the Inner Ruler of the earth' and ending with, 'He who, dwelling in the self, is within the self, whom the self does not know, whose body the self is and who is the Inner Controller of the self' (Bṛ.U.Madh., 3.7.3-22). Likewise another passage declares: 'He who is moving within the earth, to whom the earth is the body, whom the earth does not know...he who

is moving within the Mṛtyu (Nature), to whom Mṛtyu is the body, whom Mṛtyu does not know...He is the Inner Self of all beings, sinless; He is the divine Lord, He is the one Nārāyaṇa' (Sub.U., 7). Here the term Mṛtyu denotes the subtle state of non-conscient entity which is expressed by the term Tamas, because in the same Upaniṣad, it is declared, 'The unmanifest (Avyakta) merges into Akṣara (the imperishable), and the Akṣara merges into Tamas (Ibid., 2). Elsewhere it is stated thus: 'Entering within, is the Ruler of all creatures, the self of all (Tai.Ā., 3.21).

Therefore, the Supreme Person, who possesses conscient and non-conscient entities abiding in all states as His body, is in the form of the world, whether in the state of cause or of effect. So, with the purpose of making this explicit, some Śrutis declare that the world in its states as cause and effect, is He Himself. They begin with, 'This Existence (Sat) alone was in the beginning, one only without a second... It thought, "May I become many, may I multiply". It creates Tejas' (Chā.U., 6.2.1.3), and ends with, 'All creatures here, my dear, have their root in the Sat (Being), have their home in the Sat, have Sat as their support. All this has Sat for its self. That is Existence. He is the Self. That you are, O Śvetaketu' (Chā.U., 6.8.4.6-7). Elsewhere is the following text beginning with, 'He desired, "May I become many"; He performed austerity; having performed austerity, He created all this,' and concluding with, 'He became both the Satya (individual self) and Anṛta (matter), He has remained true to His nature' (Tai.U., 2.6.1).

The difference in nature between conscient and unconscient entities and the Supreme Person, established in the other Śruti passages, is asserted here also: 'Lo! Entering into these three divinities (i.e. the Tejas, water and earth) in the form of living self (individual self), which is Myself, I distinguish name and form? (Chā.U., 6.3.2) and also in the text, 'Having created it, He entered into it. Having entered it, He became Sat and Tyat...He became both conscious and unconscious, both the Satya (individual self) and Anṛta

(matter). He has remained true to His own nature' (Tai.U., 2.6.1). It is in this way that all the distinctions of names and forms are brought about: The Śruti also declares, 'Then, this was undifferentiated. Now, it has been differentiated by names and forms' (Bṛ.U., 1.4.7).

Therefore, He who exists in the states of effect and cause, and who has the conscient and unconscient entities in their gross and subtle states as His body, is the Supreme Person. Because the effect is not other than the cause, the effect becomes known when the cause is known, when the One becomes known, everything is known—thus what is posited by the Śrutis stands explained. In the text, 'Entering into these three divinities by way of living self (individual self) which is My self, I distinguish name and form' (Chā.U., 6.3.2)—all the non-conscient entities are pointed out by the expression,'the three divinities', and then the distinguishing of names and forms arises on account of the individual selves having Him for Their Self, entering into those entities. Thus all expressive terms signify the Supreme Self who is qualified by the individual selves and non-conscient matter. Therefore, co-ordinate predication (Samānādhikaraṇya) of a term denoting an effect with a term denoting the Supreme Self as cause, is quite appropriate.

Thus the Supreme Brahman, who has conscient and non-conscient entities in their gross and subtle conditions as His modes, is Himself the effect and the cause; so Brahman is the material cause of the world. Brahman Himself constitutes the material cause of the world, because Brahman, who has the conscient and unconscient entities in their subtle state as His body, forms the cause of all. Still as that material cause is a composite entity (i.e., of individual selves, Prakṛti and Īśvara), there is no mixing up of the natures of Brahman, conscient entities and non-conscient entities. This is perfectly tenable.

Thus, for example, although the material cause of a multi-coloured cloth is a combination of white, black and

red threads, the connection of whiteness etc., with the cloth is to be found only in the place where a particular kind of thread is woven in it; in the state of effect also, there is no mixing up of the colours everywhere. Similarly, although the world has for its material cause a combination of the Lord, conscient and non-conscient entities, still in its condition as an effect also, there is no mixing up of the respective qualities of experiencer (subject), the experienced (object) and the Controller (God). Though these threads can exist separately they are brought together at a time by man's will and acquire the character and effect as a consequence. But in the case of the world manifestation, there is a uniqueness. It consists in that the intelligent and insentient entities in both causal and effect conditions derive their existential nature only from, and as, modes of the Supreme Person, by forming His body. Thus the Supreme Person having those entities as His body, is always signifed by all these terms indicating them. As for the differences in nature, their respective speciality of character holds good here (i.e., in the production of world as of the coloured cloth).

Such being the case, though the Supreme Brahman enters the effect, owing to absence of transformation of His nature, the unchangeability is well established. To signify Brahman as effect is also very appropriate, because He is the Self sustaining the conscient and non-conscient entities from within their gross condition when they are differentiated by name and form. What is called effect is nothing other than the cause passing into another state of existence.

The various scriptural statements that the Supreme Brahman is without attributes are also tenable in the sense that He is not associated with evil attributes, as the Śruti text, 'He is free from evil, ageless, deathless, sorrowless, hungerless, thirstless' eliminates all evil attributes, and then says that He is full of auspicious attributes: 'Whose desire is real, whose will is real' (Chā.U., 8.7.1). This Śruti text itself settles here what was generally declared

elsewhere that negation of attributes *(Guṇa-niṣedha)* pertains to evil attributes in Brahman.

The doctrine that Brahman is of the nature of knowledge is also quite appropriate, because it amounts to saying that the true nature of Brahman, who is omniscient and omnipotent, who is antagonistic to all that is evil, and who is the mine of all auspicious attributes, can be adequately defined only as Knowledge, as one whose nature is Knowledge, since He possesses self-luminosity. The following texts teach that Brahman is the Knower: 'He who is all-knowing, all wise' (Muṇ.U., 1.1.9); 'His high power is revealed, indeed, as various and natural, as consisting of knowledge, strength and activity' (Śve.U., 6.8); 'My dear, by what means has one to understand the Knower?' (Bṛ.U., 2.4.14); and the text,'Brahman is Existence, Knowledge and Infinity' (Tai.U., 2.1.1). All these teach that Brahman is of the nature of Knowledge in as much as He can be defined only as Knowledge, and because also He is self-luminous.

In the texts 'He desired, "May I become many" ' (Tai.U., 2.6.1), 'It thought, "May I become many" ' (Chā.U., 6.2.3), 'It became differentiated by names and forms'—it is affirmed that Brahman thus exists of His own Will in a wonderful plurality of modes on account of His having the immovable and movable entities as His body. Consequently it is false to affirm the opposite view that the manifold entities do not have Brahman as their self in a real sense.

Thus, it is the unreality of manifold existence (i.e., of entities without Brahman for the Self) that is denied in the following texts: 'He obtains death after death who sees difference here' (Kā.U., 2.4.10), 'There is nothing here that is manifold' (Ka.U., 2.4.11), 'But where there is duality, as it were, there one sees another...but where everything has become the self...there, by what can one see what...who shall know which by what?' (Bṛ.U., 4.5.15). There is also

no denial of the manifoldness of modes of the Brahman resulting from His assumption of various names and forms by His will. This is established in Śruti texts such as, 'May I become manifold' (Tai.U., 2.6.1 and Chā.U., 6.2.3) etc. This manifold modality is proved to be existent in the commencement of even that passage which negates multiplicity by asserting. 'But where everything has become the self' (Bṛ.U., 4.5.15). 'Everything deserts Him who knows everything to be apart from Him' (Bṛ.U., 4.5.7), and 'Lo, verily, from this great Being has been breathed forth that which is Ṛg veda' (Ibid., 2.4.10).

Thus there is no contradiction whatsoever among the Śrutis which assert difference in essence and in nature between the conscient self, non-conscient matter and the Lord, whose body the former entities are. There is no contradiction also in the scriptural statement that they are identical. The relation of the body and the self exists at all times between the Lord and the conscient and non-conscient entities. The Śruti texts themselves establish that those entities, which constitute the body (of the Lord), acquire in causal condition, a subtle state, in which they cannot be differentiated. In the effect condition they are in a gross state with names and forms , and are capable of differentiation into a multiplicity of entities as modes of the Supreme.

Thus there is no room whatsoever for entertaining such doctrines which ascribe nescience to Brahman (as in Advaita), for describing the differences in Brahman as due to limiting adjuncts (as in Bhedābheda) and other tenets (Yādavaprakāsa's). All these proceed from unsound logic and are in violation of all Śrutis. Let this over-long polemic be terminated here.

The object of this long polemical passage is to refute the Advaitic interpretation of the statement Know the Field-Knower in all bodies as Myself' as one of absolute identity between the Jīva and Iśvara. The thesis of the author of the commentary is that the relation is not oneof

absolute identity but only one of identity of reference of several inseparable entities to a common substratum known technically as Samānādhikaraṇya or co-ordinate predication, also translated sometimes as grammatical co-ordination. The literal meaning of the expression is 'the relation of abiding in a common substratum.' The relation of the Jīva and Prakṛti to Īśvara is as of body and soul or as a mode (Prakāra) and its substratum (Prakārī). The relation between the body and soul of an ordinary being is, however, separable at death. But it is inseparable in the case of Īśvara and this Jīva-cum-Prakṛti body. In this sense Īśvara is the Field-knower (Kṣetrajña) of the Field (Kṣetra) constituted of all individual entities conscient and inconscient, just as in each individual personality the Jīva and the body are the field-knower and the field respectively.

*See page 459

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ 3 ॥

3. Listen briefly from Me what the Field is, and what it is like, what its modifications are, what purpose it serves, what it is; and who the self is and what Its powers are.

तत् क्षेत्रं यत् च यद्द्रव्यम्, यादृक् च येषाम् आश्रयभूतम्, यद्विकारि ये च अस्य विकाराः, यतः च यतो हेतोः इदम् उत्पन्नं यस्मै प्रयोजनाय उत्पन्नम् इत्यर्थः । यत् यत्स्वरूपं च इदं सः च यः स च क्षेत्रज्ञो यः यत्स्वरूपो यत्प्रभावः च ये च अस्य प्रभावाः, तत् सर्वं समासेन संक्षेपेण मे मत्तः शृणु ॥ ३ ॥

What the 'Field is' namely, what its substance is; what it is 'like', namely, what things depend on it; what its 'modifications' are, namely, what its transformations are; what the 'purpose' is for which it has been originated; 'what it is,' namely, what its true nature is; 'who it is,' namely, who the individual self is and what Its nature is like; what Its 'powers', are, namely, what powers It possesses. All this, briefly learn from Me.

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ 4 ॥

4. It has been sung by seers in various ways, in various distinctive hymns, and also in the well-reasoned and conclusive words of the Brahma-sūtras.

तद् इदं क्षेत्रक्षेत्रज्ञयाथात्म्यम् ऋषिभिः **पराशरादिभिः** बहुधा **बहुप्रकारं** गीतम् 'अहं त्वं च तथान्ये च भूतैरुह्याम पार्थिव। गुणप्रवाहपतितो भूतवर्गोऽपि यात्ययम् ॥ कर्मवश्या गुणा ह्येते सत्त्वाद्याः पृथिवीपते। अविद्यासञ्चितं कर्म तच्चाशेषेषु जन्तुषु ॥ आत्मा शुद्धोऽक्षरः शान्तो निर्गुणः प्रकृतेः परः। प्रवृद्ध्यपचयौ नास्य चैकस्याखिलजन्तुषु ॥' (वि०पु०२।१३।६९-७१) **तथा** 'पिण्डः पृथग्यतः पुंसः शिरःपाण्यादिलक्षणः ॥ ततोऽहमिति कुत्रैतां संज्ञां राजन्करोम्यहम् ॥' (वि०पु०२।१३।८९) **तथा च** 'किं त्वमेतच्छिरः किं नु ग्रीवा तव तथोदरम्। किमु पादादिकं त्वं वै तवैतत्किं महीपते ॥ समस्तावयवेभ्यस्त्वं पृथक् भूप व्यवस्थितः। कोऽहमित्येव निपुणो भूत्वा चिन्तय पार्थिव ॥' (वि०पु०२।१३।१०२-१०३) **इति ।**

एवं विविक्तयोः द्वयोः वासुदेवात्मकत्वं च आहुः—'इन्द्रियाणि मनो बुद्धिः सत्त्वं तेजो बलं धृतिः। वासुदेवात्मकान्याहुः क्षेत्रं क्षेत्रज्ञमेव च ॥' (महा०शान्तिपर्व१४९।१३६) **इति ।**

छन्दोभिः विविधैः **पृथक् पृथग्विधैः छन्दोभिः ऋग्यजुः सामाथर्वभिः देहात्मनोः स्वरूपं** पृथग् **गीतम्**—'तस्माद्वा एतस्माद् आत्मन आकाशः संभूतः; आकाशाद् वायुः, वायोरग्निः, अग्नेरापः, अद्भ्यः पृथिवी, पृथिव्या ओषधयः, ओषधीभ्योऽन्नम्, अन्नात् पुरुषः, स वा एष पुरुषः अन्नरसमयः' (तै०उ०२।१) इति **शरीरस्वरूपम् अभिधाय तस्माद् अन्तरं प्राणमयं तस्मात् च अन्तरं मनोमयम् अभिधाय** 'तस्माद्वा एतस्मान्मनोमयादन्योऽन्तर आत्मा विज्ञानमयः' (तै०उ०२।४) **इति क्षेत्रज्ञस्वरूपम् अभिधाय** 'तस्माद्वा एतस्माद्विज्ञानमयात् अन्योऽन्तर आत्मानन्दमयः' (तै०उ०२।५) **इति क्षेत्रज्ञस्य अपि अन्तरात्मतया आनन्दमयः परमात्मा अभिहितः ।**

एवम् ऋक्सामाथर्वसु च तत्र तत्र क्षेत्रक्षेत्रज्ञयोः पृथग्भावः तयोः ब्रह्मात्मकत्वं च सुस्पष्टं गीतम् ।

'ब्रह्मसूत्रपदैः च एव' **बह्मप्रतिपादनसूत्राख्यैः पदैः शारीकसूत्रैः** हेतुमद्भिः **हेतुयुक्तैः।** विनिश्चितैः **निर्णयान्तैः** 'न वियदश्रुतेः' (ब्र०सू० २।३।१) **इति आरभ्य क्षेत्रप्रकारनिर्णय उक्तः।** 'नात्माऽश्रुतेर्नित्यत्वाच्च ताभ्यः' (ब्र०सू० २।३।१७) **इत्यारभ्य** 'ज्ञोऽत एव' (ब्र०सू० २।३।१८) **इत्यादिभिः क्षेत्रज्ञयाथात्म्यनिर्णय उक्तः।** 'परात्तु तच्छ्रुतेः' (ब्र०सू० २।३।४१) **इति च भगवत्प्रवर्त्यत्वेन भगवदात्मकत्वम् उक्तम् ।**

एवं बहुधा गीतं क्षेत्रक्षेत्रज्ञयाथात्म्यं मया संक्षेपेण सुस्पष्टम् उच्यमानं शृणु इति अर्थः ॥ ४ ॥

It is this truth regarding the Keṣtra and Kṣetrajña that has been sung in various ways by Parāśara and other seers.

For example, 'I and you and others are composed of the elements; and the elements, following the stream of qualities, assume a shape; these qualities, Sattva and the rest, are dependent on Karma; and Karma, accumulated by nescience, influences the condition of all beings. The self is pure, imperishable, tranquil, void of qualities and is pre-eminent over Prakṛti' (V.P., 2.13.69-71). Similarly: 'The body, characterised by head, hands, feet and the like is different from Puruṣa.' Which of these can I designate by the name I?' (Ibid., 2.13.89). And also: 'Are you the head or the belly? Are you indeed the feet and other limbs, or do they belong to you, O King? You are distinct in your nature from all your members, O King. Know, O King, and understand "Who am I" '. (Ibid., 1.13.102-3)

Moreover they state that Vāsudeva constitutes the Self of the distinct entities (Kṣetra and Kṣetrajña): 'The senses, Manas, Buddhi, vigour, splendour, strength, courage, both Kṣetra and Kṣetrajña have Vāsudeva for their self. (Ma.Bha.Śā., 149.136).

In various distinctive hymns, namely, in the Vedas, Ṛg, Yajus, Sāman and Atharvan, the distinction of body and the self has been sung. The nature of the body is described in the following text: 'From this Self, verily, ether arose; from the ether, air; from air, fire; from fire, water; from water, the earth; from the earth, herbs; from the herbs, food; from food, the person. The same person, verily, consists of the essence of food' (Tai.U., 2.1.2). Afterwards that which is inner than this (body) and which consists of Prāṇa (or the vital breath), and that which is inner than this and which consists of mind are described. The nature of Kṣetrjña is stated in the passage: 'Verily, other than, and within, that one that consists of mind, that (the individual Self) consists of understanding' (Ibid., 2.4.2). Later, the Supreme Brahman is stated in the text; 'Verily, other than, and within, that one consisting of understanding, is the Supreme Self that consists of bliss' (Ibid., 1.5.2). This is stated to be the Supreme Self, consisting of bliss, as forming the

inner Self of the individual self. Similarly in the three Vedas, Ṛg, Sāman and Atharvan, here and there, the distinctive existence of the Kṣetra and the Kṣetrajña is affirmed with Brahman for their Self.

Likewise, the same purpose is taught in the words of the Brahma-sūtras, namely, the aphorisms about Brahman, known also as the Śārīraka-sūtras, which are characterised by reasoning, decision and conclusion. In the Sūtras commencing with, 'Not ether, on account of the absence of the Śruti' (B.S., 2.3.1), the nature and the mode of the Kṣetra is determined. In the Sūtras commencing with 'Not the self, on account of the Śruti and on account of the eternity, (which is made out) from them' (Ibid., 2.3.18), the true nature of the Kṣetrajña is determined.. In the Sūtras 'But from the Supreme, this being declared by Śruti' (Ibid., 2.3.40), thatKṣetrajña has the Lord for Its Self on account of Its being under the control of the Lord, is declared. It has been sung in various ways; the meaning of this Śloka is this: Listen about the truths of the Kṣetra and the Kṣetrajña which have been expounded in numerous ways and declared by Me in a lucid and brief manner.

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ 5 ॥

5. The great elements, the Ahaṅkāra, the Buddhi, the Avyakta, the ten senses and the one, besides, the five objects of the senses;

इच्छा द्वेषः सुखं दुःखं संघातश्चेतनाधृतिः ।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ 6 ॥

6. Desire, hatred, pleasure and pain and the combination that constitutes the basis of consciousness (or the individual self). Thus this Kṣetra has been briefly described with its modifications.

महाभूतानि अहंकारो बुद्धिः अव्यक्तम् एव च इति क्षेत्रारम्भकद्रव्याणि, पृथिव्यप्तेजोवाय्वाकाशम्महाभूतानि, अहंकारो भूतादिः, बुद्धिः महान्, अव्यक्तं प्रकृतिः। इन्द्रियाणि दश एकं च पञ्च च इन्द्रियगोचराः, इति क्षेत्राश्रितानि तत्त्वानि, श्रोत्रत्वक्चक्षुर्जिह्वाघ्राणानि पञ्च ज्ञानेन्द्रियाणि वाक्पाणिपादपायूपस्थानि पञ्च कर्मेन्द्रियाणि, तानि दश, एकम् इति मनः। इन्द्रियगोचराः च पञ्च शब्दस्पर्शरूपरसगन्धाः ॥ ५ ॥

इच्छा द्वेषः सुखं दुःखम् इति क्षेत्रकार्याणि क्षेत्रविकाराः उच्यन्ते; यद्यपि इच्छाद्वेषसुखदुःखानि आत्मधर्मभूतानि, तथापि आत्मनः क्षेत्रसंबन्धप्रयुक्तानि इति क्षेत्रकार्यतया क्षेत्रविकारा उच्यन्ते। तेषां पुरुष धर्मत्वम् 'पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते' (१३।२०) इति वक्ष्यते। संघातः चेतनाधृतिः, आधृतिः आधारः, सुखदुःखे भुञ्जानस्य भोगापवर्गौ साधयतः च चेतनस्य आधारतया उत्पन्नो भूतसंघातः, प्रकृत्यादिपृथिव्यन्तद्रव्यारब्धम् इन्द्रियाश्रयंभूतम्, इच्छाद्वेषसुखदुःखविकारिभूतसंघातरूपं चेतनसुखदुःखोपभोगाधारत्वप्रयोजनं क्षेत्रम् इति उक्तं भवति।

एतत् क्षेत्रं समासेन संक्षेपेण सविकारं सकार्यम् उदाहृतम् ॥ ६ ॥

The 'great elements, the Ahaṅkāra, the Buddhi and the Avyakta' are substances that originate the Kṣetra. The 'great elements' are the earth, water, fire, air and ether. The 'Ahaṅkara' here means Bhūtādi (primeval element). The 'Buddhi' is called Mahat; the 'Avyakta' is known as the Prakṛti. The 'ten senses and the one' and the five objects of senses are principles depending on the Kṣetra. The 'five sensorial organs' are ear, skin, eye, tongue and nose. The five motor organs are speech, hands, feet, and the organs of excretion and reproduction. These are the ten senses. The Manas is the additional 'one' more. The 'objects of the senses' are five—sound, touch, form, taste and smell.

Desire, hatred, pleasure and pain, being the transtormation of the Ksetra, are said to be the modifications of the Kṣetra. Though desire, hatred, pleasure and pain are the qualities of the self, yet they originate from the association of the self with the Kṣetra. Śrī Kṛṣṇa will state that they are the attributes of the self; 'In the experience of pleasure and pain, the self is said to be the cause' (13.20)

The combination of elements serves as the support

(*Ādhṛti*) of the intelligent self. As such, the word *Ādhṛti* means substratum. The combination of material elements has arisen as the substratum for the self to experience pleasure and pain, and for acquiring worldly experiences and the final release. The combination of elements is formed by substances commencing from the Prakṛti and ending with the earth; it is the basis of senses which are endowed with the modifications of the nature of desire, hatred, pleasure and pain. These form a Saṅghāta or an association of elements. It serves as the basis of the experience of pleasure and pain by the individual self. This is what is said of the Kṣetra. This Kṣetra has been explained briefly with its modifications and effects.

अथ क्षेत्रकार्येषु आत्मज्ञानसाधनतया उपादेया गुणाः प्रोच्यन्ते—

Now certain qualities, the effects of the Kṣetra, worthy of being acquired as being the means for securing the knowledge of the self, are enumerated.

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ।। 7 ।।

7. Modesty, absence of ostentation, non-injury, patience, sincerity, service of the preceptor, purity, firmness and self-restraint;

अमानित्वम् उत्कृष्टजनेषु अवधीरणारहितत्वम्। अदम्भित्वं धार्मिकत्वयशःप्रयोजनतया धर्मानुष्ठानं दम्भः तद्रहितत्वम्। अहिंसा वाङ्मनःकायैः परपीडारहितत्वम्। क्षान्तिः परैः पीड्यमानस्य अपि तान् प्रति अविकृतचित्तत्वम्। आर्जवं परान् प्रति वाङ्मनःकायवृत्तीनाम् एकरूपता। आचार्योपासनम् आत्मज्ञानप्रदायिनि आचार्ये प्रणिपातपरिप्रश्नसेवादिनिरतत्वम्। शौचम् आत्मज्ञानतत्साधनयोग्यता मनोवाक्कायगता शास्त्रसिद्धा। स्थैर्यम् अध्यात्मशास्त्रोदितेषु अर्थेषु निश्चलत्वम्। आत्मविनिग्रहः—आत्मस्वरूपव्यतिरिक्तविषयेभ्यो मनसो निवर्तनम् ।। ७ ।।

'Amānitva' means freedom from superiority complex towards eminent people. 'Adambhitva': 'Dambha' is the

practice of Dharma for winning fame as a virtuous person; freedom from it is Adambhitva. 'Ahimsā' is absence of tendency to injure others by speech, mind and body. 'Kṣānti' is the tendency of keeping the mind unmodified even when harmed by others. 'Ārjava' means having a uniform disposition towards others in speech, mind and body. 'Ācāryopāsana' means being intent in prostrating, questioning, performing service etc., in regard to the teacher who imparts the knowledge of the self. 'Śauca' is the competence of the mind, speech and body, as enjoined by the Śāstras, for the knowledge of the self and the means of this attainment. 'Sthairya' is possessing unshakable faith in the Śāstras concerning the self. 'Ātma-vinigraha' means the turning away from all objects that are different in nature from the self.

इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ 8 ॥

8. Absence of desire with regard to sense-objects, and also absence of egotism, the perception of evil in birth, death, old age, disease and sorrow;

इन्द्रियार्थेषु वैराग्यम् आत्मव्यतिरिक्तेषु विषयेषु सदोषतानुसंधानेन उद्वेजनम्। अनहंकारः अनात्मनि देहे आत्माभिमानरहितत्वम्, प्रदर्शनार्थम् इदम्, अनात्मीयेषु आत्मीयाभिमानरहितत्वं च अपिविवक्षितम्। जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम्— सशरीरत्वे जन्ममृत्युजराव्याधिदुःखस्वरूपस्य दोषस्य अवर्जनीयत्वानुसंधानम् ॥ ८ ॥

'Absence of desire' with regard to sense-objects means dispassion towards all objects different from the spiritual self by the constant awareness of the evil in them. 'Absence of egotism' means freedom from the misconception that the self is the body, which is in reality different from the self. This is only an illustration standing for other misconceptions too. It indicates freedom from the feeling of posses-

sion towards things which do not belong to one. 'Perception of evil in birth, death, old age, disease and sorrow' means the constant contemplation on the inevitable evil of birth, death, old age and sorrow while in the body.

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ 9 ॥

9. Non-attachment, absence of clinging to son, wife, home and the like, and constant even-mindedness to all desirable and undesirable events;

असक्तिः आत्मव्यतिरिक्तविषयेषु सङ्गरहितत्वम्, अनभिष्वङ्गःपुत्रदारगृहादिषु तेषु शास्त्रीयकर्मोपकरणत्वातिरेकेण आश्लेषरहितत्वम्; नित्यं च समचित्तत्वम् इष्टानिष्टोपपत्तिषु—संकल्पप्रभवेषु इष्टानिष्टोपनिपातेषु हर्षोद्वेगरहितत्वम् ॥ ९ ॥

'Non-attachment' means freedom from attachment to things other than the self. 'Absence of clinging' to son, wife, home and the like means absence of excessive affection for these beyond the limits allowed by the Śāstras. 'Constant even-mindedness' to all desirable and undesirable events means the state of freedom from joy and grief with regard to occurrences springing from desire.

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ 10 ॥

10. Constant devotion directed to Me alone, resort to solitary places and dislike for crowds;

मयि सर्वेश्वरे च ऐकान्तिकयोगेन स्थिरा भक्तिः जनवर्जितदेशवासित्वं जनसंसदि च अप्रीतिः ॥ १० ॥

'Constant devotion' means devotion with a single end, namely, Myself the Lord of all; 'remaining in places free from people' means having no love for crowds of people.

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ।। 11 ।।

11. Constant contemplation on the knowledge pertaining to the self, reflection for the attainment of knowledge of the truth—this is declared to be knowledge, and what is contrary to it is ignorance.

आत्मनि ज्ञानम् अध्यात्मज्ञानं तन्निष्ठत्वम्, तत्त्वज्ञानार्थदर्शनं तत्त्वज्ञानप्रयोजनं यत् तत्त्वं तन्निरतत्वम् इत्यर्थः। ज्ञायते अनेन आत्मा इति ज्ञानम् आत्मज्ञानसाधनम् इत्यर्थः। क्षेत्रसंबन्धिनः पुरुषस्य अमानित्वादिकम् उक्तं गुणवृन्दम् एव आत्मज्ञानोपयोगि, एतद्व्यतिरिक्तं सर्वं क्षेत्रकार्यम् आत्मज्ञानविरोधि इति अज्ञानम् ।। ११ ।।

'Adhyātma-jñāna' is the knowledge that pertains to the self. Reflection for the attainment of knowledge of the truth, namely, being always intent in the thought having for its object the knowledge of the truth. 'Knowledge' is that by which the self is realised. The meaning is that it is the means for the knowledge of the self. The group of attributes mentioned before, beginning with modesty etc., are those that are favourable for the knowledge of the self in association with the body. All the evolutes of Kṣetra, which are different from those mentioned above, constitute ignorance, as they are antagonistic to the knowledge of the self.

अथ 'एतद् यो वेत्ति' (१३।१) इति वेदितृत्वलक्षणेन उक्तस्य क्षेत्रज्ञस्य स्वरूपं विशोध्यते—

Now, the nature of Kṣetrajña, characterised as the knower in the stanza, 'He who knows it' (13.1), is examined:

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ।। 12 ।।

12. I shall declare that which is to be known, knowing which one attains the immortal self. It is beginningless

brahman having Me for the Highest (*Anādi matparam*); it is said to be neither being nor non-being.

अमानित्वादिभिः साधनैः ज्ञेयं प्राप्यं यत् प्रत्यगात्मस्वरूपं तत् प्रवक्ष्यामि, यद् ज्ञात्वा जन्मजरामरणादिप्राकृतधर्मरहितम् अमृतम् आत्मानं प्राप्नोति। अनादि आदिर्यस्य न विद्यते तद् अनादि, अस्य हि प्रत्यगात्मन उत्पत्तिः न विद्यते तत एव अन्तो न विद्यते। श्रुतिश्च—'न जायते म्रियते वा विपश्चित्' (क०उ० १।२।१८) इति ।

मत्परम्—अहं परो यस्य तद् मत्परम्—'इतरस्त्वन्यां प्रकृतिं विद्धि मे परां जीवभूताम्' (७।५) इति हि उक्तम्, भगवच्छरीरतया भगवच्छेषतैकरसं हि आत्मस्वरूपम्। तथा च श्रुतिः—'य आत्मनि तिष्ठन्नात्मनोऽन्तरो यमात्मा न वेद यस्यात्मा शरीरं य आत्मानमन्तरो यमयति' (बृ०उ० ३।७।२२) इति। तथा 'स कारणं करणाधिपाधिपो न चास्य कश्चिज्जनिता न चाधिपः।' (श्वे०उ० ६।९) 'प्रधानक्षेत्रज्ञपतिर्गुणेशः' (श्वे०उ० ६।१६) इत्यादिका ।

ब्रह्म बृहत्त्वगुणयोगि, शरीरादेः अर्थान्तरभूतम्, स्वतः शरीरादिभिः परिच्छेदरहितं क्षेत्रज्ञतत्त्वम् इत्यर्थः। 'स चानन्त्याय कल्पते' (श्वे०उ० ५।९) इति हि श्रूयते। शरीरपरिच्छिन्नत्वं च अस्य कर्मकृतं कर्मबन्धाद् मुक्तस्य आनन्त्यम्। आत्मनि अपि ब्रह्मशब्दः प्रयुज्यते। 'स गुणान्समतीत्यैतान् ब्रह्मभूयाय कल्पते ।' (१४।२६) 'ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।।' (१४।२७) 'ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति। समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ।।' (१८।५४) इति वचनम् ।

'न सत् तत् न असद् उच्यते' कार्यकारणरूपावस्थाद्वयरहिततया सदसच्छब्दाभ्याम् आत्मस्वरूपं न उच्यते ।

कार्यावस्थायां हि देवादिनामरूपभाक्त्वेन सद् इति उच्यते, तदनर्हतया कारणावस्थायाम् असद् इति उच्यते। तथा च श्रुतिः—'असद्वा इदमग्र आसीत्। ततो वै सदजायत ।' (तै०उ० २।७) 'तद्धेदं तर्ह्यव्याकृतमासीत्तन्नामरूपाभ्यां व्याक्रियते' (बृ०उ० १।४।७) इत्यादिका। कार्यकारणावस्थाद्वयान्वयः तु आत्मनः कर्मरूपाविद्यावेष्टनकृतः, न स्वरूपतः, इति सदसच्छब्दाभ्याम् आत्मस्वरूपं न उच्यते ।

यद्यपि 'असद्वा इदमग्र आसीत्' इति कारणावस्थं परं ब्रह्म उच्यते। तथापि नामरूपविभागानर्हसूक्ष्मचिदचिद्वस्तुशरीरं परं ब्रह्म कारणावस्थम् इति कारणावस्थायां क्षेत्रक्षेत्रज्ञस्वरूपम् अपि असच्छब्दवाच्यम्, क्षेत्रज्ञस्य सा अवस्था कर्मकृता इति परिशुद्धस्वरूपं न सदसच्छब्दनिर्देश्यम् ।। १२ ।।

I shall declare that nature of the individual self (*brahman*) which is the object to be known, namely, what is to be gained by means of virtues like modesty etc., by

knowing which one attains to the self which is immortal, birthless, free from old age, death and such other material qualities. [The expression is split up as—Anādi= beginningless; Mat-param=having Me as the Highest.] Anādi means that which is beginningless. Indeed, there is no origination for this individual self (*brahman*) and for the same reason, It is endless. The Śruti also declares: 'The wise one is not born, nor dies' (Ka.U., 2.18). 'Matpara' means having Me for the Highest. Verily, it has been told: 'Know that which is other than this (lower nature), which is the life-principle, to be the highest Prakṛti of Mine' (7.5). By virtue of being the body of the Lord, the nature of the self finds joy in being completely subsidiary to Him. So the Śruti declares: 'He who, dwelling in the self, is within the self, whom the self does not know, whose body the self is and who controls the self from within...' (Bṛ.U.Madh., 5.7.22). Similarly do the texts declare: 'He is the cause, Lord of Lords and of sense organs. He has no progenitor, nor lord' (Śve.U., 6.9); and 'He is the Lord of the Pradhāna and of the individual selves, and the Lord of qualities (Ibid., 6.16).

That which is conjoined with the quality of infinite dimension or extensiveness can be designated as *brahman*. It is different from, and not circumscribable by, the body etc. The meaning is, It is the principle which apprehends the Kṣetra. Śruti also declares: 'He (i.e., the individual self) partakes of infinity' (Śve.U., 5.9). By Its Karma It is circumscribed. It assumes Its infinite nature only when It is freed from the bonds of Karma. The term *brahman* is applied to designate the individual self as in: 'He, crossing beyond the Guṇas', becomes fit for the state of *brahman*' (14.26), 'I am the ground of the *brahman*, who is immutable and immortal' (14.27), and 'Having attained to the state of *brahman*, tranquil, he neither grieves nor craves; regarding all beings alike, he attains supreme devotion to Me' (18.54).

It (*brahman*) is said to be neither being nor non-being.

The terms 'being' and 'non-being' cannot signify the nature of the self because It is neither effect nor cause. For It is called 'being' (Sat) in the condition of effect when It has the form of gods etc. As It cannot possess names and forms in the condition of cause, It is said to be 'non-being' or Asat. So the Śruti texts declare: 'In the beginning, verily, this (*brahman*) was non-existence; therefrom the being was born' (Ṭai.U., 2.7.1) and 'Verily, this (*brahman*)was then undifferentiated. It became differentiated by names and forms' (Bṛ.U., 1.4.7). The self's conditions as effect and cause have arisen on account of veiling by Avidyā or ignorance in the form of Karma. It is not an expression of Its real nature. So, the terms 'being' and 'non-being' do not signify the nature of the self, If it is argued that, in the passage 'In the beginning, verily, this (Brahman) was non-existence' (Tai.U., 2.7.1), it is the Supreme Brahman in the state of cause that is described—even then it can be pointed out that the Supreme Brahman in causal condition has, for His body, the conscient and non-conscient entities in a subtle state, incapable of being differentiated by names and forms. Such a description is therefore valid. On the same principle the nature of Kṣetra (body) and Kṣetrajña (individual self) in the state of cause can also be indicated by the term 'non-being'. But this condition of the individual self has arisen due to Karma and such descriptions as 'being' and 'non-being' are applicable to the self only in the state of bondage. Its pure form cannot be signified by the terms 'being' and 'non-being'.

सर्वतःपाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सर्वतःश्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ 13 ॥

13. Everywhere are Its hands and feet; Its eyes, heads and mouths are everywhere; Its ears are on all sides; and It exists encompassing all things.

सर्वतःपाणिपादं तत् **परिशुद्धात्मस्वरूपं सर्वतःपाणिपादकार्यशक्तम्, तथा** सर्वतोऽक्षिशिरोमुखम् सर्वतःश्रुतिमत् **सर्वतश्चक्षुरादिकार्यकृत्—**

'अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः' (श्वे०उ० ३।१९) **इति परस्य ब्रह्मणः अपाणिपादस्य अपि सर्वतःपाणिपादादिकार्यकर्तृत्वं श्रूयते। प्रत्यगात्मनः अपि परिशुद्धस्य तत्साम्यापत्त्या सर्वतःपाणिपादादिकार्यकर्तृत्वं श्रुतिसिद्धम् एव ।**

'तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति' (मु०उ० ३।१।३) **इति हि श्रूयते।** 'इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।' (१४।२) **इति च वक्ष्यते ।**

लोके सर्वम् आवृत्य तिष्ठति इति। **लोके यद् वस्तुजातं तत् सर्वं व्याप्य तिष्ठति; परिशुद्धस्वरूपं देशादिपरिच्छेदरहिततया सर्वगतम् इत्यर्थः ॥ १३ ॥**

Everywhere are Its hands and feet i.e., the self in Its pure form is able to perform everywhere the works of hands and feet. Its eyes, heads and mouths are everywhere; It performs everywhere the task of eyes etc. The Śruti declares; 'Without feet or hands, He moves swiftly and seizes things; He sees without eyes, He hears without ears? (Śve.U., 3.19). It may be said that it means that the Supreme Brahman performs everywhere the task of hands, feet etc., even though He is devoid of hands and feet. If '*Brahman*' is taken to mean the self, it can be asked how this power of the Supreme Brahman (namely, having hand, feet, eyes, etc., everywhere) can be attributed to the self, then the answer is that it is established in the Śrutis that the pure individual self has the capacity of performing the task of hands, feet etc., because It is equal to Him. Śruti also declares: 'Then, the wise seer, shaking off good and evil, stainless, attains the supreme equality with Him' (Muṇ.U., 3.1.3). Śrī Kṛṣṇa will also teach later on: 'Resorting to this knowledge, It partakes of My nature' (14.2). It exists encompassing all things, whatever aggregate of things that exist in the world; It encompasses them. The sense is that in Its pure state, It is all-pervasive, as It has no limitation of space etc.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ 14 ॥

14. Shining by the functions of the senses, and yet devoid of the senses, detached and yet supporting all, devoid of Guṇas and yet experiencing the Guṇas;

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियगुणैः आभासो यस्य तत् सर्वेन्द्रियगुणाभासम्। इन्द्रियगुणा इन्द्रियवृत्तयः, इन्द्रियवृत्तिभिः अपि विषयान् ज्ञातुं समर्थम् इत्यर्थः। स्वभावतः सर्वेन्द्रियविवर्जितं विना एव इन्द्रियवृत्तिभिः स्वत एव सर्वं जानाति इत्यर्थः। असक्तं स्वभावाद् एव देवादिदेहसङ्गरहितम्, सर्वभृत् च एव देवादिसर्वदेहभरणसमर्थं च। 'स एकधा भवति (द्विधा भवति) त्रिधा भवति' (छा०उ० ७।२६।२) इत्यादिश्रुतेः।

निर्गुणं तथा स्वभावतः सत्त्वादिगुणरहितं गुणभोक्तृ च सत्त्वादीनां गुणानां भोगसमर्थं च ॥ १४ ॥

Sarvendriya-guṇābhāsam i.e., shining by the functions of the senses—means that which is shedding light on the functions of all the senses. The 'Guṇas' of the senses means the activities of the senses. The meaning is that the self is capable of knowing the objects with the functioning of the senses. 'Yet devoid of the senses' i.e., It is capable by Itself, of knowing everything. Such is the meaning. It is 'detached', namely, It is free, by nature, from attachment to the bodies of gods etc. 'Yet supporting all,' yet capable of supporting all bodies, such as of gods etc., as declared in the Śruti. 'It is one, is threefold...' (Chā.U., 7.26.2). It is devoid of Guṇas, i.e., by nature It is devoid of Sattva etc., and yet It is the 'experiencer of the Gunas'—It has the capability to experience Sattva etc.

बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ 15 ॥

15. It is within and without all beings; It is unmoving and yet moving; It is so subtle that none can comprehend It; It is far away, and yet It is very near.

पृथिव्यादीनि भूतानि परित्यज्य अशरीरो बहिः वर्तते; तेषाम् अन्तः च वर्तते । 'जक्षन् क्रीडन् रममाणः स्त्रीभिर्वा यानैर्वा (छा०उ० ८।१२।३) इत्यादिश्रुतिसिद्धस्वच्छन्दवृत्तिपु, अचरं

चरम् एव च-स्वभावतः अचरं चरं च देहित्वे । सूक्ष्मत्वात् तद् अविज्ञेयम्, एवं सर्वशक्तियुक्तं सर्वज्ञं तद् आत्मतत्त्वम् अस्मिन् क्षेत्रे वर्तमानम् अपि अतिसूक्ष्मत्वाद् देहात् पृथक्त्वेन संसारिभिः अविज्ञेयम् ।

दूरस्थं च अन्तिके च तत्, अमानित्वाद्युक्तगुणरहितानां विपरीतगुणानां पुंसां स्वदेहे वर्तमानम् अपि अतिदूरस्थम्, तथा अमानित्वादिगुणोपेतानां तद् एव अन्तिके च वर्तते ॥ १५ ॥

Abandoning the elements like earth etc., It can exist outside the body. It can exist within them while performing spontaneous activities as established in the Śrutis: 'Eating, playing, enjoying with partners or with vehicles' (Chā.U., 8.12.3). 'It is unmoving and yet moving'—it is by nature, unmoving, It is moving when It has a body. It is so subtle that none can comprehend It. Although existing in a body, this principle, possessed of all powers and omniscient, cannot be comprehended by bound ones because of Its subtlety and Its distinctiveness from the body. It is far away and yet It is very near—though present in one's own body, It is far away from those who are devoid of modesty and other qualities (mentioned above) as also to those who possess contrary qualities. To those who possess modesty and such other qualities, the same self is very near.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ 16 ॥

16. Undivided and yet remaining as if divided among beings, this self is to be known as the supporter of elements. It devours them and causes generation.

देवमनुष्यादिभूतेषु सर्वत्र स्थितम् आत्मवस्तु वेदितृत्वैकाकारतया अविभक्तम्; अविदुषां देवाद्याकारेण 'अयं देवो मनुष्यः' इति विभक्तम् इव च स्थितम् ।

देवः अहम्' मनुष्यः अहम् इति देहसामानाधिकरण्येन अनुसंधीयमानम् अपि वेदितृत्वेन देहाद् अर्थान्तरभूतं ज्ञातुं शक्यम् इति आदौ उक्तम् 'एतद यो वेत्ति' (१३।१) इति ।

इदानीं प्रकारान्तरैः च देहाद् अर्थान्तरत्वेन ज्ञातुं शक्यम् इति आह—भूतभर्तृ च इति ।

भूतानां पृथिव्यादीनां देहरूपेण संहतानां यद् भर्तृ तद् भर्तव्येभ्यो भूतेभ्यः अर्थान्तरं ज्ञेयम्, अर्थान्तरम् इति ज्ञातुं शक्यमित्यर्थः । तथा ग्रसिष्णु अन्नादीनां भौतिकानां ग्रसिष्णु, ग्रस्यमानेभ्यो भूतेभ्यो ग्रसितृत्वेन अर्थान्तरभूतम् इति ज्ञातुं शक्यम् ।

प्रभविष्णु च प्रभवहेतुः च । ग्रस्तानामन्नादीनाम् आकारान्तरेण परिणतानां प्रभवहेतुः तेभ्यः अर्थान्तरम् इति ज्ञातुं शक्यम् इत्यर्थः ।

मृतशरीरे ग्रसनप्रभवादीनाम् अदर्शनात् न भूतसंघातरूपं क्षेत्रं ग्रसनप्रभवभरणहेतुः इति निश्चीयते ॥ १६ ॥

Though the entity called the self is present everywhere in the bodies of divinities, men etc., It is 'undivided' because of Its form being that of the knower. However, to those who are ignorant, It appears divided, by such forms as those of divinities etc.—'I am a divinity,' ' man' etc. Though the self can be contemplated by way of co-ordinate predication as one with the body in such significations as,'I am divinity, I am a man,' It can be known as being different from the body, because of Its being a knower. That is why it has already been pointed out at the beginning: 'He who knows It? (13.1).

Now Śrī Kṛṣṇa says that It can be known as different also on other grounds—as the 'supporter of elements' etc. Because It supports the earth and other elements combined in the shape of the body, the self can be known as being different from the elements supported. The sense is that It can be known as a separate entity. Likewise, It is that which 'devours', namely, the consumer of physical food etc. Because, It 'devours' the food, It can be known as an entity different from the elements. It causes 'generation'—It is the cause of transformation of consumed food etc., into other forms like blood etc. As eating, generating etc., are not seen in a corpse, it is settled that the body, an aggregate of elements, cannot be the cause of devouring food, generating of species and supporting them.

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ 17 ॥

17. The light of all lights, this is said to be beyond Tamas (darkness). It is known to be knowledge. It is to be attained by knowledge. It is present in the heart of all.

ज्योतिषां दीपादित्यमणिप्रभृतीनाम् अपि तद् एव ज्योतिः प्रकाशकम्; दीपादित्यादीनाम् अपि आत्मप्रभारूपं ज्ञानम् एव प्रकाशकम् । दीपादयः तु विषयेन्द्रियसन्निकर्षविरोधिसंतमसनिरसनमात्रं कुर्वते, तावन्मात्रेण एव तेषां प्रकाशकत्वम् ।

तमसः परम् उच्यते—तमः शब्दः सूक्ष्मावस्थप्रकृतिवचनः, प्रकृतेः परम् उच्यते इत्यर्थः । अतो ज्ञानं ज्ञेयं ज्ञानैकाकारम् इति ज्ञेयम्; तत् च ज्ञानगम्यम् अमानित्वादिभिः उक्तैः ज्ञानसाधनैः प्राप्यम् इत्यर्थः । हृदि सर्वस्य विष्ठितं सर्वस्य मनुष्यादेः हृदि विशेषेण अवस्थितं सन्निहितम् ।। १७ ।।

This (self) alone is the 'light' which illuminates things like the sun, a lamp, a gem etc. It is knowledge alone in the form of the effulgence of the self which illuminates a lamp, the sun etc. But a lamp etc., dispel the darkness that intervenes between the sense of sight and its subject. Their illuminating power is limited to this extent. This is said to be beyond Tamas (darkness). The term Tamas denotes Prakṛti in its subtle state. The meaning is that the self transcends Prakṛti. Therefore, It is to be comprehended as knowledge, i.e., to be understood as of the form of knowledge. It is attainable by means of knowledge—such as modesty etc., already described. It is present in the heart of all, i.e., It is specially settled, or present in the heart of all beings like men etc.

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ।। 18 ।।

18. Thus the Kṣetra, knowledge and the object of knowledge have been briefly set forth. On knowing this, My devotee becomes fit to attain My state of being.

एवं 'महाभूतान्यहंकारः' (१३।५) इत्यादिना 'संघातश्चेतनाधृतिः' (१३।६) इत्यन्तेन क्षेत्रतत्त्वं समासेन उक्तम् । 'अमानित्वम्' (१३।७) इत्यादिना 'तत्त्वज्ञानार्थदर्शनम्'

(१३।११) इत्यन्तेन ज्ञातव्यस्य आत्मतत्त्वस्य ज्ञानसाधनम् उक्तम् । 'अनादिमत्परम्' (१३।१२) इत्यादिना 'हृदि सर्वस्य विष्ठितम्' (१३।१७) इत्यन्तेन ज्ञेयस्य क्षेत्रज्ञस्य याथात्म्यं च संक्षेपेण उक्तम् । मद्भक्त एतत् क्षेत्रयाथात्म्यं क्षेत्राद् विविक्तात्मस्वरूपप्राप्त्युपाययाथात्म्यं क्षेत्रज्ञयाथात्म्यं च विज्ञाय मद्भावाय उपपद्यते ।

मम यो भावः स्वभावः असंसारित्वम्, असंसारित्वप्राप्तये उपपन्नो भवति इत्यर्थः ॥ १८ ॥

This is a brief description of the principle of Kṣetra—i.e., the text beginning with 'The great elements, the Ahaṅkāra' (13.5) and ending with 'An association' (13.6). 'Knowledge' which is the means for attaining the comprehension of the principle known as the self has been taught in the text beginning with 'Modesty' (13.7) and ending with 'Reflection for attainment of knowledge of truth' (13.11). The nature of Kṣetrajña (the self) which is the object of knowledge has also been concisely taught by the text beginning with 'The beginningless *brahman* having Me for the Highest' (13.12) and ending with 'present in the heart of all' (13.17). My devotee, on knowing this, i.e., the truth about the Ksetra, the truth about the means for attaining the nature of the self as distinct from the Kṣetra, and the truth about the Kṣetrajña, becomes worthy to attain My state of being. What is called My state of being is My own nature (Svabhāva), namely, the transcendence of transmigratory existence. The meaning is that he becomes worthy to attain the state of freedom from transmigratory existence.

अथ अत्यन्तविविक्तस्वभावयोः प्रकृत्यात्मनोः संसर्गस्य अनादित्वं संसृष्टयोः द्वयोः कार्यभेदः संसर्गहेतुः च उच्यते—

Next (1) the beginninglessness of the conjunction between the Prakṛti and the self which are completely distinct, (2) the difference in the workings of these two when they are associated with each other, and (3) the cause of this conjunction—these are treated:

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ 19 ॥

19. Know that both Prakṛti and the self (Puruṣa) are without beginning; know that all modifications and the attributes are born of Prakṛti.

प्रकृतिपुरुषौ उभौ अन्योन्यसंसृष्टौ अनादी इति विद्धि । बन्धहेतुभूतान् विकारान् इच्छाद्वेषादीन् अमानित्वादिकान् च गुणान् मोक्षहेतुभूतान् प्रकृतिसंभवान् विद्धि ।

पुरुषेण संसृष्टा इयम् अनादिकालप्रवृत्ता क्षेत्राकारपरिणता प्रकृतिः स्वविकारैः इच्छाद्वेषादिभिः पुरुषस्य बन्धहेतुः भवति । सा एव अमानित्वादिभिः स्वविकारैः पुरुषस्यापवर्गहेतुः भवति इत्यर्थः ॥ १९ ॥

Know this Prakṛti and Puruṣa (self) are uncreated and are beginningless. Know that the modifications, desire, hatred etc., which cause bondage, and the qualities of modesty etc., which cause release, originate from Prakṛti. The Prakṛti, having no beginning, develops into the form of the body, and conjoint with the self, causes bondage through its own transformations such as desire and hatred. The same Prakṛti, through its transformations like modesty etc., causes release. Such is the meaning.

संसृष्टयोः प्रकृतिपुरुषयोः कार्यभेदम् आह—

The difference in the functions of Prakṛti and Puruṣa in combination is stated—

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ 20 ॥

20. The Prakṛti is said to be the cause of agency to the body (Kārya) and sense-organs (Karaṇa). The self is said to be the cause of experiencing pleasure and pain.

कार्यं शरीरं कारणानि ज्ञानकर्मात्मकानि समनस्कानि इन्द्रियाणि, तेषां क्रियाकारित्वे

पुरुषाधिष्ठिता प्रकृतिः एव हेतुः, पुरुषाधिष्ठितक्षेत्राकारपरिणतप्रकृत्याश्रया भोगसाधनभूता क्रिया इत्यर्थः ।

पुरुषस्य तु अधिष्ठातृत्वम् एव तदपेक्षया अधिकं 'कर्ताशास्त्रार्थवत्त्वात्' (ब्र०सू० २।३।३३) इत्यादिकम् उक्तम्; शरीराधिष्ठानप्रयत्नहेतुत्वम् एव हि पुरुषस्य कर्तृत्वम् ।

प्रकृतिसंसृष्टः पुरुषः सुखदुःखानां भोक्तृत्वे हेतुः, सुखदुःखानुभवाश्रयः इत्यर्थः ॥ २० ॥

The 'Kārya' means the body, the 'Karaṇas' mean the instruments, i.e., the senses of perception and action plus the Manas. In their operations, the Prakṛti, subservient to the self, is alone the causal factor. The sense is that their operations, which are the means of experience, have their foundation in the Prakṛti, which has developed in the form of the body subservient to the self. In regard to this, the authority is the aphorism, 'The self is an agent, on account of the scriptures having the purpose' (B.S., 2.3.33) etc. The agency of the self means that the self is the cause of the will (effort) to support the body. The self (Puruṣa) associated with the body is the cause for experiencing pleasures and pains. The meaning is that It is the seat of those experiences.

एवम् अन्योन्यसंसृष्टयोः प्रकृतिपुरुषयोः कार्यभेद उक्तः; पुरुषस्य स्वतः स्वानुभवैकसुखस्य अपि वैषयिकसुखदुःखोपभोगहेतुत्वम् आह—

Thus, has been explained the difference in the operations of the Prakṛti and of the self when they are mutually conjoined. He now proceeds to explain how, though the self, which in Its pristine nature experiences Itself by Itself as nothing but joy, becomes the cause of experiencing both pleasure and pain derived from sense objects when It is conjoined with a body.

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।

21(a). Indeed, the self seated in Prakṛti experiences the Guṇas born of Prakṛti....

गुणशब्दः स्वकार्येषु औपचारिकः, स्वतःस्वानुभवैकसुखः पुरुषः प्रकृतिस्थः प्रकृतिसंसृष्टः प्रकृतिजान् गुणान् प्रकृतिसंसर्गोपाधिकान् सत्त्वादिगुणकार्यभूतान् सुखदुःखादीन् भुङ्क्ते अनुभवति ।

प्रकृतिसंसर्ग हेतुम् आह—

The term Guṇa figuratively represents effects. The self (in Its pristine nature) experiences Itself by Itself, as nothing but joy. But when dwelling in the body, i.e., when It is in conjunction with the Prakṛti, It experiences the qualities born of Prakṛti, namely, happiness, pain etc., which are the effects of Guṇas like Sattva etc.

He explains the cause of conjunction with the Prakṛti:

कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ 21 ॥

21(b). ...Its attachment to these Guṇas is the cause of birth in good and evil wombs.

पूर्वपूर्वप्रकृतिपरिणामरूपदेवमनुष्यादियोनिविशेषेषु स्थितः अयं पुरुषः तत्तद्योनिप्रयुक्तसत्त्वादिगुणमयेषुसुखदुःखादिषु सक्तः तत्साधनहेतुभूतेषु पुण्यपापकर्मसु प्रवर्तते, ततः तत्पुण्यपापफलानुभवाय सदसद्योनिषु साध्वसाधुयोनिषु जायते। ततः च कर्म आरभते, ततः च जायते, यावद् अमानित्वादिकान् आत्मप्राप्तिसाधनभूतान् गुणान् न सेवते, तावद् एव संसरति, तदिदम् उक्तम्—कारणं गुणसङ्गः अस्य सदसद्योनिजन्मसु । इति ॥ २१ ॥

The self, settled in a series of bodies of divinities, men etc., which are modifications of Prakṛti, becomes attached to happiness, pain etc., resulting from the Sattva and other qualities associated with the respective wombs, and hence engages Itself in virtuous and sinful deeds, constituting the means for happiness, misery etc. In order to experience the fruits of those good and evil deeds, It is born again in good and evil wombs. Then It becomes active and consequently is born again as a result of Its activities: As long as It does not cultivate qualities like modesty etc., which are the means for realising the self, so long Its entanglement in Samsāra continues like this. Thus, it has been declared here that attachment causes births in good and evil wombs.

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ 22 ॥

22. The self in the body is called spectator, approver, supporter,experiencer, the great lord and also the supreme self in the body.

अस्मिन् देहे अवस्थितो अयं पुरुषो देहप्रवृत्त्यनुगुणसंकल्पादिरूपेण देहस्य उपद्रष्टा अनुमन्ता च भवति; तथा देहस्य भर्ता च भवति; तथा देहप्रवृत्तिजनितसुखदुःखयोः भोक्ता च भवति। एवं देहनियमनेन देहभरणेन देहशेषित्वेन च देहेन्द्रियमनांसि प्रति महेश्वरः भवति। तथा च वक्ष्यते—'शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः। गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥' (१५।८) इति ।

अस्मिन्देहे देहेन्द्रियमनांसि प्रति परमात्मा इति च अपि उक्तः। देहे मनसि च आत्मशब्दः अनन्तरम् एव प्रयुज्यते—'ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।' (१३।२४) इति। अपिशब्दात् महेश्वर इति अपि उक्त इति गम्यते। पुरुषः परः 'अनादिमत्परम्' (१३।१२) इत्यादिना उक्तः अपरिच्छिन्नज्ञानशक्तिः अयं पुरुषः अनादिप्रकृतिसंबन्धकृतगुणसङ्गात् एतद्देहमात्रमहेश्वरो देहमात्रपरमात्मा च भवति ॥ २२ ॥

The self existing in the body becomes the 'spectator and approver' of this body by means of the will in consonance with the functioning of the body. Likewise, It is the 'supporter' of the body, Similarly, It becomes 'experiencer' of the pleasure and pain resulting from the activities of the body. Thus, by virtue of ruling and supporting the body and by making the body completely subservient, It becomes 'the great lord' (Maheśvara) in relation to the body, the senses and the mind. Śrī Kṛṣṇa will further declare: 'When the lord acquires the body, and when he leaves it and goes on his way, he takes these as the wind carries scents from their places' (15.8). In the body, It is said to be the 'supreme self' in relation to the body, the senses and the mind. The word 'self' (Ātman) is applied to the body and the mind subsequently. It is said afterwards: 'Some perceive the self by means of the self through meditation' (13.24). The particle 'also' (*api*) indicates that the self is the 'supreme lord'? in relation to the body just as It is the supreme

self. The supremacy of the self has been described in the text beginning with 'It is the beginningless *brahman* having Me for the Highest' (13.12). It is true that the self (in Its emancipated state) has limitless power knowledge. But It becomes the great lord and the supreme self only in relation to the body. Such lordship and supremacy is the result of attachment to the Guṇas arising from the beginningless conjunction with Prakṛti.

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ।। 23 ।।

23. He who understands the self and the Prakṛti thus with the Guṇas is not born again, in whatever state he may be placed.

एनम् उक्तस्वभावं पुरुषम् उक्तस्वभावां च प्रकृतिं वक्ष्यमाणस्वभावयुक्तैः सत्त्वादिभिः गुणैः सह यो वेत्ति यथावद् विवेकेन जानाति स सर्वथा देवमनुष्यादिदेहेषु अतिमात्रक्लिष्टप्रकारेण वर्तमानः अपि न भूयः अभिजायते न भूयः प्रकृत्या संसर्गमर्हति, अपरिच्छिन्नज्ञानलक्षणम्, अपहतपाप्मानम् आत्मानं तद्देहावसानसमये प्राप्नोति इत्यर्थः ।। २३ ।।

He who 'understands', namely, knows truly with discrimination, the self to be thus, and also the Prakṛti as having the aforesaid nature along with Sattva and other Guṇas, whose nature will be later examined, is never born again, i.e., is never reborn conjointly with Prakṛti again in 'whatever state he may be placed,' i.e., in whatever painful condition he may be placed in the bodies of divinities, men etc. The meaning is that at the time when the body ceases to exist, the self will attain the purified state characterised by boundless knowledge devoid of evil.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे ।। 24 ।।

24. Some perceive the self within the self (body) by meditation by the self (mind), others by Sāṅkhya Yoga, and still others by Karma Yoga.

केचित् निष्पन्नयोगा आत्मनि शरीरे अवस्थितम् आत्मानम् आत्मना मनसा ध्यानेन भक्तियोगेन पश्यन्ति। अन्ये च अनिष्पन्नयोगाः सांख्येन योगेन ज्ञानयोगेन योगयोग्यं मनः कृत्वा आत्मानं पश्यन्ति। अपरे योगादिषु आत्मावलोकनसाधनेषु अनधिकृता ये ज्ञानयोगानधिकारिणः, तदधिकारिणः च, सुकरोपायसक्ताः व्यपदेश्याः च, कर्मयोगेन अन्तर्गतज्ञानेन मनसा योगयोग्यताम् आपाद्य आत्मानं पश्यन्ति ॥ २४ ॥

The different type of Yogis are described herein:

(1) Some with perfect Yoga perceive the self (Ātmānam) in the body with the mind (Ātmanā) by meditation. (2) Others with imperfect Yoga see the self, with mind rendered fit for Yoga, by Sāṅkhya Yoga, namely, Jñāna Yoga, (3) Still others, (a) unqualified to practise Jñāna Yoga, and (b) qualified but preferring an easier method, and (c) also distinguished persons like Janaka—all these perceive the self after being qualified for Yoga by Karma Yoga which contains within itself knowledge (Jñāna).

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ 25 ॥

25. But some, who do not know thus, having heard from others, worship accordingly—these too, who are devoted to what they hear, pass beyond death.

अन्ये तु कर्मयोगादिषु आत्मावलोकनसाधनेषु अनधिकृताः अन्येभ्यः तत्त्वदर्शिभ्यो ज्ञानिभ्यः श्रुत्वा कर्मयोगादिभिः आत्मानम् उपासते, ते अपि आत्मदर्शनेन मृत्युम् अतितरन्ति; ये श्रुतिपरायणाः श्रवणमात्रनिष्ठाः, ते च श्रवणनिष्ठाः पूतपापाः क्रमेण कर्मयोगादिकम् आरभ्य अतितरन्ति एव मृत्युम् । अपिशब्दात् च पर्वभेदः अवगम्यते ॥ २५ ॥

But some, namely, those who are not qualified for Karma Yoga etc., for realising the self, listen to Jñānins who know the truth, and meditate on the self through Karma Yoga, etc.—they too pass beyond death. It means that those who are devoted to what they hear only, even

they, intent on hearing and devoid of evils, begin in due course, the practice of Karma Yoga etc., and pass beyond death. By the term 'too' (*api*), the difference in levels is made out.

अथ प्रकृतिसंसृष्टस्य आत्मनो विवेकानुसंधानप्रकारं वक्तुं सर्वं स्थावरं जङ्गमं च सत्त्वं चिदचित्संसर्गजम् इत्याह—

Now, in order to teach the contemplation on the distinctness of the self conjoined with the Prakṛti, he says that all entities, movables and immovables, are the product of combination between the conscient and the non-conscient:

यावत्संजायते किंचित्सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ 26 ॥

26. Whatever being is born, whether it is moving or stationary, know, O Arjuna, that it is through the combination of the Kṣetra (body) and Kṣetrajña (knower of the Field).

यावत् स्थावरजङ्गमात्मना सत्त्वं जायते तावत् क्षेत्रक्षेत्रज्ञयोरितरेतरसंयोगाद् एव जायते, संयुक्तम् एव जायते, न तु इतरेतरवियुक्तम् इत्यर्थः ॥ २६ ॥

Whatever being is born, whether it be movable or stationary, it is born only from the mutual combination of the Kṣetra and Kṣetrajña. The sense is that it is born only from this combination, i.e., is born as a compound of the two and never in their separateness.

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ 27 ॥

27. Who sees the supreme ruler dwelling alike in all bodies and never perishing when they perish, he sees indeed.

एवम् इतरेतरयुक्तेषु सर्वेषु भूतेषु देवादिविषमाकाराद् वियुक्तं तत्र तत्र तत्तद्देहेन्द्रियमनांसि

प्रति परमेश्वरत्वेन स्थितम् आत्मानं ज्ञातृत्वेन समानाकारं तेषु देहादिषु विनश्यत्सु विनाशानर्हस्वभावेन अविनश्यन्तं यः पश्यति, स पश्यति, स आत्मानं यथावद् अवस्थितं पश्यति। यस्तु देवादिविषमाकारेण आत्मानम् अपि विषमाकारं जन्मविनाशादियुक्तं च पश्यति. स नित्यम् एव संसरति इति अभिप्रायः ॥ २७ ॥

He who sees the Ātman as It really is—he is the one who sees the Ātman as a distinct entity in all embodied beings that are composed of Prakṛti and Puruṣa, even in bodies of diverse nature of gods, men etc. The true seer is one who sees the Ātman as the supreme ruler in all these bodies as the imperishable self, though the bodies are subject to destruction. Conversely the purport is that he who sees the Ātman, only as characterised by the unequal forms of the bodies as men, gods etc., and as possessed of birth, death etc.—such a person is perpetually caught up in transmigratory existence.

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥ 28 ॥

28. For, seeing the ruler (i.e., self) abiding alike in every place, he does not injure the self by the self (mind) and therefore reaches the highest goal.

सर्वत्र देवादिशरीषु तत्तच्छेषित्वेन आधारतया नियन्तृतया च स्थितम् ईश्वरम् आत्मानं देवादिविषमाकारवियुक्तं ज्ञानैकाकारतया सम पश्यन् आत्मना मनसा स्वम् आत्मानं न हिनस्ति रक्षति, संसारात् मोचयति। ततः तस्माद् ज्ञातृतया सर्वत्र समानाकारदर्शनात् परां गतिं याति ।

गम्यत इति गतिः, परं गन्तव्यं यथावद् अवस्थितम् आत्मानं प्राप्नोति। देवाद्याकारयुक्ततया सर्वत्र विषमम् आत्मानं पश्यन् आत्मानं हिनस्ति, भवजलधिमध्ये प्रक्षिपति ॥ २८ ॥

'The ruler' (the self) abides in the bodies of divinities and the rest as their supporter, controller and as their Śeṣin (principal). He who sees the self free from dissimilar shapes of divinities etc., and as being of the same form of knowledge, he does not injure himself by 'himself', namely, by

his mind. Therefore, as a result of seeing the sameness of the nature of the self in every place as a knower, he attains the 'highest goal.' What is to be reached is called 'goal'. He attains the supreme, namely, the self in its pure form. On the contrary, if he should view the self as dissimilar in every place, i.e., identifies It with the bodies, then he 'inju the self, namely, hurls It into the middle of the ocean of Samsāra.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ 29 ॥

29. He who sees that all acts are done universally by Prakṛti alone and likewise that the self is not the doer, he sees indeed.

सर्वाणि कर्माणि 'कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते' (१३।२०) इति पूर्वोक्तरीत्या प्रकृत्या क्रियमाणानि इति यः पश्यति तथा आत्मानम् अकर्तारं ज्ञानाकारं च यः पश्यति, तस्य प्रकृतिसंयोगः तदधिष्ठानं तज्जन्यसुखदुःखानुभवः च कर्मरूपाज्ञानकृतानि इति च यः पश्यति स आत्मानं यथावद् अवस्थितं पश्यति ॥ २९ ॥

When he perceives that 'all acts are performed by the Prakṛti' in the manner previously stated in, 'Prakṛti is said to be the cause of agency to the body and sense-organs' (13.20), and perceives also that 'the self, being of the form of knowledge, is not the doer,' and that the self's conjunction with the Prakṛti, Its direction of the body and Its experiences of happiness and misery are the result of ignorance of the nature of Karma—then indeed he perceives the pure self.

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ 30 ॥

30. When he perceives the independent modes of existence of all beings centred in one, and as also their expansion from It alone, then he attains to *brahman*.

प्रकृतिपुरुषतत्त्वद्वयात्मकेषु देवादिषु सर्वेषु भूतेषु सत्सु तेषां देवत्वमनुष्यत्वह्रस्वत्वदीर्घत्वादि पृथग्भावम् एकस्थम् **एकतत्त्वस्थं प्रकृतिस्थं** यदा पश्यति, **न आत्मस्थम्**, तत एव **प्रकृतित एव उत्तरोत्तरपुत्रपौत्रादिभेद**विस्तारं च **यदा पश्यति**, तदा **एव** ब्रह्म संपद्यते **अनवच्छिन्नज्ञानैकाकारम् आत्मानं प्राप्नोति इत्यर्थः** ॥ ३० ॥

When he perceives that the diversified 'modes of existence' of all beings as men, divinities etc., are founded on the two principles of Prakṛti and Puruṣa; when he perceives that their existence as divine, human, short, tall etc., is rooted in 'one' common foundation, namely, in the Prakṛti, and not in the self; when he sees that 'their expansion', i.e., the successive proliferation into sons, grandsons and such varieties of beings, is from Prakṛti alone—then he reaches the *brahman*. The meaning is that he attains the self devoid of limitations, in Its pure form of knowledge.

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ 31 ॥

31. This supreme self, though dwelling in the body, is immutable, O Arjuna, being without beginning. It neither acts nor is tainted, as It is without Guṇas.

अयं परमात्मा **देहात् निष्कृष्य स्वभावेन निरूपितः**, शरीरस्थः अपि अनादित्वाद् अनारभ्यत्वाद् अव्ययः **व्ययरहितः** । निर्गुणत्वात् **सत्त्वादिगुणरहितत्वात्** न करोति न लिप्यते । **देहस्वभावैः न लिप्यते, न बध्यते** ॥ ३१ ॥

This 'supreme self' (Ātman) has been defined as having a nature different from that of the body. While existing in the body, It is 'immutable', i.e., It is not liable to decay as It is 'without a beginning,' i.e., never created at any point of

time. Because It is 'free from Guṇas,' being devoid of Sattva and other Guṇas of Prakṛti, It neither acts nor gets tainted; It is not tainted by the qualities of the body.

यद्यपि निर्गुणत्वात् न करोति, नित्यसंयुक्तः देहस्वभावैः कथं न लिप्यते? इत्यत्र आह—

Granted that the self being without Guṇas, does not act; but how is it possible that the Ātman is not tainted by Its constant association with the qualities of the body? To this, Śrī Kṛṣṇa replies:

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ 32 ॥

32. As the all-pervading ether is not tainted because of its subtlety, even so, the self abiding in the body everywhere, is not tainted.

यथा आकाशं सर्वगतम् अपि सर्वैः वस्तुभिः संयुक्तम् अपि सौक्ष्म्यात् सर्बवस्तुस्वभावैः न लिप्यते, तथा आत्मा अतिसौक्ष्म्यात् सर्वत्र देवमनुष्यादौ देहे अवस्थितः अपि तत्तद्देहस्वभावैः न लिप्यते ॥ ३२ ॥

As the 'all-pervading ether,' though in contact with all substances, is 'not tainted' by the qualities of all these substances, as it is 'subtle'—even so the self, though 'present in all the bodies,' everywhere, namely, in divinities, men etc., is not contaminated by these bodies by reason of Its extreme subtleness.

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ 33 ॥

33. As the one sun illumines this whole world, so does the Knower of the Field (Kṣetrin, the self), O Arjuna, illumine the whole Field (the body).

यथा एक आदित्यः स्वया प्रभया कृत्स्नम् इमं लोकं प्रकाशयति, तथा क्षेत्रम् अपि क्षेत्री मम इदं क्षेत्रम् ईदृशम् इति कृत्स्नं बहिः अन्तः च आपादतलमस्तकं स्वकीयेन ज्ञानेन प्रकाशयति । अतः प्रकाश्यात् लोकात् प्रकाशकादित्यवद् वेदितृत्वेन वेद्यभूताद् अस्मात् क्षेत्राद् अत्यन्तविलक्षणः अयम् उक्तलक्षण आत्मा इत्यर्थः ॥ ३३ ॥

As the 'one sun' illumines 'all this world' by his radiance, so the 'knower of the body' illumines the entire Kṣetra, i.e., the body, by Its own knowledge, within and without and from head to toe, by conceiving 'This my body is of this nature.' This self of the said nature is totally different from the body, because It is the knower of the body. The body is the object of Its knowledge and is therefore different from It, even as the illuminating sun is totally different from the illumined world.

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ 34 ॥

34. Those who thus discern with the eye of knowledge the difference between the body or the Field (Kṣetra) and the knower of the body or Field-knower (Kṣetrajña), and the means of deliverance from the manifested Prakṛti—they attain the Supreme.

एवम् उक्तेन प्रकारेण क्षेत्रक्षेत्रज्ञयोः अन्तरं विशेषं विवेकविषयज्ञानाख्येन चक्षुषा ये विदुः भूतप्रकृतिमोक्षं च, ते परं यान्ति निर्मुक्तबन्धनम्, आत्मानं प्राप्नुवन्ति ।

मोक्ष्यते अनेन इति मोक्षः, अमानित्वादिकम् उक्तं मोक्षसाधनम् इत्यर्थः । क्षेत्रक्षेत्रज्ञयोः विवेकविषयेण उक्तेन ज्ञानेन तयोः विवेकं विदित्वा भूताकारपरिणतप्रकृतिमोक्षोपायम् अमानित्वादिकं च अवगम्य ये आचरन्ति, ते निर्मुक्तबन्धाः स्वेन रूपेण अवस्थितम् अनवच्छिन्नज्ञानलक्षणम् आत्मानं प्राप्नुवन्ति इत्यर्थः ॥ ३४ ॥

Those who 'discern thus' in the described manner the 'difference', namely, the difference between the body and the knower of the body with 'the eye of knowledge' or discrimination, and also the 'means of deliverance from man-

ifested Prakṛti'—they attain the 'highest', namely, the self. They are completely delivered from bondage. Mokṣa is that by which deliverance is effected. The means of deliverance as already stated consists of qualities beginning with modesty (13.7). They, through the knowledge already imparted concerning the differences between the body and the self, know those differences existing between them. Then learning about modesty etc., which form the means of deliverance from Prakṛti that has developed into material elements constituting the body, they have to practise these virtues, and they will thereby be absolutely delivered from bondage and will reach the self marked by infinite knowledge abiding in Its own form.

*See page 429

[Being in co-ordinate predication (Samānādhikaraṇya), Brahman is an inseparable but mutually distinct complex of Prakṛti, Jīva and Īśvara. The cosmic mode of body constituted of Prakṛti and Puruṣa is at intervals in alternate states of latency and patency (Pralaya and Sṛṣṭi or dissolution and manifestation). As the soul of a complex whole, He can be denoted by any of the terms entering into it—Īśvara, Prakṛti or Jīva. Brahman is sometimes mentioned in the Śrutis as Asat when everything is in latency in Pralaya, and as Sat when all entities are in manifestations (Sṛṣṭi). All these expressions denote Him only. He is described in some texts as attributeless. It means only that He is without any undesirable evil qualities. He is on the other hand endowed with countless auspicious attributes.

All these contentions are supported by numerous Vedic passages, which are quoted in the commentary.]

चतुर्दशोऽध्याय:

Chapter 14

Division According to the Three Gunas

त्रयोदशे प्रकृतिपुरुषयोः अन्योन्यसंसृष्टयोः स्वरूपयाथात्म्यं विज्ञाय अमानित्वादिभिः भगवद्भक्त्या अनुगृहीतैः बन्धात् मुच्यते इति उक्तम्; तत्र बन्धहेतुः पूर्वपूर्वसत्त्वादिगुणमयसुखादिसङ्गः इति च अभिहितम् 'कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥' (१३।२१) इति ।

अथ इदानीं गुणानां बन्धहेतुताप्रकारो गुणनिवर्तनप्रकारः च उच्यते—

It was shown in the thirteenth chapter that by knowing the truth concerning the nature of Prakṛti and the self, which are conjoined with one another, one is freed from a bondage by means of Jñaña consisting of modesty etc., when favoured by devotion to the Lord. And it was also stated that the cause of bondage consists in attachment to pleasure etc., which arises from prior linkage with Guṇas such as Sattva etc., on the authority of passages like 'Its attachment to the Guṇas is the cause of birth in good and evil wombs' (13.21). Now, it is proposed to describe how the Guṇas become the cause of bondage and how their hold can be removed:

श्रीभगवानुवाच

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ 1 ॥

The Lord said:

1. I shall declare again another kind of knowledge: It is the best of all forms of knowledge, by knowing which all the sages have attained the state of perfection beyond this world.

परं पूर्वोक्ताद् अन्यत् प्रकृतिपुरुषान्तर्गतम् एव सत्त्वादिगुणविषयं ज्ञानं भूयः प्रवक्ष्यामि; तत् च ज्ञानं सर्वेषां प्रकृतिपुरुषविषयज्ञानानाम् उत्तमम्; यद् ज्ञानं ज्ञात्वा सर्वे मुनयः तन्मननशीलाः इतः संसारमण्डलात् परां सिद्धिं गताः परिशुद्धात्मस्वरूपप्राप्तिरूपां सिद्धिम् अवाप्ताः ॥ १ ॥

I shall declare again another kind of knowledge which is distinct from what was taught earlier concerning Guṇas such as Sattva, falling within the sphere of Prakṛti and Puruṣa. This knowledge going to be revealed is the best of all forms of knowledge concerning the Prakṛti and the self. Having gained this knowledge, all sages, namely, those given to meditation, have attained perfection beyond this world, the sphere of Samsāra, having attained the essential and pure form of the self.

पुनः अपि तद् ज्ञानं फलेन विशिनष्टि—

He further extols this knowledge, distinguishing it by its fruits:

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ 2 ॥

2. Resorting to this knowledge, partaking of My Nature, they are not born at the time of creation, nor do they suffer at the time of dissolution

इदं वक्ष्यमाणं ज्ञानम् उपाश्रित्य मम साधर्म्यम् आगताः मत्साम्यं प्राप्ताः, सर्गे अपि न उपजायन्ते न सृजिकर्मतां भजन्ते, प्रलये न व्यथन्ति च, न च संहृतिकर्मतां भजन्ते ॥ २ ॥

They, 'resorting to this knowledge' which will be expounded later, come to partake of My nature, and they attain My status. 'They are not born at the time of creation,' they are not subjected to the process of creation, and they 'suffer not at the time of dissolution,' i.e. they are not subjected to the distress involved in dissolution of the universe.

अथ प्राकृतानां गुणानां बन्धहेतुताप्रकारं वक्तुं सर्वस्य भूतजातस्य प्रकृतिपुरुषसंसर्गजत्वम् 'यावत्संजायते किञ्चित्' (१३।२६) इत्यनेन उक्तं भगवता स्वेन एव कृतम् इत्याह—

In order to show how the Guṇas of Prakṛti constitute the cause of bondage, Śrī Kṛṣṇa now declares that, the aggregation of beings, born from the conjunction of Puruṣa and Prakṛti as stated already in the passages, 'Whatever being is born' (13.26), is brought about by the Lord Himself:

मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।
संभवः सर्वभूतानां ततो भवति भारत ।। 3 ।।

3. My womb is the great *brahman* (i. e. Prakṛti). In that I lay the germ. From that, O Arjuna, is the birth of all beings.

मम मदीयं कृत्स्नस्य जगतो योनिभूतं महद् ब्रह्म यत् तस्मिन् गर्भं दधामि अहम् । 'भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च । अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ।। अपरेयम्' (७।४-५) इति निर्दिष्टा अचेतना प्रकृतिः महदहंकारादिविकाराणां कारणतया 'महद्ब्रह्म' इति उच्यते । श्रुतौ अपि क्वचित् प्रकृतिः अपि ब्रह्म इति निर्दिश्यते । 'यः सर्वज्ञः सर्ववित्, यस्य ज्ञानमयं तपः, तस्मादेतद्ब्रह्म नामरूपमन्नं च जायते' (मु०उ० १।१।९) इति

'इतरस्त्वन्यां प्रकृतिं विद्धि मे पराम् । जीवभूताम्' (७।५) इति चेतनपुञ्जरूपा या प्रकृतिः निर्दिष्टा, सा इह सकलप्राणिबीजतया गर्भशब्देन उच्यते;

तस्मिन् अचेतने योनिभूते महति ब्रह्मणि चेतनपुञ्जरूपं गर्भं दधामि; अचेतनप्रकृत्या भोगक्षेत्रभूतया भोक्तृवर्गपुञ्जभूतां चेतनप्रकृतिं संयोजयामि इत्यर्थः । ततः तस्मात् प्रकृतिद्वयसंयोगात् मत्संकल्पकृतात् सर्वभूतानां ब्रह्मादिस्तम्बपर्यन्तानां सम्भवो भवति ।। ३ ।।

In that *great brahman* forming my womb, I lay the germ. The non-conscient Prakṛti is alluded to in the text 'Earth, water, fire, air, ether, Manas, Buddhi and Ahaṅkāra—thus My Prakṛti is eightfold' (7.4-5). This Prakṛti is designated here by the name 'the *great brahman*' by reason of its being the cause of modifications like the Mahat, the Ahaṅkāra etc. In

the Śrutis also, here and there, even the Prakṛti is designated as *brahman*, as in: 'He who is all-knowing, all-wise, whose austerity consists of knowledge—from Him are produced this *brahman* as also food, i.e., the universe of name and form' (Muṇ.U., 1.1.9) The higher Prakṛti, which is the mass of conscient selves, alluded to in the passage, 'Know My higher Prakṛti to be distinct from this; it is the life-principle' (7.5). It is here expressed by the term 'Garbha', the source or womb in which all living beings originate. I lay the germ, constituting the mass of conscious beings, in that *great brahman*, which is non-conscient and forms the womb. From that conjunction between the two Prakṛtis, brought about by My will is brought forth the origin of all entities from Brahmā down to tuft of grass.

कार्यावस्थः अपि चिदचित्प्रकृतिसंसर्गो मया एव कृतः इत्याह—

He continues to say: 'I Myself bring about the conjunction of the conscient and unconscient Prakṛtis in the manifested state of effect'.

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ 4 ॥

4. Whatever forms are produced in any womb, O Arjuna, the Prakṛti is their great womb and I am the sowing father.

सर्वासु देवगन्धर्वयक्षराक्षसमनुष्यपशुमृगपक्षिसरीसृपादिषु योनिषु तत्तन्मूर्तयः याः संभवन्ति जायन्ते तासां ब्रह्म महद् योनिः कारणं मया संयोजितचेतनवर्गा महदादिविशेषान्तावस्था प्रकृतिः कारणम् इत्यर्थः । अहं बीजप्रदः पिता तत्र तत्र च तत्तत्कर्मानुगुण्येन चेतनवर्गस्य संयोजकः च अहम् इत्यर्थः ॥ ४ ॥

In all wombs such as those of gods, Gandharvas, Yakṣas, Rākṣasas, men, animals, beasts, birds, serpents etc., whatever forms are generated, the *brahman* (Prakṛti) is the 'great womb' or cause. Beginning from Mahat and ending with the five elements, Prakṛti, with the mass of conscient

selves imbedded by Me in it, is the cause. I am the sowing father. The meaning is that I am the imbedder of the multiplex of conscient selves according to each one's Karma.

एवं सर्गादौ प्राचिनकर्मवशाद् अचित्संसर्गेण देवादियोनिषु जातानां पुनः पुनः देवादिभावेन जन्महेतुम् आह—

Now, He teaches the cause of continuing births as divinities etc., of those born in this manner at the beginning of a cycle of creation. It is due to the conjunction of these beings with Prakṛti, in keeping with their old Karmas:

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ 5 ॥

5. Sattva, Rajas and Tamas are the Guṇas that arise from the Prakṛti. They bind the immutable self in the body, O Arjuna.

सत्त्वरजस्तमांसि त्रयो गुणाः प्रकृतेः स्वरूपानुबन्धिनः स्वभावविशेषाः प्रकाशादिकार्यैकनिरूपणीयाः; प्रकृत्यवस्थायाम् अनुद्भूताः तद्विकारेषु महदादिषु उद्भूताः; महदादिविशेषान्तैः आरब्धदेवमनुष्यादिदेहसंबन्धिनम् एनं देहिनम् अव्ययं स्वतो गुणसम्बन्धानर्हं देहे वर्तमानं निबध्नन्ति देहे वर्तमानत्वोपाधिना निबध्नन्ति इत्यर्थः ॥ ५ ॥

The three Guṇas of Prakṛti—Sattva, Rajas and Tamas—are inherent in the essential nature of Prakṛti and are particular expressions of it. They can be known only through their effects such as 'brightness' etc. They are not apparent in the unevolved state of Prakṛti but become apparent in its transformations as Mahat etc. They bind the self, which is conjoined with bodies such as those of divinities, men etc., composed of the modifications of Prakṛti beginning with Mahat and ending with the elements. The self is immutable, i.e., It is not in Its pristine nature conjoined with the Guṇas. But the Guṇas bind It when residing in the body. The meaning is that they bind It by virtue of the limiting conditions of Its living in the body.

सत्त्वरजस्तमसाम् आकारं बन्धनप्रकारं च आह—

Śrī Kṛṣṇa proceeds to speak of the nature of Sattva, Rajas and Tamas and their modes of binding (the self):

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ 6 ॥

6. Of these, Sattva, being without impurity, is luminous and free from morbidity. It binds, O Arjuna, by attachment to pleasure and to knowledge.

तत्र सत्त्वरजस्तमःसु सत्त्वस्य स्वरूपम् ईदृशं निर्मलत्वात् प्रकाशकम्; प्रकाशसुखावरणस्वभावरहितता निर्मलत्वम्; प्रकाशसुखजननैकान्तस्वभावतया प्रकाशसुखहेतुभूतम् इत्यर्थः । प्रकाशो वस्तुयाथात्म्यावबोधः; अनामयम् आमयाख्यकार्यं न विद्यते, इति अनामयम् अरोगताहेतुः इत्यर्थः ।

एष सत्त्वाख्यगुणो देहिनम् एनं सुखसङ्गेन ज्ञानसङ्गेन च बध्नाति, पुरुषस्य सुखसङ्गं ज्ञानसङ्गं च जनयति इत्यर्थः ।

ज्ञानसुखयोः सङ्गे हि जाते तत्साधनेषु लौकिकवैदिकेषु प्रवर्तते, ततः च तत्फलानुभवसाधनभूतासु योनिषु जायते; इति सत्त्वं सुखज्ञानसङ्गद्वारेण पुरुषं बध्नाति; ज्ञानसुखजननं पुनः अपि तयोः सङ्गजननं च सत्त्वम् इति उक्तं भवति ॥ ६ ॥

Of 'these', i.e., of Sattva, Rajas and Tamas, the characteristic nature of the Sattva is this: it illuminates on account of its being pure. What is called purity is to be bereft of qualities which veil light and happiness. Because its nature is solely the generation of light and happiness, it constitutes the cause of light and happiness. 'Light' or illumination is enlightenment about a thing as it is. It is 'not morbid,' i.e., an effect called morbidity (disease) does not exist in its presence. The meaning is, that Sattva is the cause of health.

The Guṇa, called Sattva, however, binds the self by attachment to happiness and knowledge. The meaning is that it causes attachment to happiness and knowledge. When attachment to knowledge and happiness is born, one

engages oneself in secular and Vedic means for securing them. Consequently, one is born in such bodies which constitute the means for realising such fruits. Hence the Sattva binds the self through attachment to happiness and knowledge. What is said is this: Sattva generates knowledge and happiness; again it generates attachment to them.

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ।। 7 ।।

7. Know, O Arjuna, that Rajas is of the nature of passion springing from thirst and attachment. It binds the embodied self with attachment to work.

रजो रागात्मकं रागहेतुभूतम्, रागो योषितपुरुषयोः अन्योन्यस्पृहा। तृष्णासङ्गसमुद्भवं तृष्णासङ्गयोः उद्भवस्थानं तृष्णासङ्गहेतुभूतम् इत्यर्थः। तृष्णा शब्दादिसर्वविषयस्पृहा। सङ्गः पुत्रमित्रादिषु संबन्धिषु संश्लेषस्पृहा। तथा देहिनं कर्मसु क्रियासु स्पृहाजननद्वारेण निबध्नाति; क्रियासु हि स्पृहया याः क्रिया आरभते देही, ताःच पुण्यपापरूपा ' इति तत्फलानुभवसाधनभूतासु योनिषु जन्महेतवो भवन्ति, अतः कर्मसङ्गद्वारेण रजो देहिनं निबध्नाति। तद् एवं रजो रागतृष्णासङ्गहेतुः कर्मसङ्गहेतुः च इति उक्तं भवति ।। ७ ।।

Rajas is of the nature of passion, namely, it causes sexual desire. 'Passion' (Rāga) is mutual yearning between a man and a woman. 'Springing from thirst and attachment' means it is the source of sensuality and attachment. 'Tṛṣṇā', (thirst, sensuality) is the longing for all sense-objects, such as sound etc. 'Saṅga' (attachment) is the inordinate longing for union with one's sons, friends and such other relations. By creating longing for actions, it binds the embodied self. Whatever actions have been begun by the self from longing for sensual enjoyments, they become the cause of births in bodies that constitute the means for experiencing such enjoyments. Therefore Rajas binds the embodied self through attachment to actions. What is said is this: Rajas is the cause of sexuality, sensuality and attachment, and of constant engagement in actions.

तमस्त्वज्ञानजं विद्धिमोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ 8 ॥

8. Know that Tamas is born of false knowledge and deludes all embodied selves. It binds, O Arjuna, with negligence, indolence and sleep.

ज्ञानाद् अन्यद् इह अज्ञानम् अभिप्रेतम्; ज्ञानं वस्तुयाथात्म्यावबोधः, तस्माद् अन्यत् तद्विपर्ययज्ञानं तमः तु वस्तुयाथात्म्यविपरीतविषयज्ञानजं मोहनं सर्वदेहिनाम्; मोहो विपर्ययज्ञानम्, विपर्ययज्ञानहेतुः इत्यर्थः। तत् तमःप्रमादालस्यनिद्राहेतुतया तद्द्वारेण देहिनं निबध्नाति। प्रमादः कर्तव्यात् कर्मणः अन्यत्र प्रवृत्तिहेतुभूतम् अनवधानम्। आलस्यं कर्मसु अनारम्भस्वभावः, स्तब्धता इति यावत्। पुरुषस्य इन्द्रियप्रवर्तनश्रान्त्या सर्वेन्द्रियप्रवर्तनोपरतिः निद्रा; तत्र बाह्येन्द्रियप्रवर्तनोपरमः स्वप्नः; मनसः अपि उपरतिः सुषुप्तिः ॥ ८ ॥

By 'false knowledge' is here to be understood as what is other than knowledge. What is called knowledge is right perception of things. What is other than this is false knowledge. And Tamas springs from knowledge contrary to the true nature of things. It deludes all embodied selves. Delusion is erroneous knowledge. The meaning is that Tamas is the cause of erroneous knowledge. Being the cause of negligence, indolence and sleep, it binds the embodied self through them. 'Negligence' is inattentiveness, which causes one to perform works other than what ought to be done. 'Indolence' is the tendency to avoid work; it may even develop into absolute inaction. 'Sleep.' is the state in which the external organs stop working due to exhaustion and seek to recover from the same. In sleep when only the outgoing action of the senses stop, it is called dream state. When even the mind (Manas) ceases to function, it is called dreamless sleep.

सत्त्वादीनां बन्धद्वारभूतेषु प्रधानानि आह—

He states the cardinal feature forming the ways of bondage through Sattva etc.

सत्त्वं सुखे संजयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥ 9 ॥

9. Sattva generates attachment to pleasure, Rajas to action, O Arjuna. But Tamas, veiling knowledge, generates attachment to negligence.

सत्त्वं सुखसङ्गप्रधानम्, रजः कर्मसङ्गप्रधानम्, तमः तु वस्तुयाथात्म्यज्ञानम् आवृत्य विपरीतज्ञानहेतुतया कर्तव्यविपरीतप्रवृत्तिसङ्गप्रधानम् ॥ ९ ॥

Sattva mainly attaches one to pleasure. Rajas mainly attaches one to actions. But Tamas, veiling knowledge of true things and being the cause of false knowledge, mainly attaches one to actions which are contrary to those which ought to be done.

देहाकारपरिणतायाः प्रकृतेः स्वरूपानुबन्धिनः सत्त्वादयो गुणाः। ते च स्वरूपानुसंबन्धित्वेन सर्वदा सर्वे वर्तन्ते इति परस्परविरुद्धं कार्यं कथं जनयन्ति इत्यत्राह—

The Sattva and other qualities evolve from the nature of Prakṛti, developed into the form of the body. Owing to this fact that they have evolved out of the nature of Prakrti, they always co-exist in bodies at all time. How, then, can they cause effects which are mutually contrary? He replies:

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ 10 ॥

10. Prevailing over Rajas and Tamas, Sattva preponderates, O Arjuna. Prevailing over Tamas and Sattva, Rajas preponderates. Prevailing over Rajas and Sattva, Tamas preponderates.

यद्यपि सत्त्वादयस्त्रयः प्रकृतिसंसृष्टात्मस्वरूपानुबन्धिनः, तथापि प्राचीनकर्मवशाद् देहाप्यायनभूताहारवैषम्यात् च सत्त्वादयःपरस्परसमुद्भवाभिभवरूपेण वर्तन्ते। रजस्तमसी कदाचिद् अभिभूय सत्त्वम् [illegible] वर्तते। तथा तमःसत्त्वे अभिभूय रजः कदाचित्; कदाचित् च रजःसत्त्वे अभिभूय तमः ॥ १० ॥

Even though all the three Guṇas of Sattva etc., are associated with the nature of the self conjoined with Prakṛti in the form of body, yet owing to the dominance of previous Karmas and the differences in the food nourishing the body, Sattva etc., preponderate or are subdued by turn. Sometimes Sattva preponderates prevailing over Rajas and Tamas; sometimes Rajas preponderates prevailing over Tamas and Sattva, and sometimes Tamas preponderates prevailing over Rajas and Sattva.

तत् च कार्योपलब्ध्या एव अवगच्छेद् इत्याह—

He teaches that this changing preponderance of the Guṇas can be inferred from the knowledge of the effects produced by them.

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद् विवृद्धं सत्त्वमित्युत ॥ 11 ॥

11. When knowledge as light illumines from all gateways (i.e., the senses), then, one should know that Sattva prevails.

सर्वेषु चक्षुरादिषु ज्ञानद्वारेषु यदा वस्तुयाथात्म्यप्रकाशो ज्ञानम् उपजायते, तदा अस्मिन् देहे सत्त्वं प्रवृद्धम् इति विद्यात् ॥ ११ ॥

When the light of knowledge shines revealing the truth of things emerging through all the gateways of knowledge such as the eyes etc., in the body, one should know that Sattva is prevailing.

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ 12 ॥

12. Greed, activity, undertaking of work, unrest and longing—these arise, O Arjuna, when Rajas prevails.

लोभः स्वकीयद्रव्यस्य अत्यागशीलता। प्रवृत्तिः प्रयोजनम् अनुद्दिश्य अपि चलनस्वभावता। आरम्भः कर्मणां फलसाधनभूतानां कर्मणाम् आरम्भे उद्योगः। अशमः इन्द्रियानुपरतिः। स्पृहा विषयेच्छा। एतानि रजसि प्रवृद्धे जायन्ते। यदा लोभादयो वर्तन्ते, तदा रजः प्रवृद्धम् इति विद्याद् इत्यर्थः ॥ १२ ॥

'Greed' is the tendency not to spend one's own property. 'Activity' is the disposition to be active devoid of any purpose. 'Undertaking of works' is engagement in works which yield fruits. 'Unrest' is absence of rest of sense-activities. 'Longing' is the desire for sense objects. These predominate when Rajas has increased. The meaning is that whenever greed etc., prevail, then one should know that Rajas has very much increased.

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ 13 ॥

13. Non-illumination, inactivity, negligence and even delusion—these arise, O Arjuna, when Tamas prevails.

अप्रकाशः ज्ञानानुदयः। अप्रवृत्तिः च स्तब्धता। प्रमादः अकार्यप्रवृत्तिफलम् अनवधानम्। मोहः विपरीतज्ञानम्। एतानि तमसि प्रवृद्धे जायन्ते; एतैः तमः प्रवृद्धम् इति विद्यात् ॥ १३ ॥

'Non-illumination' is the absence of knowledge. 'Inactivity' is immovableness. 'Negligence' is inadvertence resulting in works that should not be done. 'Delusion' is wrong knowledge. These arise when Tamas waxes strong. By these, one should know that the Tamas has increased very much.

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥ 14 ॥

14. If the embodied self meets with dissolution when Sattva prevails, then It proceeds to the pure worlds of those who know the highest.

यदा सत्त्वं प्रवृद्धं तदा सत्त्वे प्रवृद्धे देहभृत् प्रलयं मरणं याति चेद् उत्तमविदाम् उत्तमतत्त्वविदाम् आत्मयाथात्म्यविदां लोकान् समूहान् अमलान् मलरहितान् अज्ञानरहितान् प्रतिपद्यते प्राप्नोति। सत्त्वे प्रवृद्धे तु मृतः आत्मविदां कुलेषु जनित्वा आत्मयाथात्म्यज्ञानसाधनेषु पुण्यकर्मसु अधिकरोति इति उक्तं भवति ॥ १४ ॥

When the 'Sattva prevails' i.e., while the Sattva continues to be prevalent, if the embodied self meets with death, It reaches the pure worlds, i.e., regions conducive to the knowledge of the self. The purport is this: If Sattva preponderates in a person at the time of death, he will be reborn in the families of those who have the knowledge of the self, and thus be qualified to perform auspicious acts which are the means of attaining the true knowledge of the self.

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।

15(a). Meeting with dissolution when Rajas is prevalent, one is born among those attached to work...

रजसि प्रवृद्धे मरणं प्राप्य फलार्थं कर्म कुर्वतां कुलेषु जायते; तत्र जनित्वा स्वर्गादिफलसाधनकर्मसु अधिकरोति इत्यर्थः ।

Meeting with death when Rajas is preponderant, one is reborn in the families of those who act for the sake of fruits for themselves. Being reborn in such families, he becomes qualified to perform auspicious acts which constitute the way for attaining heaven and the like.

तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ 15 ॥

15(b). ...Similarly, one who has met with dissolution when Tamas prevails, is born in the wombs of beings lacking in intelligence.

तथा तमसि प्रवृद्धे मृतो मूढयोनिषु श्वसूकरादियोनिषु जायते; सकलपुरुषार्थारम्भानर्हो जायते इत्यर्थः ॥ १५ ॥

Similarly, one who dies when Tamas is preponderant is born in the wombs of beings lacking in intelligence, namely, in the wombs of dogs, pigs etc. The meaning is that he is reborn as one incapable of realising any human end.

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ 16 ॥

16. The fruits of a good deed, they say, is pure and is of the nature of Sattva. But the fruit of Rajas is pain; and the fruit of Tamas is ignorance.

एवं सत्त्ववृद्धौ मरणम् उपगम्य आत्मविदां कुले जातेन अनुष्ठितस्य सुकृतस्य फलाभिसन्धिरहितस्य मदाराधनरूपस्य कर्मणः फलं पुनः अपि ततः अधिकसत्त्वजनितं निर्मलं दुःखगन्धरहितं भवति, इति आहुः सत्त्वगुणपरिणामविदः ।

अन्त्यकालप्रवृद्धस्य रजसः तु फलं फलसाधनकर्मसङ्गिकुले जन्म, फलाभिसन्धिपूर्वककर्मारम्भतत्फलानुभवपुनर्जन्मरजोवृद्धिफलाभिसन्धिपूर्वककर्मारम्भपरम्परारूपं सांसारिकं दुःखप्रायम् एव इति आहुः तद्गुणयाथात्म्यविदः ।

अज्ञानं तमसः फलम्; एवम् अन्तकालप्रवृद्धस्य तमसः फलम् अज्ञानपरम्परारूपम् ॥ १६ ॥

Thus, the 'fruit of a good deed,' namely, disinterested work in the form of My worship, performed by one who dies when Sattva prevails—is birth in the family of those who know the self. There he acquires more Sattva than before and the self becomes more pure, namely, devoid of the slightest vestige of suffering. So say those who know about the development of Sattva. But the 'fruit of Rajas,' dominating at the time of death, is 'suffering in Samsāra.' In consists in successive births in families attached to actions for the sake of fruits. Rebirth of this type increases Rajas further, resulting in actions for gaining their fruits. So say those who know about the developments of this Guṇa. 'Ignorance' is the result of Tamas. The fruit of Tamas dominating at the time of death, is successive conditions of ignorance.

तद् अधिकसत्त्वादिजनितं निर्मलादिफलं किम् इति अत्र आह—

What are the results derived from Sattva etc.? To this, He answers:

सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ।। 17 ।।

17. From the Sattva arises knowledge, and from Rajas greed, from Tamas arise negligence and delusion, and, indeed ignorance.

एवं परम्परया जाताद् अधिकसत्त्वाद् आत्मयाथात्म्यापरोक्षरूपं ज्ञानं जायते । तथा प्रवृद्धाद् रजसः स्वर्गादिफललोभः जायते; तथा प्रवृद्धात् च तमसः प्रमादः अनवधाननिमित्तासत्कर्मणि प्रवृत्तिः, ततः च मोहो विपरीतज्ञानम्, ततः च अधिकतरं तमः, ततः च अज्ञानं ज्ञानाभावः ।। १७ ।।

From the increase of Sattva, knowledge i.e., 'true and direct knowledge' of the self arises. From Rajas develops likewise 'intense desire' for heaven etc. From Tamas similarly develops 'negligence' leading to evil deeds; and from this, delusion, i.e., erroneous knowledge; and from that still more Tamas; and thence ignorance, namely absence of knowledge.

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ।। 18 ।।

18. Those who rest in Sattva rise upwards; those who abide in Rajas remain in the middle; and those, abiding in the tendencies of Tamas go downwards.

एवम् उक्तेन प्रकारेण सत्त्वस्था ऊर्ध्वं गच्छन्ति क्रमेण संसारबन्धात् मोक्षं गच्छन्ति । रजसः स्वर्गादिफललोभकरत्वाद् राजसाः फलसाधनभूतं कर्म अनुष्ठाय तत्फलम् अनुभूय पुनः अपि जनित्वा तदपेक्षितं कर्म अनुतिष्ठन्ति इति मध्ये तिष्ठन्ति, पुनरावृत्तिरूपतया दुःखप्रायम् एव तत् ।

तामसाः तु जघन्यगुणवृत्तिस्था उत्तरोत्तरनिकृष्टतमोगुणवृत्तिषु स्थिता अधो गच्छन्ति।

अन्त्यजत्वम्, ततः तिर्यक्त्वम्, ततः कृमिकीटादिजन्म ततः स्थावरत्वम्, ततः अपि गुल्मलतात्वम्, ततः च शिलाकाष्ठलोष्टतृणादित्वं गच्छन्ति इत्यर्थः ॥ १८ ॥

Thus, in the manner explained, those who 'rest in Sattva rise upwards,' namely, they attain liberation from the bonds of Samsāra gradually. Those who, 'abiding in Rajas' which produces greed for heaven etc., engage themselves in actions which constitute the means for obtaining such results. Experiencing those results, they are born again and engage in, and perform, the very same acts. So they remain in the 'middle'. This is mostly suffering, as it is characterised by rebirths. Those of Tamasic nature 'stoop down' into lower levels, as Tamas grows ever worse in them. They go 'downwards' i.e., to the lowest state among human beings, then to the condition of animals; then to that of worms, insects etc., then of immovable things, and even to the condition of shrubs and creepers, and ultimately to the condition of stones, wood, clod of earth, straw etc.

आहारविशेषैः फलाभिसन्धिरहितसुकृतविशेषैः च परम्परया प्रवर्धितसत्त्वानां गुणात्ययद्वारेण ऊर्ध्वगमनप्रकारम् आह—

Śrī Kṛṣṇa now teaches about the manner of those in whom the Sattva has gradually increased by adopting special holy food and performance of special disinterested deeds, and who thus rise upward by transcending the Guṇas.

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ 19 ॥

19. When the seer beholds no agent of action other than the Guṇas, and knows what transcends the Guṇas, he attains to My state.

एवं सात्त्विकाहारसेवया फलाभिसन्धिरहितभगवदाराधनरूपकर्मानुष्ठानैः च रजस्तमसी सर्वात्मना अभिभूय उत्कृष्टसत्त्वनिष्ठो यदा अयं द्रष्टा गुणेभ्यः अन्यं कर्तारं न अनुपश्यति; गुणा एव स्वानुगुणप्रवृत्तिषु कर्तारः इति पश्यति, गुणेभ्यः च परं वेत्ति, कर्तृभ्यो गुणेभ्यः च परम्

अन्यम् आत्मानम् अकर्तारं वेत्ति, स मद्भावम् अधिगच्छति, मम यो भावः तम् अधिगच्छति ।

एतद् उक्तं भवति आत्मनः स्वतः परिशुद्धस्वभावस्य पूर्वपूर्वकर्ममूलगुणसङ्गनिमित्तं विविधकर्मसु कर्तृत्वम्, आत्मा स्वतः तु अकर्ता अपरिच्छिन्नज्ञानैकाकारः इति एवम् आत्मानं यदा पश्यति, तदा मद्भावम् अधिगच्छति इति ॥ १९ ॥

The seer has in the first place to totally subdue his Rajas and Tamas and stay in pure Sattva. This is accomplished through nourishment by Sāttvika food and the performance of disinterested actions for the propitiation of the Lord. He then perceives 'no agent of action other than the Guṇas' i.e., sees that the Guṇas are themselves the agents according to their nature. Further he perceives what is 'other than the Guṇas,' i.e., perceives the Guṇas which are agents and the self who is not an agent of action. Such a seer attains to 'My state,' i.e., gains likeness with Me in transcending the three Guṇas etc. The purport is this: The self, pure in nature by Itself, gains agency through various actions by contact with the Guṇas springing from past Karmas. When one perceives the self in this way, namely, that the self by Itself is no agent of actions and is of the nature of infinite knowledge, then It attains to My likeness.

कर्तृभ्यो गुणेभ्यः अन्यम् अकर्तारम् आत्मानं पश्यन् भगवद्भावम् अधिगच्छति इति उक्तम्, स भगवद्भावःकीदृशः? इति अत्र आह—

It is stated that one attains to the likeness of the Lord after perceiving the self as a non-agent and as other than the Guṇas. What is meant by the state of likeness to the Lord? Śrī Kṛṣṇa now describes it:

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ 20 ॥

20. The embodied self, crossing beyond these three Guṇas which arise in the body, and freed from birth, death, age and pain, attains immortality.

अयं देही देहसमुद्भवान् देहाकारपरिणतप्रकृतिसमुद्भवान् एतान् सत्त्वादीन् त्रीन् गुणान् अतीत्य तेभ्यः च अन्यम्, ज्ञानैकाकारम् आत्मानम् पश्यन् जन्ममृत्युजरादुःखैः विमुक्तः अमृतम् आत्मानम् अनुभवति एष मद्भाव इत्यर्थः ॥ २० ॥

The embodied self—'crossing beyond these three Guṇas,' the Sattva and the rest, which 'arise in the body,' i.e., spring from Prakṛti transformed into the form of the body—perceives the self as different from the Guṇas and as of the form of knowledge only. Released thus from birth, death, old age and sorrow, It experiences the immortal self. This is what is meant by My likeness.

अथ गुणातीतस्य स्वरूपसूचनाचारप्रकारं गुणात्ययहेतुं च पृच्छन् अर्जुन उवाच—

Arjuna now wants to know about the characteristics of one who has transcended the Guṇas and the means of such transcendence:

अर्जुन उवाच
कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।
किमाचारः कथं चैतांस्त्रीन्गुणानतिर्वतते ॥ 21 ॥

Arjuna said:

21. What are the marks of a man who has crossed beyond the three Guṇas? What is his behaviour? And how does he cross beyond the three Guṇas?

सत्त्वादीन् त्रीन् गुणान् एतान् अतीतः कैः लिङ्गैः कैः लक्षणैः उपलक्षितो भवति किमाचारः केन आचारेण युक्तः असौ? अस्य स्वरूपावगतेः लिङ्गभूताचारःकीदृशः इत्यर्थः । कथं च एतान् केनोपायेन सत्त्वादीन् त्रीन् गुणान् अतिवर्तते? ॥ २१ ॥

By what signs, namely, distinguishing features, is a man who has crossed beyond these three Guṇas, Sattva and the rest, characterised? What is his behaviour? With what kind of behaviour is he associated and how does it serve as a sign for knowing his state? Such is the meaning. How does he, i.e., by what means does he cross beyond the three Guṇas, the Sattva and the rest?

श्रीभगवानुवाच

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ।। 22 ।।

The Lord said:

22. He hates not illumination, nor activity nor even delusion, O Arjuna, while these prevail, nor longs for them when they cease.

आत्मव्यतिरिक्तेषु वस्तुषु अनिष्टेषु संप्रवृत्तानि सत्त्वरजस्तमसां कार्याणि प्रकाशप्रवृत्तिमोहाख्यानि यो न द्वेष्टि, तथा आत्मव्यतिरिक्तेषु इष्टेषु वस्तुषु तानि एव निवृत्तानि न काङ्क्षति ।। २२ ।।

He does not hate the effects of Sattva, Rajas and Tamas known as illumination, activity and delusion respectively, when they are prevailing in regard to undesired things other than the self; nor longs for them when they cease, i.e., when desired things other than the self become unavailable. Hating things not conducive to the realisations of the self and longing for things conducive thereof, do not come under this law stated in the Verse.

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ।। 23 ।।

23. He who sits like one unconcerned, undisturbed by the Guṇas; who knows, 'It is the Guṇas that move,' and so rests unshaken;

उदासीनवद् आसीनः गुणव्यतिरिक्तात्मावलोकनतृप्त्या अन्यत्र उदासीनवद् आसीनः गुणैः द्वेषाकाङ्क्षाद्वारेण यो न विचाल्यते, गुणाः स्वेषु कार्येषु प्रकाशादिषु वर्तन्ते इति अनुसंधाय यः तूष्णीम् अवतिष्ठते, न इङ्गते न गुणकार्यानुगुणं चेष्टते ।। २३ ।।

He who sits like one 'unconcerned,' namely, whose satisfaction consists in the vision of the self as different from the Guṇas and sits like one unconcerned about other things and is not therefore disturbed by the Guṇas through hatred and

longing and who remains quiet, reflecting: 'The Guṇas function in their effects like illumination etc.,' and so 'rests unshaken,' i.e., does not act in accordance with the effects of the Guṇas.

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ 24 ॥

24. He who is alike in pleasure and pain, who dwells in his self, who looks upon a clod, a stone and piece of gold as of equal value, who remains the same towards things dear and hateful and who is intelligent, who regards both blame and praise of himself as equal;

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ 25 ॥

25. He who is the same in honour and dishonour, and the same to friend and foe, and who has abandoned all enterprises—he is said to have risen above the Guṇas.

समदुःखसुखः दुःखसुखयोः समः चित्तः स्वस्थः स्वस्मिन् स्थितः स्वात्मैकप्रियत्वेन तद्व्यतिरिक्तपुत्रादिजन्ममरणादिसुखदुःखयोः समचित्त इत्यर्थः ॥ तत एव समलोष्टाश्मकाञ्चनः, तत एव च तुल्यप्रियाप्रियः तुल्यप्रियाप्रियविषयः ॥ धीरः प्रकृत्यात्मविवेककुशलः, तत एव तुल्यनिन्दात्मसंस्तुतिः आत्मनि मनुष्यत्वाद्यभिमान-कृतगुणागुणनिमित्तस्तुतिनिन्दयोः स्वासंबन्धानुसंधानेन तुल्यचित्तः, तत्प्रयुक्तमानापमानयोः तत्प्रयुक्तमित्रारिपक्षयोः अपि स्वसंबन्धाभावाद् एव तुल्यचित्तः, तथा देहित्वप्रयुक्तसर्वारम्भपरित्यागी; य एवंभूतः स गुणातीत उच्यते ॥ ॥ २४-२५ ॥ ॥

He who is 'alike in pleasure and pain,' namely, whose mind is equal in pleasure and pain; 'who dwells in his self,' namely, who dwells in his self because his love for the self keeps his mind in equanimity in pleasure and pain arising from the birth, death etc., of his sons and other relatives and friends, and who, because of this, 'looks upon a clod, a stone and a piece of gold as of equal value,' who con-

sequently remains the same towards things dear or hateful, i.e., who treats alike the worldly objects desired and undesired; who is 'intelligent,' namely, proficient in discrimination between the Prakṛti and the self; who, therefore, regards blame and praise as alike, namely, who treats with equality praise and blame looking upon good and evil qualities as born of identification with bodies such as those of men etc., and as such unconnected with his real self; who is the 'same in honour and dishonour' because these are feelings based on the misconception that the body is the self, and as a consequence of such discrimination between the body and the self, 'looks alike on friend and foe,' because he understands that there is no connection between them and himself; and who has thus abandoned all enterprises in which embodied beings are involved—he who is like this, is said to have risen above the Guṇas.

अथ एवं रूपगुणात्यये प्रधानहेतुम् आह—

Now Śrī Kṛṣṇa states the main method (technique) for transcending such Guṇas:

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥ 26 ॥

26. And he who, with unswerving Bhakti Yoga, serves Me, he, crossing beyond the Guṇas, becomes fit for the state of *Brahman*.

'नान्यं गुणेभ्यः कर्तारम्' (१४॥ १९) इत्यादिना उक्तेन प्रकृत्यात्मविवेकानुसंधानमात्रेण न गुणात्ययः संपत्स्यते, तस्य अनादिकालप्रवृत्तविपरीतवासनाबाध्यत्वसंभवात् ॥ मां सत्यसंकल्पं परमकारुणिकम् आश्रितवात्सल्यजलधिम् अव्यभिचारेण ऐकान्त्यविशिष्टेन भक्तियोगेन च यः सेवते, स एतान् सत्त्वादीन् गुणान् दुरत्ययान् अतीत्य ब्रह्मभूयाय ब्रह्मत्वाय कल्पते ब्रह्मभावयोग्यो भवति, यथावस्थितम् आत्मानम् अमृतम् अव्ययं प्राप्नोति इत्यर्थः ॥ २६ ॥

The state of transcendence of Guṇas is not attained merely by reflecting on the difference between the Prakṛti and the self as declared in the text such as, 'When the seer beholds no agent of action other than the Guṇas, then he transcends the Guṇas, for it is liable then to be sublated by contrary subtle impressions (Vāsanas) which have continued from beginningless time. He who, with unswerving Bhakti Yoga, namely, one-pointed Bhakti Yoga, serves Me of true-resolve, supremely compassionate and the ocean of parental affection for supplicants—such a man crosses over the Guṇas of Sattva etc., which are otherwise invincible. He becomes worthy for *brahmabhūya*, the state of *brahman* i.e., he becomes qualified for the state of *brahman*. The meaning is that he attains the self as It really is, immortal and immutable.

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ 27 ॥

27. For I am the ground of *Brahman*, the immortal and immutable, of eternal Dharma and of perfect bliss.

हि शब्दो हेतौ; यस्माद् अहम् अव्यभिचारिभक्तियोगेन सेवितः अमृतस्य अव्ययस्य च ब्रह्मणः प्रतिष्ठा, तथा शाश्वतस्य च धर्मस्य अतिशयितनित्यैश्वर्यस्य ऐकान्तिकस्य सुखस्य च 'वासुदेवः सर्वम्' (८॥ ९) इत्यादिना निर्दिष्टस्य ज्ञानिनः प्राप्यस्य सुखस्य इत्यर्थः ॥

यद्यपि शाश्वतधर्मशब्दः प्रापकवचनः, तथापि पूर्वोत्तरयोः प्राप्यरूपत्वेन तत्साहचर्याद् अयम् अपि प्राप्यलक्षकः ॥

एतद् उक्तं भवति पूर्वत्र 'दैवी ह्येषा गुणमयी मम माया दुरत्यया ॥ मामेव ये प्रपद्यन्ते' (७॥ १४) इत्यारभ्य गुणात्ययस्य तत्पूर्वकाक्षरैश्वर्यभगवत्प्राप्तीनां च भगवत्प्रपत्त्येकोपायतायाः प्रतिपादितत्वात् तदेकान्तभगवत्प्रपत्त्येकोपायो गुणात्ययः तत्पूर्वकब्रह्मभावः च इति ॥ २७ ॥

The term '*hi*' (for) denotes cause. I, who am to be served by unswerving Bhakti Yoga, am 'the ground of the individual self, immortal and immutable, and also of eternal Dharma,' namely, surpassing eternal prosperity and also

perfect felicity, i.e., of the felicity attained by the Jñānin stated in texts such as 'Realising that Vāsudeva is all' (7.19). I, being of such nature, devotion to Me helps the Jīva to transcend the Guṇas. Although the expression 'eternal Dharma' is indicative of the conduct to be observed, in the given context, it means the goal to be attained; for, what follows and what precedes it, denote the goal and not conduct. The purport is this: It has been stated that seeking refuge with the Lord is the only means for transcending the Guṇas and the attainment of self-realisation, prosperity and the Supreme Being in the earlier text beginning with, 'For this divine Māyā of Mine consisting of the three Guṇas is hard to break through, except for those who take refuge in Me alone...' (7.14). Thus, seeking surrender to the Lord with one-pointed mind is the only means for transcending the Guṇas and for the attainment of the state of *brahman* through that. [Here Prapatti, surrender to the Lord, is mentioned as a limb of unswerving Bhakti Yoga according to some interpreters. This is however a disputable point, as some maintain that Prapatti is in itself an independent path].

पञ्चदशोऽध्यायः

Chapter 15

The Mystery of the All-pervading Person

क्षेत्राध्याये क्षेत्रक्षेत्रज्ञभूतयोः प्रकृतिपुरुषयोः स्वरूपं विशोध्य विशुद्धस्य अपरिच्छिन्नज्ञानैकाकारस्य एव पुरुषस्य प्राकृतगुणसङ्गप्रवाहनिमित्तो देवाद्याकारपरिणतप्रकृतिसंबन्धः अनादिः इत्युक्तम्।

अनन्तरे च अध्याये पुरुषस्य कार्यकारणोभयावस्थप्रकृतिसंबन्धो गुणसङ्गमूलो भगवता एव कृतः, इति उक्त्वा गुणसङ्गप्रकारं सविस्तरं प्रतिपाद्य गुणसङ्गनिवृत्तिपूर्वकात्मयाथात्म्यावाप्तिः च भगवद्भक्तिमूला इति उक्तम्।

इदानीं भजनीयस्य भगवतः क्षराक्षरात्मकबद्धमुक्तविभूतियुक्तस्य विभूतिभूतात् क्षराक्षरपुरुषद्वयात् निखिलहेयप्रत्यनीककल्याणैकतानतया अत्यन्तोत्कर्षरूपेण विसजातीयस्य पुरुषोत्तमत्वं च वक्तुम् आरभते।

तत्र तावद् असङ्गरूपशस्त्रच्छिन्नबन्धाम् अक्षराख्यविभूतिं च वक्तुं छेद्यरूपं बन्धाकारेण विततम् अचित्परिणामविशेषम् अश्वत्थवृक्षाकारं कल्पयन् श्रीभगवानुवाच—

In the chapter 13 dealing with the Kṣetra (Field)and Kṣe trajña (Field-knower), it was shown after an examination of the nature of Prakṛti and the self, that the beginningless conjunction of the pure self consisting only of infinite knowledge, with the Prakṛti transformed into the forms of gods etc., causes the flow of attachment to the Guṇas of the Prakṛti. In the next chapter (14) the following points were treated: (1) The conjunction of the self with the Prakṛti in its two states of effect and cause has attachment to the Guṇas for its source and it is determined by the Lord Himself; (2) The manner of attachment to the Guṇas has been stated in detail; (3) The attainment of the true nature of the self preceded by the annihilation of attachment to the Guṇas has devotion to the Lord as its means. All these have been discussed.

Now (in the 15th chapter), Śrī Kṛṣṇa begins to speak of the adorable Lord as having absolute control of the universe consisting of perishable (Kṣara) or bound selves and the imperishable (Akṣara) or freed selves. He also states that the Lord is the Supreme Person because of his supreme greatness in being antagonistic to all that is evil and in being endowed with auspicious attributes which are different in kind from both the perishable and imperishable selves and which constitute His glory. Then to elucidate the manifestation called Akṣara (or freed souls) whose bondage has been cut off by the sword of non-attachment, the Lord describes the modification of Kṣara or non-intelligent Prakṛti into the form of bondage that has to be cut off. This modification of bondage-creating Prakṛti is compared to the Aśvattha (Pipal tree or ficus religious) in the verses that follow.

श्रीभगवानुवाच

ऊर्ध्वमुलमधःशाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ 1 ॥

The Lord said:

1. They speak of an immutable Aśvattha tree with its roots above and branches below. Its leaves are the Vedas. He who knows it knows the Vedas.

यं संसाराख्यम् अश्वत्थम् ऊर्ध्वमूलम् अध;शाखम् अव्ययं प्राहुः श्रुतयः—'ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः।' (क॰उ॰ २।३।१) 'ऊर्ध्वमूलमवाक्शाखं वृक्षं यो वेद संप्रति' (आरण्य॰ १।११।५) इत्याद्याः।

सप्तलोकोपरि निविष्टचतुर्मुखादित्वेन तस्य ऊर्ध्वमूलत्वम्, पृथिवीनिवासिसकलनरपशुमृगपक्षिकृमि- कीटपतङ्गस्थावरान्ततया अधःशाखत्वम्, असङ्गहेतुभूताद् आसम्यग् ज्ञानोदयात् प्रवाहरूपेण अच्छेद्यत्वेन अव्ययत्वम्।

यस्य च अश्वत्थस्य छन्दांसि पर्णानि आहुः; छन्दांसि श्रुतयः।

'वायव्यं श्वेतमालभेत भूतिकामः' (यजुः २।१।१) 'ऐन्द्राग्नमेकादशकपालं निर्वपेत् प्रजाकामः' (यजुः का॰ २।१) इत्यादिश्रुतिप्रतिपादितैः काम्यकर्मभिः विवर्धते अयं

संसारवृक्ष:; इति छन्दांसि एव अस्य पर्णानि, पत्रैः हि वृक्षो वर्धते।

य:तम् एवंभूतम् अश्वत्थं वेद स वेदवित्, वेदो हि संसारवृक्षस्य छेदोपायं वदति, छेद्यस्य वृक्षस्य स्वरूपज्ञानं छेदनोपायज्ञानोपयोगि इति वेदविद् इति उच्यते ॥ १ ॥

The Vedas speak of the imperishable 'Aśvattha tree' called Samsāra, which has its 'roots above and branches below', in such passages as thefollowing: This Aśvattha tree with its roots above and branches below is eternal' (Ka.U., 6.1), and 'He who knows the tree with its roots above and branches below' (Tai.Ā., 1.11.5). It has its roots above since it has its roots in Brahmā (the Creator otherwise known as Hiraṇyagarbha) who is seated above the seven worlds. It has 'branches below' ending with denizens like men, animals, beasts, worms, insects, birds and immovables. It is 'immutable' since it cannot be felled, being of the form of a continual flow. It can be felled only at the dawn of perfect knowledge which causes detachment. They say that the leaves of this Aśavattha tree constitute the Vedas. 'The Vedas are said to be the leaves', since this tree of Samsāra increases by actions prompted by worldly desires as taught in certain Śrutis as, 'He who desires prosperity should sacrifice a white animal to Vāyu' (Taitt.Sam., 2.1.1) and 'The desirer of offspring shall offer to Indra and Agni a sacrifice with eleven cups of rice-cakes' (Ibid., 2.2.1). Indeed the tree flourishes with the help of leaves. He who knows the Aśvattha of such a nature 'knows the Vedas'. The Vedas also set forth the means of felling this tree of Samsāra. He who understands this is called the knower of the Vedas, since knowledge of the nature of the tree to be cut off is helpful to the knowledge concerning the means of felling the tree.

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः ।

2(a). Its branches extend both above and below, nourished by the Guṇas. Their shoots are sense objects....

तस्य मनुष्यादिशाखस्य वृक्षस्य तत्तत्कर्मकृता अपराः च अधः शाखाः पुनरपि मनुष्यपश्वादिरूपेण प्रसृताः भवन्ति, ऊर्ध्वं च गन्धर्वयक्षदेवादिरूपेण प्रसृता भवन्ति। ताः च गुणप्रवृद्धाः गुणैः सत्त्वादिभिः प्रवृद्धाः, विषयप्रवालाः शब्दादिविषयपल्लवाः।

कथम्? इति अत्र आह—

This tree spreads downward with men etc., who are the products of their Karma, as branches. It again spreads above into Gandharvas, Yakṣas, gods, etc. They are nourished by the Guṇas of Sattva etc. They have tender shoots augmented by sense-objects.

How does this happen? Śrī Kṛṣṇa explains:

अधश्च मूलान्यनुसंततानि
कर्मानुबन्धीनि मनुष्यलोके ॥ 2 ॥

2(b). ....And their secondary roots extend downwards, resulting in acts which bind in the world of men.

अधश्च मूलान्यनुसंततानि कर्मानुबन्धीनि मनुष्यलोके। ब्रह्मलोकमूलस्य अस्य वृक्षस्य मनुष्याग्रस्य अधः मनुष्यलोके मूलानि अनुसंततानि तानि च कर्मानुबन्धीनि। कर्माणि एव अनुबन्धीनि मूलानि अधो मनुष्यलोके च भवति इत्यर्थः। मनुष्यत्वावस्थायां कृतैः हि कर्मभिः अधो मनुष्यपश्वादयः ऊर्ध्वं च देवादयो भवन्ति ॥ २ ॥

The 'secondary roots' of this tree having the main roots in the world of Brahmā and its crest in men ramify below in the world of men. They bind them according to their Karma. The meaning is that the effects of acts causing bondage become roots in the world of men. For, the effect of actions done in the human state brings about the further condition of men, beasts etc., down below, and of divinities etc., up above.

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च संप्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूल-
मसङ्गशस्त्रेण दृढेन छित्त्वा ॥ 3 ॥

3. Its form as such is not perceived here, nor its end, nor its beginning, nor its support. Having cut off this firm-rooted Aśvattha with the strong axe of detachment...

ततः पदं तत्परिमार्गितव्यं
यस्मिन्गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये
यतः प्रवृत्तिः प्रसृता पुराणी ॥ 4 ॥

4. Then, one should seek that goal attaining which one never returns. One should seek refuge with that Primal Person from whom streamed forth this ancient activity.

अस्य वृक्षस्य चतुर्मुखादित्वेन ऊर्ध्वमूलत्वं तत्संतानपरम्परया मनुष्याग्रत्वेन अधःशाखत्वं मनुष्यत्वे कृतैः कर्मभिः मूलभूतैः पुनः अपि अधः च ऊर्ध्वं च प्रसृतशाखत्वम् इति यथा इदं रूपं निर्दिष्टं न तथा संसारिभिः उपलभ्यते। 'मनुष्यः अहं देवदत्तस्य पुत्रो यज्ञदत्तस्य पिता तदनुरूपपरिग्रहः च' इति एतावन्मात्रम् उपलभ्यते।

तथा अस्य वृक्षस्य अन्तो विनाशः अपि गुणमयभोगेषु असङ्गकृतः इति न उपलभ्यते तथा अस्य गुणसङ्ग एव आदिः इति न उपलभ्यते। तस्य प्रतिष्ठा च अनात्मनि आत्माभिमानरूपम् अज्ञानम् इति न उपलभ्यते;

प्रतितिष्ठति अस्मिन् एव इति हि अज्ञानम् एव अस्य प्रतिष्ठा।

एनम् उक्तप्रकारं सुविरूढमूलं सुष्ठु विविधं रूढमूलम् अश्वत्थं सम्यग्ज्ञानमूलेन दृढेन गुणमयभोगासङ्गाख्येन शस्त्रेण छित्त्वा ततः विषयासङ्गाद् हेतोः तत् पदं परिमार्गितव्यम् अन्वेषणीयम् यस्मिन् गता भूयः न निवर्तन्ते।

कथम् अनादिकालप्रवृत्तो गुणमयभोगसङ्गः तन्मूलं च विपरीतज्ञानं निवर्तते इति अत्र आह—

अज्ञानादिनिवृत्तये तम् एव च आद्यं कृत्स्नस्य आदिभूतम्। 'मयाध्यक्षेण प्रकृतिः सूयते सचराचरम्।' (९।१०) 'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते।।' (१०।८) 'मत्तः परतरं नान्यत्किंचिदस्ति धनंजय।' (७।७) इत्यादिषु उक्तम् आद्यं पुरुषम् एव शरणं प्रपद्ये तम् एव

शरणं प्रपद्येत। यत: यस्मात् कृत्स्नस्य स्रष्टुः इयं गुणमयभोगसङ्गप्रवृत्तिः पुराणी पुरातनी प्रसृता। उक्तं हि मया एव पूर्वम् एतत्—'दैवी ह्येषा गुणमयी मम माया दुरत्यया। मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते॥' (७।१४) इति।

'प्रपद्य इयतः प्रवृत्तिः' इति वा पाठः। तम् एव च आद्यं पुरुषं प्रपद्य शरणमुपगम्य इयतः अज्ञाननिवृत्त्यादेःकृत्स्नस्य एतस्य साधनभूता प्रवृत्तिः पुराणी पुरातनी प्रसृता। पुरातनानां मुमुक्षूणां प्रवृत्तिः पुराणी; पुरातना हि मुमुक्षवो माम् एव शरणम् उपगम्य निर्मुक्तबन्धाः संजाता इत्यर्थः ॥ ३-४ ॥

The form of this tree, having its origin above, i.e., in the four-faced Brahmā and branches below in the sense that man forms the crest through continual lineage therefrom, and also having its branches extended above and below by actions done in the human state and forming secondary roots—that form of the tree is not understood by people immersed in Samsāra. Only this much is perceived: 'I am a man, the son of Devadatta, the father of Yajñadatta; I have property appropriate to these conditions'. Likewise, it is not understood that its destruction can be brought about by detachment from enjoyments which are based on Gunas. Similarly it is not perceived that attachment to the Guṇas alone is the beginning of this (tree). Again, it is not perceived that the basis of this tree is founded on ignorance which is the misconception of self as non-self. Ignorance alone is the basis of this tree, since in it alone the tree is fixed.

This Aśvattha, described above, firm-rooted, i.e., the roots of which are firm and manifold, is to be cut off by the strong axe of detachment, namely, detachment from the sense objects composed of the three Guṇas. This can be forged through perfect knowledge. As one gains detachment from sense-objects, one should seek and find out the goal from which nobody ever returns.

How does this attachment to sense-objects, which consists of the Guṇas and erroneous knowledge forming its cause, cease to exist?

Śrī Kṛṣṇa now answers:

One should seek 'refuge (Prapadyet) in the Primal Person' alone in order to overcome this ignorance. One should seek refuge (Prapadyeta) in Him who is primal, namely, the beginning of all entities, as stated in the following text: 'With Me as the Lord, the Prakrti gives birth to all that which moves, and that which does not move' (9.10), 'I am the origin of all; from Me proceed everything' (10.8), and 'There is nothing higher than Me, O Arjuna' (7.7). From Me, the creator of everything, has streamed forth this ancient activity, continuing from time immemorial, of attachment to sense-objects consisting of Guṇas. This has been declared already by Me: 'For this divine Māyā of Mine consisting of the Guṇas is hard to break through. But those who take refuge in Me alone shall pass beyond this Māyā' (7.14).

Or a variant of this stanza is '*prapadya iyataḥ pravrttiḥ*' (in place of '*prapadyet yataḥ pravrittiḥ*'). This gives the sense that this discipline of taking refuge in the Supreme Person for dispelling of ignorance has continued from a distant past. The tendencies of ancient persons seeking liberation are also ancient. The purport is this: The ancient liberation-seekers, taking refuge in Me alone, were released from bondage. [This can be taken to mean that Prapatti or taking refuge in the Lord had originated in the Bhakti tradition of the Śrī-Vaiṣṇavites from ancient sages i.e., from the Alvars who preceded Rāmāṅuja by several centuries. It is not a creation of Rāmānuja].

निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै
र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ 5 ॥

5. Without the delusion of perverse notions (concerning the self), victorious over the evil of attachment, ever devoted to the self, turned away from desires and liberated from

dualities called pleasure and pain, the undeluded go to that imperishable status.

एवं मां शरणम् उपगम्य निर्मानमोहाः—निर्गतानात्मात्माभिमानरूपमोहाः, जितसङ्गदोषाः—जितगुणमयभोगसङ्गाख्यदोषाः; अध्यात्मनित्याः—आत्मनि यद् ज्ञानं तद् अध्यात्मम् आत्मध्याननिरताः, विनिवृत्ततदितरकामाः सुखदुःखसंज्ञैः द्वन्द्वैः च विमुक्ताः अमूढाः आत्मानात्मस्वभावज्ञाः तत् अव्ययं पदं गच्छन्ति अनवच्छिन्नज्ञानाकारम् आत्मानं यथावस्थितं प्राप्नुवन्ति। मां शरणम् उपागतानां मत्प्रसादाद् एव ताः सर्वाः प्रवृत्तयः सुशक्याः सिद्धिपर्यन्ता भवन्ति इत्यर्थः ॥ ५ ॥

Thus, when they have taken refuge in Me, become free from 'perverse notions concerning the self', namely, become free from the delusion in the form of misconceiving the non-self (body) as the self; 'victorious over the evil of attachment', namely, victorious over the evil known as attachment to sense-objects consisting of the Guṇas; 'ever devoted to self', namely completely absorbed in the knowledge of the self which is called Adhyātma or knowledge about the self; when they have 'turned away from desires' other than this self-knowledge; when they are liberated from 'dualities called pleasure and pain'—such 'undeluded souls', namely, those who are able to discern the natures of self and non-self, attain to that 'imperishable status'. They attain the self as It is, in the form of infinite knowledge. Consequently for those who seek refuge in Me, all actions become easy of performance till perfection is attained by My grace.

न तद्भासयते सूर्यो न शशाङ्को न पावकः।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ 6 ॥

6. That supreme light (i.e. the individual self), reaching which they do not return any more, is Mine; the sun does not illumine It, nor moon, nor the fire.

तद् आत्मज्योतिः न सूर्यो भासयते न शशाङ्को न पावकः च। ज्ञानम् एव हि सर्वस्य प्रकाशकम्। बाह्यानि तु ज्योतींषि विषयेन्द्रियसंबन्धविरोधितमोनिरसनद्वारेण उपकारकाणि।

अस्य च प्रकाशको योगः, तद्विरोधि च अनादिकर्म, तन्निवर्तनं च उक्तं भगवत्प्रपत्तिमूलम् असङ्गादि

यद् गत्वा पुनः न निवर्तन्ते तत् परमं धाम परमं ज्योतिः मम मदीयं मद्विभूतिभूतो ममांश इत्यर्थः ।

आदित्यादीनाम् अपि प्रकाशकत्वेन तस्य परमत्वम्। आदित्यादीनि हि ज्योतींषि न ज्ञानज्योतिषः प्रकाशकानि, ज्ञानम् एव हि सर्वस्य प्रकाशकम् ।। ६ ।।

The sun cannot illumine the light of the self, nor moon, nor fire. For, knowledge is indeed that which illumines them all. External lights, however, are helpful only in removing the darkness which hinders the contact between the senses and the objects. It is the intelligence of the self that reveals such external lights. What reveals this (i.e., the self) is Yoga (i.e., meditation) only. Beginningless Karma is the hindrance. It has been taught that the way for the erasing of Karma is self-surrender to the Lord through detachment etc. That supreme light, reaching which they do not return any more is the self, which is My glory (Vibhūti) and therefore belongs to Me and is a part of Myself. Such is the meaning. The supremacy of this light (i.e., individual self) consists in its capacity to illumine even the sun and other bodies. The sun etc., cannot illumine the light of knowledge. Knowledge alone can illuminate all things (including the light of the sun which sheds only physical light on objects.).

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ।। 7 ।।

7. An everlasting part of Myself, having become the bound self in the world of life, attracts the senses, of which the mind is the sixth, and which abide in Prakṛti.

इत्थम् उक्तस्वरूपः सनातनो मम अंश एव सन् कश्चिद् अनादिकर्मरूपाविद्यावेष्टनतिरोहितस्वरूपो जीवभूतो जीवलोके वर्तमानो देवमनुष्यादिप्रकृतिपरिणामविशेषशरीरस्थानि मनःषष्ठानि इन्द्रियाणि कर्षति। कश्चित् च पूर्वोक्तमार्गेण अस्या अविद्याया मुक्तः स्वेन रूपेण अवतिष्ठते।

जीवभूतः तु अतिसंकुचितज्ञानैश्वर्यः कर्मलब्धप्रकृतिपरिणामविशेषरूप- शरीरस्थानाम् इन्द्रियाणां मनःषष्ठानाम् ईश्वरः तानि कर्मानुगुणम् इतः ततः कर्षति ॥ ७ ॥

That self, whose nature has been described thus, though constituting an everlasting part of Myself, becomes the bound individual self in the world of life. Covered by ignorance in the form of beginningless Karma, It attracts to Itself the five senses and the mind, which are located in the bodies of gods, men etc., and which are particular transformations of Prakṛti. Some parts of Myself (i.e., the selves), becoming free from ignorance (Avidyā) in the aforesaid manner, remain in their own intrinsic nature. But the bound individual self is very much contracted in power and knowledge. The individual self is the lord of the senses and the mind in bodies, and forms a bound individual in combination with a particular transformation of the Prakṛti through Karma. Thus Karma attracts the selves hither and thither according to its nature.

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ 8 ॥

8. Whatever body Its lord acquires and from whatever body It departs, It goes on Its way, taking these senses as the wind carrying scents from their places.

यत् शरीरम् अवाप्नोति, यस्मात् शरीराद् उत्क्रामति, तत्र अयम् इन्द्रियाणाम् ईश्वरः एतानि इन्द्रियाणि भूतसूक्ष्मैः सह गृहीत्वा संयाति। वायुः गन्धान् इव आशयात्—

यथा वायुः स्रक्चन्दनकस्तूरिकाद्याशयात् तत्स्थानात् सूक्ष्मावयवैः सह गन्धान् गृहीत्वा अन्यत्र संयाति तद्वद् इत्यर्थः ॥ ८ ॥

Whatever body It acquires, and from whatever body It departs, the lord of the senses, i.e., the self, goes on Its way taking with It the senses with the subtle elements, just like the wind carrying scents from place to place. Just as the wind takes away scents with subtle parts from flower-garlands, sandal, musk and the rest from their places and moves elsewhere—so does the self.

कानि पुनः तानि इन्द्रियाणि? इत्याह—

What are these senses? Śrī Kṛṣṇa explains:

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ 9 ॥

9. Presiding over the ear, the eye, the sense of touch, the tongue and the nose, and the mind, It experiences these objects of senses.

एतानि मनःषष्ठानि इन्द्रियाणि अधिष्ठाय स्वस्वविषयवृत्त्यनुगुणानि कृत्वा तान् शब्दादीन् विषयान् उपसेवते उपभुंक्ते ॥ ९ ॥

Presiding over these sense-organs, of which the mind is the sixth, the lord of the body drives the organs towards their corresponding objects like sound and the rest and enjoys them.

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ 10 ॥

10. The deluded do not perceive It (i.e., the self) conjoined with the Guṇas when departing or staying or experiencing. They who have the eye of knowledge see It.

एवं गुणान्वितं सत्त्वादिगुणमयप्रकृतिपरिणामविशेषमनुष्यत्वादि संस्थानपिण्डसंसृष्टं पिण्डविशेषाद् उत्क्रामन्तं पिण्डविशेषे अवस्थितं वा गुणमयान् विषयान् भुञ्जान वा कदाचिद् अपि प्रकृतिपरिणामविशेषमनुष्यत्वादिपिण्डाद् विलक्षणं ज्ञानैकाकारं विमूढा न अनुपश्यन्ति ।

विमूढाः मनुष्यत्वादिपिण्डात्माभिमानिनः ।

ज्ञानचक्षुषः तु पिण्डात्मविवेकविषयज्ञानवन्तः सर्वावस्थम् अपि एनं विविक्ताकारम् एव पश्यन्ति ॥ १० ॥

The deluded do not perceive the Ātman (self) as a form of knowledge separate from Its human and other configurations which are particular transformations of Prakṛti, with which the self is conjoined when It is in embodied condition, experiencing the objects of the senses. The self also

departs from that body when the body dies and assumes another body. The deluded or those who misconceive the body as the self do not understand all this. However, those who possess the eye of knowledge, i.e, have the knowledge concerning the difference between the body and the self, perceive the self as having a form different from the body in all conditions.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ 11 ॥

11. The striving Yogins see It established in themselves. But, though striving, those of unrefined minds, devoid of intelligence, perceive It not.

मत्प्रपत्तिपूर्वकं कर्मयोगादिषु यतमानाः तैः निर्मलान्तःकरणाः योगिनः योगाख्येन चक्षुषा आत्मनि शरीरे अवस्थितम् अपि शरीराद् विविक्तं स्वेन रूपेण अवस्थितम् एनं पश्यन्ति।

यतमानाः अपि अकृतात्मानः मत्प्रपत्तिविरहिणः तत एव असंस्कृतमनसः तत एव अचेतसः आत्मावलोकनसमर्थ चेतोरहिताः न एनं पश्यन्ति ॥ ११ ॥

The 'striving Yogins' i.e., those striving in the path of Karma Yoga etc., after practising Prapatti (self-surrender), purify their inner organs of perception and perceive the self as established in Its own form as distinct from the body, with the eye of Yoga, But those of 'unrefined minds', namely those who do not practise Prapatti to Me, and are therefore of 'uncultivated minds, and devoid of intelligence' find themselves incapable of perceiving the self. They do not perceive It in distinction from the body.

एवं रविचन्द्राग्नीनाम् इन्द्रियसन्निकर्षविरोधिसंतमसनिरसनमुखेन इन्द्रियानुग्राहकतया प्रकाशकानां ज्योतिष्मताम् अपि प्रकाशकं ज्ञानज्योतिः आत्मा मुक्तावस्थो जीवावस्थः च भगवद्विभूतिः इति उक्तम् 'तद्धाम परमं मम।' (१५।६) 'ममैवांशो जीवलोके जीवभूतः सनातनः।।' (१५।७) इति।

इदानीम् अचित्परिणामविशेषभूतम् आदित्यादीनां ज्योतिष्मतां ज्योतिः अपि भगवद्विभूतिः इत्याह—

Thus, it has been said that the self, whether released or not, is a manifestation of the glory (Vibhūti) of the Lord, Its light of knowledge illuminates even the luminaries such as the sun, moon and fire which help the senses to see by removing the darkness that prevents the contact of the senses with their objects as described (in the verses): 'That supreme light....is Mine' (15.6) and 'An everlasting part of Myself having become the (bound) self in the world of life' (15.7). Now, He declares that even the lights of the sun and other luminaries, which form particular developments of Prakṛti, are Vibhūtis of the Lord:

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ 12 ॥

12. That brilliance in the sun which illumines the whole universe, that in the moon and that in fire, know that brilliance as Mine.

अखिलस्य जगतो भासकम् एतेषाम् आदित्यादीनां यत्तेजः तत् मदीयं तेजः तैः तैः आराधितेन मया तेभ्यो दत्तम् इति विद्धि ॥ १२ ॥

That brilliance of the sun and other luminaries which illumines the whole universe—that brilliance belongs to Me. Know that this capacity of illumining is granted to them by Me who have been worshipped severally by them.

पृथिव्याः च भूतधारिण्या धारकत्वशक्तिः मदीया इत्याह—

Śrī Kṛṣṇa states that the power in the earth to support all those that reside on it belongs to Him alone:

गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ 13 ॥

13. And entering the earth I uphold all beings by My strength. I nourish all herbs, becoming the juicy Soma.

अहं पृथिवीम् आविश्य सर्वाणि भूतानि ओजसा मम अप्रतिहतसामर्थ्येन धारयामि। तथा अहम् अमृतरसमयः सोमो भूत्वा सर्वौषधीः पुष्णामि ॥ १३ ॥

Entering the earth I uphold all beings by My strength, namely, by My irresistible power. Likewise, becoming the Soma consisting of the juice of the nectar, I nourish all herbs.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ 14 ॥

14. Becoming the digestive fire, I function within the bodies of all living beings. In union with inward and outward breaths, I digest the four kinds of food.

अहं वैश्वानरो जाठरानलो भूत्वा सर्वेषां प्राणिनां देहम् आश्रितः तैः भुक्तं खाद्यचोष्यलेह्यपेयात्मकं चतुर्विधम् अन्नं प्राणापानवृत्तिभेदसमायुक्तः पचामि ॥ १४ ॥

Becoming the 'digestive fire', or the fire of digestion, I function within the bodies of all living creatures. In union with various activities of 'inward and outward breaths', I digest the 'four kinds of food' eaten by individuals. These consist of foods to be chewed, sucked, licked and drunk.

अत्र परमपुरुषविभूतिभूतौ सोमवैश्वानरौ अहं सोमो भूत्वा वैश्वानरो भूत्वा इति तत्सामानाधिकरण्येन निर्दिष्टौ। तयोः च सर्वस्य भूतजातस्य च परमपुरुषसामानाधिकरण्यनिर्देशे हेतुम् आह—

The Supreme Person who has the Soma, digestive fire etc., as his glory (Vibhūti) is here equated with Him by means of co-ordinate predication in the verses 'Becoming the juicy Soma' and 'Becoming the digestive fire'. He now sets forth the reason for equating these glories with Himself.

सर्वस्य चाहं हृदि संनिविष्टो मत्तःस्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहम् ॥ 15 ॥

15. And I am seated in the hearts of all. From Me are memory, knowledge and their removal also. Indeed I alone am to be known from all the Vedas. I bring about the fruition of the rituals of Vedas; I alone am the knower of the Vedas.

तयोः सोमवैश्वानरयोः सर्वस्य भूतजातस्य च सकलप्रवृत्तिनिवृत्तिमूलज्ञानोदयदेशे हृदि सर्वं मत्संकल्पेन नियच्छन् अहम् आत्मतया सन्निविष्टः।

तथा आहुः श्रुतयः—'अन्तःप्रविष्टः शास्ता जनानां सर्वात्मा' (तै०आ० ३।११) 'यः पृथिव्यां तिष्ठन्' (बृह०उ० ३।७।३) 'य आत्मनि तिष्ठन्नात्मनोऽन्तरो यमयति।' (बृह०उ० ३।७।२२) 'पद्मकोशप्रतीकाशं हृदयं चाप्यधोमुखम्।' (तै०ना० ११) 'अथ यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म' (छा०उ० ८।१।१) इत्याद्याः।

स्मृतयः च 'शास्ता विष्णुरशेषस्य जगतो यो जगन्मयः।' (वि०पु० १।१७।२०) 'प्रशासितारं सर्वेषामणीयांसमणीयसाम्।' (मनु० १२।१२२) 'यमो वैवस्वतो राजा यस्तवैष हृदि स्थितः।' (मनु० ८।९२) इत्याद्याः।

अतो मत्तः एव सर्वेषां स्मृतिः जायते, स्मृतिः पूर्वानुभूतविषयम् अनुभवसंस्कारमात्रजं ज्ञानम्। ज्ञानम् इन्द्रियलिङ्गागमयोगजो वस्तुनिश्चयः, सः अपि मत्तः। अपोहनं च, अपोहनं ज्ञाननिवृत्तिः।

अपोहनम् ऊहनं वा ऊहनं ऊहः, ऊहो नाम—इदं प्रमाणम् इत्थं प्रवर्तितुम् अर्हति इति प्रमाणप्रवृत्त्यर्हताविषयं सामग्र्यादिनिरूपणजन्यं प्रमाणानुग्राहकं ज्ञानम्; ऊहो नाम वितर्कः, स च मत्त एव।

वेदैः च सर्वैः अहम् एव वेद्यः। अतः अग्निवायुसूर्यसोमेन्द्रादीनां मदन्तर्यामिकत्वेन मदात्मकत्वात् तत्प्रतिपादनपरैः अपि सर्वैः वेदैः अहम् एव वेद्यः, देवमनुष्यादिशब्दैः जीवात्मा इव।

वेदान्तकृत् वेदानाम् इन्द्रं यजेत' (शत० ब्रा० ५।१।६) 'वरुणं यजेत' (शत०ब्रा० २।३।३७) इति एवमादीनाम् अन्तः फलं फले हि ते सर्वे वेदाः पर्यवस्यन्ति, अन्तकृत् फलकृत्, वेदोदितफलस्य प्रदाता च अहम् एव इत्यर्थः।

तदुक्तं पूर्वम् एव—'यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति।' (७।२१) इत्यारभ्य 'लभते च ततः कामान् मयैव विहितान् हि तान्।' (७।२२) इति; 'अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च॥' (९।२४) इति च।

वेदविद् एव च अहम् वेदवित् च अहम् एव, एवं मदभिधायिनं वेदम् अहम् एव वेद। इतः अन्यथा यो वेदार्थं ब्रूते, न स वेदविद् इति अभिप्रायः॥ १५॥

Controlling everything by My will, I exist as 'the self in their hearts', namely, in the place from which springs

knowledge, the root of activity and inactivity of all beings as also of the Soma and digestive fire. So the Śrutis declare in the following texts: 'Entering within, He is the ruler of all things and the Self of all' (Tai.Ā., 3.11), 'He who, dwelling in the earth... He who, dwelling in the self, is within the self...who controls the earth' (Bṛ.U.Madh., 3.7.3.22); 'The heart which is comparable to an inverted lotus-bud' (Ma.Nā., 11.7); and 'Now, here, in the city of *brahman*, is an abode, a small lotus-flower'(Chā.U., 8.1.1). The Smṛtis also declare thus: 'Viṣṇu is the ruler of the whole universe, who permeates the universe' (V.P., 1.17.20), 'He is the ruler of all, who is minutely small among those who are minutely small (Manu., 12.122); and 'He is the controller, the judge, the King, who is seated in your heart' (Ibid., 8.92).

Therefore, the memory of all beings springs from Me alone. 'Memory' is knowledge springing from experience and its subtle impressions. They have for their contents past experiences. 'Knowledge' is determination of a thing through the senses, inference, the scriptures and intuitive meditation. This is also from Me. So does 'Apohana' too. 'Apohana' signifies the cessation of knowledge. 'Apohana' may also mean 'Uhana' (conjectural knowledge). Uhana is 'Uha' (conjecture). 'Uha' is that knowledge which is accessory to the actual means of knowledge (Pramāṇa). It is done by determining whether that means of knowledge can be operative with reference to the particular subject-matter on hand, through the examination of the instruments of that means of knowledge (Pramāṇa). This 'Uha' also comes from Me.

Indeed 'I am to be known from all the Vedas,' for I am the inner ruler of Agni, Surya, Soma, Vāyu, Sun and Indra and other divinities as their self. The Vedas are intent on speaking of them (i.e., the divinities). 'I am to be known from all the Vedas; for, terms like gods, men etc., signify the individual selves in them. I bring about the fruition of

the Veda. 'Vedānta', here means the end, namely, the fruition, of Vedic injunctions like 'Let sacrifice be made to Indra' and 'Let sacrifice be made to Varuṇa.' For, all Vedas find their consummation in fruition. 'Antakṛt' means grantor of fruits. The meaning is: 'I alone am the grantor of the fruition described in the Vedas.' This has been already declared in the verses beginning from, 'Whichever devotee seeks to worship with faith whatever form' and ending with, 'From that faith he gets the objects of his desire, granted in reality by Me alone' (7.21-22); and also 'I am the enjoyer and the only Lord of all sacrifices' (9.24). I am the knower of the Vedas; I know the Veda that speaks about Me. The sense is that he who speaks of the meaning of the Vedas as otherwise than this import, is not the knower of the Vedas.

अतः मत्त एव सर्ववेदानां सारभूतम् अर्थं शृणु—

Therefore, listen from Me alone the meaning or the essence of the Vedas.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ 16 ॥

16. There are two kinds of Persons (Puruṣas) spoken of in the Śāstra—the perishable (Kṣara) and the imperishable (Akṣara). The perishable is all beings and the imperishable is called the unchanging (Kūṭastha).

क्षरः च अक्षर एव च इति द्वौ इमौ पुरुषौ लोके प्रथितौ। तत्र क्षरशब्दनिर्दिष्टः पुरुषो जीवशब्दाभिलपनीय ब्रह्मादिस्तम्बपर्यन्तक्षरणस्वभावाचित्संसृष्ट सर्वभूतानि; अत्र अचित्सङ्गरूपैकोपधिना पुरुषः इति एकत्वनिर्देशः।

अक्षरशब्दनिर्दिष्टः कूटस्थः, अचित्संसर्गवियुक्तः, स्वेन रूपेण अवस्थितो मुक्तात्मा। स तु अचित्संसर्गाभावाद् अचित्परिणामविशेषब्रह्मादिदेहसाधारणो न भवति इति कूटस्थ इति उच्यते।

अत्र अपि एकत्वनिर्देशः अचिद्वियोगरूपैकोपाधिना अभिहितः। न हि इतः पूर्वम् अनादौ काले मुक्त एक एव। यथा उक्तम्—'बहवो ज्ञानतपसा पूता मद्भावमागताः ॥' (४।१०) 'मम साधर्म्यमागताः। सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च॥' (१४।२) इति ॥ १६ ॥

There are, the Śāstras say, 'two kinds of Persons (Puruṣas)' well known in the world—'the perishable and the imperishable.' Of the two, the Persons designated by the term 'perishable' (Kṣara) are beings conjoint with non-conscient matter of modifiable nature, from Brahmā down to a blade of grass, who can be signified also by the term Jīvas (individual selves). Here the term Puruṣa (Person) is used in singular to indicate the common single condition of being conjoined with non-conscient matter. That which is the 'imperishable' (Akṣara) is called 'unchanging' (Kūṭastha), this is the released self, devoid of association with non-conscient matter, remaining in its own form. It is called 'unchangeable' inasmuch as when free from non-conscient matter, It has no specific connection with particular transformations of non-conscient matter like the bodies of Brahmā etc. Here also the designation of the term in singular (as expressing a generic class) denoting the totality of liberated selves, is used on account of the single condition of dissociation from non-conscient matter. It does not mean that before this, in time without beginning, there existed but a single liberated self. So it is stated: 'Purified by the austerity of knowledge, many have attained My state' (4.10); and 'They are not born at the time of creation, nor do they suffer at the time of dissolution' (14.2).

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ 17 ॥

17. There is the Supreme Person other than these. He is named the Supreme Self (Paramātmā) in all the Vedas. He who, as the Immutable One and the Lord, entering the threefold world, supports it.

उत्तमः पुरुषः तु ताभ्यां क्षराक्षरशब्दनिर्दिष्टाभ्यां बद्धमुक्तपुरुषाभ्याम् अन्यः अर्थान्तरभूतः परमात्मा इति उदाहृतः ।

सर्वासु श्रुतिषु परमात्मा इति निर्देशाद् एव हि उत्तमः पुरुषो बद्धमुक्तपुरुषाभ्याम् अर्थान्तरभूतः इति अवगम्यते । कथम्? यो लोकत्रयम् आविश्य बिभर्ति; लोक्यत इति लोकः

तत्त्रयं लोकत्रयम् अचेतनं तत्संसृष्टः चेतनो मुक्तः च इति प्रमाणावगम्यम् एतत् त्रयं य आत्मतया आविश्य बिभर्ति, स तस्माद् व्याप्याद् भर्तव्यात् च अर्थान्तरभूतः।

इतः च उक्तात् लोकत्रयाद् अर्थान्तरभूतः। यतः सः अव्यय ईश्वरः च। अव्ययस्वभावो हि व्ययस्वभावाद् अचेतनात् तत्संबन्धेन तदनुसारिणः च चेतनाद् अचित्संबन्धयोग्यतया पूर्वसंबन्धिनः मुक्तात् च अर्थान्तरभूत एव; तथा एतस्य लोकत्रयस्य ईश्वरः ईशितव्यात् तस्माद् अर्थान्तरभूतः ॥ १७ ॥

But there is the 'Supreme Person who is other than the bound and liberated selves' expressed by the terms, the 'perishable' and the 'imperishable'. He forms a completely different category. All Śrutis call Him the Supreme Self. But by that very designation as the Supreme Self, it may be known that the Supreme Person is a category distinct from the bound and the liberated selves. How? 'Entering the threefold world,' supports it. 'Loka' (world) is that which is perceived. There are three such perceivable worlds, He enters the 'three worlds' which can be understood from the authority of the Śrutis. These are the world of unconscient matter, the world of conscient selves conjoined with matter, and the world of liberated selves. As understandable from the Śrutis, He enters into these three categories as their Ātman and supports them. Thus, He is an entity different from the triad which He pervades and maintains. Further He is different, as He is imperishable and as He is the Lord. Being imperishable, He is different from the bound non-conscient matter whose nature is subject to decay. He is different from the bound conscient selves as the latter is subject to Prakṛti and follows its laws. He is also distinguished from the liberated selves, because in their previous condition they were connected with matter and mixed with it. Similarly, He is the Lord of these 'three worlds,' a category distinct from those which have to be ruled.

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ 18 ॥

Because I transcend the perishable Person and am also higher than the imperishable Person, therefore I am styled in the Smṛti and the Veda as the Supreme Person (Puruṣottama).

यस्माद् एवम् उक्तैः स्वभावैः क्षरं पुरुषम् अतीतः अहम्, अक्षरात् मुक्ताद् अपि उक्तैः हेतुभिः उत्कृष्टतमः, अतः अहं लोके वेदे च पुरुषोत्तमः इति प्रथितः अस्मि। वेदार्थावलोकनात् लोक इति स्मृतिः इह उच्यते। श्रुतौ स्मृतौ च इत्यर्थः।

श्रुतौ तावत्—'परं ज्योतीरूपं संपद्य स्वेन रूपेणाभिनिष्पद्यते स उत्तमः पुरुषः' (छ०उ० ८।१२।३) इत्यादौ। स्मृतौ अपि 'अंशावतारं पुरुषोत्तमस्य ह्यनादिमध्यान्तमजस्य विष्णोः।' (वि०पु ५।१७।३३) इत्यादौ ॥ १८ ॥

Inasmuch as I transcend the perishable (i.e., bound) Person of the aforesaid nature, and I am higher, for reasons stated earlier, than the imperishable Person or liberated self, therefore I am styled the Supreme Person in the Smṛti and Śrutis. The Smṛti is called Loka by reason of its leading to the meaning of the Vedas. The meaning is that I am famous in the Śruti and in the Smṛti. In the Śruti for instance; 'Reaching the Supreme Light, it appears in its own nature. He is the Supreme Person' (Chā.U., 8.12.3). In the Smṛti we have texts like 'I will approach Him (Śrī Kṛṣṇa), the Supreme Person who is the incarnation of a portion of Viṣṇu, who is without beginning, middle or end' (V.P.. 5.17.33).

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत ॥ 19 ॥

19. He who, without delusion thus knows Me as the Supreme Self, knows all, O Arjuna, and worships Me in every way.

यः एवम् उक्तेन प्रकारेण पुरुषोत्तमं माम् असंमूढो जानाति, क्षराक्षरपुरुषाभ्याम् अव्ययस्वभावतया व्यापनभरणैश्वर्यादियोगेन च विसजातीयं जानाति, स सर्ववित् मत्प्राप्त्युपायतया यद् वेदितव्यं तत् सर्वं वेद। भजति मां सर्वभावेन ये च मत्प्राप्त्युपायतया

मद्भजनप्रकारा निर्दिष्टाः तैः च सर्वैः भजनप्रकारैः मां भजते।

सर्वैः मद्विषयैः वेदनैः मम या प्रीतिः या च मम सर्वैः मद्विषयैः भजनैः उभयविधा सा प्रीतिः अनेन वेदनेन मम जायते ।। १९ ।।

He who, without delusion, knows the Supreme Person as Myself, as already stated, i.e., knows Me, as differing in kind from the perishable and the imperishable Persons, because of My being immutable and because of My being distinguished from them as pervading, supporting and ruling etc., by nature—such a devotee knows all. He knows all that is to be known as the means of attaining Me. He worships Me in 'every way,' i.e., whatever ways of worshipping Me have been prescribed as the means of attaining Me, he worships Me by all these modes of worship. Whatever love is evoked in Me towards one approaching Me by all forms of knowledge having Me for their object, and whatever love is roused up in Me towards those who practise various modes of worship having Me for their object—all that in a unified form is generated in Me towards one who has the knowledge of Me as described.

इति एतत् पुरुषोत्तमत्ववेदनं पूजयति।

Now, Śrī Kṛṣṇa eulogises this knowledge of the Supreme Person:

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।
एतदबुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ।। 20 ।।

20. Thus, O sinless one, has this most mysterious doctrine been imparted by Me. By understanding this, a man will become truly wise and will have fulfilled his duty.

इत्थं मम पुरुषोत्तमत्वप्रतिपादनं सर्वेषां गुह्यानां गुह्यतमम् इदं शास्त्रं त्वम् अनघतया योग्यतम इति कृत्वा मया तव उक्तम्। एतद् बुद्ध्वा बुद्धिमान् स्यात् कृतकृत्यः च मां प्रेप्सुना उपादेया या बुद्धिः सा सर्वा उपात्ता स्यात्। यत् च तेन कर्तव्यम्, तत् च सर्वं कृतं स्याद् इत्यर्थः।

अनेन श्लोकेन अनन्तरोक्तं पुरुषोत्तमविषयं ज्ञानं शास्त्रजन्यम् एव एतत् सर्वं करोति; न तु साक्षात्काररूपम् इति उच्यते ॥ २० ॥

Thus, this Śāstra, the most mysterious of all mysteries and which teaches My aspect as the Supreme Person, has been imparted to you by Me, as you are worthy to receive it because you are sinless. By understanding this, a man will become truly wise and will have fulfilled his duty. Whatever wisdom has to be cultivated for attaining Me, all that should be taken as cultivated and that whatever duty has to be fulfilled in that connection—all that is to be taken as fulfilled by knowing this (the Puruṣottama Vidyā). He gets all spiritual fulfilment by this knowledge, except the direct vision of Purusottama. [Probably the idea is that direct vision comes only when the body falls at the end of the quantum of Karma that has brought it into existence. Before that only the state of the Sthitaprajña can be attained. The thin veil of residual Karma still stands in the way.]

षोडशोऽध्यायः

Chapter 16

The Divine and the Demoniac Types

अतीतेन अध्यायत्रयेण प्रकृतिपुरुषयोः विविक्तयोः संसृष्टयोः च याथात्म्यं तत्संसर्गवियोगयोः च गुणसङ्गतद्विपर्ययहेतुकत्वम्, सर्वप्रकारेण अवस्थितयोः प्रकृतिपुरुषयोः भगवद्विभूतित्वम्, विभूतिमतो भगवतो विभूतिभूताद् अचिद्वस्तुनः चिद्वस्तुनः च बद्धमुक्तोभयरूपाद् अव्ययत्वव्यापनभरणस्वाम्यैः अर्थान्तरतया पुरुषोत्तमत्वेन याथात्म्यं च वर्णितम्।

अनन्तरम् उक्तस्य अर्थस्य स्थेम्ने शास्त्रवश्यतां वक्तुं शास्त्रवश्यतद्विपरीतयोः देवासुरसर्गयोः विभागं श्रीभगवान् उवाच—

In the preceding three chapters were elucidated the following, (1) what constitutes the nature of the physical reality (Prakṛti), i.e., of the individual self (Puruṣa) taken separately and in conjunction with each other; (2) that their conjunction is the result of attachment to the Guṇas, and their separation, the result of non-attachment; (3) that Prakṛti and the individual self in whatever modes of existence they be, both constitute the glory (Vibhūti) of the Lord; and (4) that the real nature of the Lord as the Supreme Person is distinct from unconscient matter and conscient entity in both the states of bondage and freedom, as He is immutable, pervading, supporting and ruling.

Immediately afterwards, the Lord speaks about the division into the divine and the demoniacal creations. This division is based upon whether the person denoted follows the Śāstras or not. Those who follow the Śāstras are classed as divine, and the others who violate them as demoniacal. The purpose of this teaching is to impress that submission to the Śāstras is necessary for getting established in all the teachings given earlier, including those on conduct.

श्रीभगवानुवाच

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ 1 ॥

The Lord said:

1. Fearlessness, purity of mind, devotion to meditation on the knowledge (of the self), alms-giving, self-control, worship, study of Vedas, austerity, uprightness:

इष्टानिष्टवियोगसंयोगरूपस्य दुःखस्य हेतुदर्शनजं दुःखं भयम्, तन्निवृत्तिः अभयम्।

सत्त्वसंशुद्धिः सत्त्वस्य अन्तः करणस्य रजस्तमोभ्याम् असंस्पृष्टत्वम्।

ज्ञानयोगव्यवस्थितिः प्रकृतिवियुक्तात्मस्वरूपविवेकनिष्ठा।

दानं न्यायार्जितधनस्य पात्रे प्रतिपादनम्।

दमः मनसो विषयौन्मुख्यनिवृत्तिसंशीलनम्।

यज्ञः फलाभिसन्धिरहितभगवदाराधनरूपमहायज्ञाद्यनुष्ठानम्।

स्वाध्यायः सविभूतेः भगवतः तदाराधनप्रकारस्य च प्रतिपादकः कृत्स्नो वेदः, इति अनुसंधाय वेदाभ्यासनिष्ठा।

तपः कृच्छ्रचान्द्रायणद्वादश्युपवासादेः भगवत्प्रीणनकर्मयोग्यतापादनस्य करणम्।

आर्जवम् मनोवाक्कायकर्मवृत्तीनाम् एकनिष्ठता परेषु ॥ १ ॥

'Fear' is the pain arising from the awareness of the cause which brings about pain in the form of either dissociation from the objects of attainment or association with the objects of aversion. The absence of this is 'fearlessness'. 'Purity of mind' is the condition of Sattva, viz., the state of the internal organ being untouched by Rajas and Tamas. 'Devotion to meditation on the knowledge (of the self)' is firm adherence to the discrimination between the pure nature of the self and Prakṛti. 'Alms-giving' is the giving away of one's wealth earned through right means to the deserving. 'Self-control' is the practice of withdrawal of the mind from sense-objects. 'Worship' is the performance of the fivefold duties (sacrifices) etc., of life in the spirit of worship of the Lord without attachment to the fruits. The 'study of the Vedas' is devotion to the Vedic study with the conviction that all the teachings of the Vedas deal with the

Lord, with His glorious nature and with the mode of worshipping Him. 'Austerity' is the practice of penances like Kṛchra, Cāndrāyaṇa, vow on the twelfth day of the lunar fortnight, etc., which foster capability for performing acts pleasing to the Lord. 'Uprightness' consists of the oneness of thought, word and deed in one's dealings with others.

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दयाभूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ 2 ॥

2. Non-injury, truth, freedom from anger, renunciation, tranquillity, non-slandering others, compassion to all beings, freedom from desire, gentleness, the sense of shame, freedom from fickleness;

अहिंसा परपीड़ावर्जनम् ।

सत्यं यथादृष्टार्थगोचरभूतहितवाक्यम् ।

अक्रोधः परपीडाफलचित्तविकाररहितत्वम् ।

त्यागः आत्महितप्रत्यनीकपरिग्रहविमोचनम् ।

शान्तिः इन्द्रियाणां विषयप्रावण्यनिरोधसंशीलनम् ।

अपैशुनं परानर्थकरवाक्यनिवेदनाकरणम् ।

दया भूतेषु सर्वेषु दुःखासहिष्णुत्वम् ।

अलोलुप्त्वम्, अलोलुपत्वम्, अलोलुत्वम् इति वा पाठः । विषयेषु निःस्पृहत्वम् इत्यर्थः ।

मार्दवम् अकाठिन्यम्; साधुजनसंश्लेषार्हता इत्यर्थः ।

ह्रीः अकार्यकरणे व्रीडा ।

अचापलं स्पृहणीयविषयसन्निधौ अचपलत्वम् ॥ २ ॥

'Non-injury' is abstaining from injury to others. 'Truth' is communication by words of what one knows for certain and what is conducive to the good of others. 'Freedom from anger' is the absence in oneself of the mental state, which, if permitted, leads to injury to others. 'Renunciation' is the abandonment of everything that is contrary to the good of the self. 'Tranquillity' is practice of controlling the senses from their propensity towards sense-objects. 'Not-slandering others' means refraining oneself from speech that may

cause evil to others. 'Compassion to all beings' means one's incapacity to stand the suffering of others. '*Aloluptvam*' means freedom from desire for sense-objects. 'Gentleness' means absence of harshness, and being worthy of associating with the good. 'Sense of shame' is shrinking from doing what should not be done. '*Acāpalam*' means being unattracted by objects enjoyable by the senses even when they are at hand.

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति संपदं दैवीमभिजातस्य भारत ॥ 3 ॥

3. Grandeur, patience, fortitude, purity, freedom from hatred, and from over-pride—these, O Arjuna, belong to him who is born to a divine destiny.

तेजः दुर्जनैः अनभिभवनीयत्वम्।
क्षमा परनिमित्तपीडानुभवे अपि परेषु तं प्रति चित्तविकाररहितता।
धृतिः महत्याम् अपि आपदि कृत्यकर्तव्यतावधारणम्।
शौचं बाह्यान्तःकरणानां कृत्ययोग्यता शास्त्रीया।
अद्रोहः परेषु अनुपरोधः; परेषु स्वच्छन्दवृत्तिनिरोधरहितत्वम् इत्यर्थः।
नातिमानिता अस्थाने गर्वः अतिमानित्वम्, तद्रहितता।

एते गुणा दैवीं संपदम् अभिजातस्य भवन्ति। देवसम्बन्धिनी संपत् दैवी; देवा भगवदाज्ञानुवृत्तिशीलाः, तेषां संपत्। सा च भगवदाज्ञानुवृत्तिः एव, ताम् अभिजातस्य ताम् अभिमुखीकृत्य जातस्य तां निर्वर्तयितुं जातस्य भवन्ति इत्यर्थः ॥ ३ ॥

'Grandeur' is the quality by virtue of which one cannot be overpowered by the wicked. 'Forgiveness' is freedom from the feelings of antagonism towards others even when they cause injury to oneself. 'Fortitude' is the sense of determination to do one's own duty even under conditions of great danger. 'Purity' is fitness of the body and the mind as prescribed in the scriptures for the performance of sacred deeds. 'Freedom from hatred' is non-interference with others, viz., absence of interference in the actions of others according to their wish. 'Over-pride' (*Atimānitā*) is having

unbridled self-esteem; freedom from misplaced pride is meant here.

These are the virtues that are found in one who is born for the 'divine destiny.' The destiny associated with the divinities is divine. The divinities are those who are devoted to carry out the commandments of the Lord. It is their destiny. It is obedience to the commandments of the Lord. The meaning is that these are endowments in those who are born with a tendency or disposition towards them and seek to attain their fulfilment.

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ।। 4 ।।

4. Pomposity, arrogance, self-conceit, wrath, rudeness and ignorance—these, O Arjuna, belong to him who is born to a demoniac destiny.

दम्भः धार्मिकत्वख्यापनाय धर्मानुष्ठानम् । दर्पः कृत्याकृत्याविवेककरो विषयानुभवनिमित्तो हर्षः । अतिमानः च स्वविद्याभिजनाननुगुणोऽभिमानः । क्रोधः परपीडाफलचित्तविकारः । पारुष्यं साधूनाम् उद्वेगकरः स्वभावः । अज्ञानं परावरतत्त्वकृत्याकृत्याविवेकः । एते स्वभावाः आसुरीं संपदम अभिजातस्य भवन्ति । असुरा भगवदाज्ञातिवृत्तिशीलाः ।। ४ ।।

'Dambha or pomposity' is the practice of Dharma for earning a reputation for righteousness. 'Arrogance' is the elation caused by the pleasures of sense-objects and the consequent inability to discriminate between what ought to be done and what ought not to be done. 'Self-conceit' is the estimation of oneself in a measure not warranted by one's education and birth. 'Wrath' is the sense of antagonism causing injury to others. 'Rudeness' is the nature of causing grief to Sādhus. 'Ignorance' is incapacity to discriminate between high and low forms of conduct and principles, and also between what ought to be done and what ought not to be. These are the qualities that are found in one born for a demoniac destiny. Asuras are those who rebel against the commandments of the Lord.

दैवी संपद्विमोक्षाय निबन्धायासुरी मता ।
मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ॥ 5 ॥

5. The divine destiny is deemed to lead to liberation, the demoniac to bondage. Grieve not, O Arjuna, you are born to a divine destiny.

दैवी मदाज्ञानुवृत्तिरूपा संपद् विमोक्षाय बन्धात् मुक्तये भवति क्रमेण मत्प्राप्तये भवति इत्यर्थः।

आसुरी मदाज्ञातिवृत्तिरूपा संपद् निबन्धाय भवति, अधोगतिप्राप्तये भवति इत्यर्थः।

एतत् श्रुत्वा स्वप्रकृत्यनिर्धारणाद् अतिभीताय अर्जुनाय एवम् आह—शोकं मा कृथाः; त्वं तु दैवीं संपदम् अभिजातः असि। हे पाण्डव धार्मिकाग्रेसरस्य हि पाण्डोः तनयः त्वम् इति अभिप्रायः ॥ ५ ॥

'The divine destiny,' viz., which is of the nature of submission to My commandments aids liberation, viz., leads to release from bondage. The meaning is that it leads to the eventual attainment of Myself. 'The demoniac destiny' viz., which is of the nature of transgression of My commandments, is for bondage, i.e., takes one to degradation.

To Arjuna who, on hearing this, became alarmed and anxious about the classfication of his own nature, Śrī Kṛṣṇa said:

'Do not be grief-ridden. Surely, you are born for a divine destiny, O son of Pāṇḍu. The purport is that you have a divine destiny, since you are a son of Pāṇḍu who was most eminent among the righteous.

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ 6 ॥

6. There are two types of beings in this world—the divine and the demoniac. The divine has been described at length. Hear from Me, O Arjuna, about the demoniac.

अस्मिन् कर्मलोके कर्मकराणां भूतानां सर्गौ द्वौ द्विविधौ, दैवः च आसुरः च इति। सर्गः उत्पत्तिः, प्राचीनपुण्यपापरूपकर्मवशाद् भगवदाज्ञानुवृत्तितद्विपरीतकरणाय उत्पत्तिकाले एव विभागेन भूतानि उत्पद्यन्ते इत्यर्थः।

तत्र दैवः सर्गो विस्तरशः प्रोक्तः। देवानां मदाज्ञानुवर्तिशीलानाम् उत्पत्तिः यदाचारकरणार्था; स आचारः कर्मयोगज्ञानयोगभक्तियोगरूपो विस्तरशः प्रोक्तः। असुराणां सर्गः च यदाचारकरणार्थः तम् आचारं मे शृणु, मम सकाशाच्छृणु ॥ ६ ॥

In this world of works, there are 'two types' of created beings who perform actions, viz., the divine and demoniac. Creation is production. By the force of old Karma of the nature of good and evil deeds, beings are born, divided into two kinds at their very birth for working out the commandments of the Lord or act contrary to them. Such is the meaning. Of these, the divine destiny has been told at length. For the purpose of working out their destiny in accordance with the mode of conduct, the creation of the godly, viz., of those devoted to My commandments, occurs; that mode of conduct, composed of Karma-jñāna-and-Bhakti-Yogas has been described at length. To follow what conduct leads to the creation of demons—listen about that conduct.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ 7 ॥

7. The demoniac men know neither action nor renunciation. Cleanliness is not in them, nor even right conduct,nor truth.

प्रवृत्तिं च निवृत्तिं च अभ्युदयसाधनं मोक्षसाधनं च वैदिकं धर्मम् आसुरा न विदुः न जानन्ति। न च शौचं वैदिककर्मयोग्यत्वं शास्त्रसिद्धम्; तद् बाह्यम् आभ्यन्तरं च असुरेषु न विद्यते।

न अपि च आचारः, तद् बाह्याभ्यन्तरशौचं येन सन्ध्यावन्दनादिना आचारेण जायते, स अपि आचारः तेषु न विद्यते। तथा उक्तम्—'सत्ध्याहीनोऽशुचिर्नित्यमनर्हः सर्वकर्मसु।' (दक्षस्मृति २।२३) इति।

तथा सत्यं च तेषु न विद्यते सत्यं यथार्थज्ञानं भूतहितरूपभाषणं तेषु न विद्यते ॥ ७ ॥

The demoniac men do not know the 'path of action and renunciation,' viz., the Vedic Dharma that leads to prosperity and final release. 'Cleanliness' is the competence for performing Vedic rites as established in the Śāstras. That 'cleanliness', be it external or internal, is alien to the demoniac. Nor 'right conduct,' viz., that right conduct such as twilight prayers (Sandhyā-vandana) etc., by means of which this internal and external cleanliness arises—even that right conduct is alien to them. For it is declared in: 'He who does not perform twilight prayers, is always unholy and is unfit for any rites' (Daksha Sm., 2.23). Likewise, 'truth' is not found among them, viz., that truthful speech, which is conducive to the welfare of beings and which is in accordance with one's actual knowledge, does not characterise them.

किं च—
Moreover:

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसंभूतं किमन्यत्कामहैतुकम् ॥ 8 ॥

8. They maintain: 'The universe is without truth, without any foundation and without a Lord (Īśvara). What else can exist without mutual causation? It has lust for its cause.'

असत्यं जगत् एतत् सत्यशब्दनिर्दिष्टब्रह्मकार्यतया ब्रह्मात्मकम् इति न आहुः । अप्रतिष्ठं तथा ब्रह्मणि प्रतिष्ठितम् इति न वदन्ति । ब्रह्मणा अनन्तेन धृता हि पृथिवी, सर्वान् लोकान् बिभर्ति । यथोक्तम् 'तेनेयं नागवर्येण शिरसा विधृता मही। बिभर्ति मालां लोकानां सदेवासुरमानुषाम् ॥' (वि०पु० २।५।२७) इति ।

अनीश्वरं सत्यसंकल्पेन परब्रह्मणा सर्वेश्वरेण मया एतत् नियमितम् इति च न वदन्ति । अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।' (१०।८) इति हि उक्तम् ।

वदन्ति च एवम्; अपरस्परसम्भूतं किम् अन्यत्? योषित्पुरुषयोः परस्परसम्बन्धेन जातम् इदं मनुष्यपश्वादिकम् उपलभ्यते। अनेवंभूतं किम् अन्यद् उपलभ्यते? किञ्चिद् अपि न उपलभ्यते इत्यर्थः । अतः सर्वम् इदं जगत् कामहेतुकम् इति ॥ ८ ॥

They maintain that the universe is 'without truth,' viz., they do not accept that this universe, which is the effect of *Brahman* denoted by the term Satya, has *Brahman* for its Self. They contend that it is bereft of any 'foundation,' viz., they do not accept that it has *Brahman* for its foundation. *Brahman* as Ananta supports the earth and bears all the worlds, as declared in 'This earth, sustained upon the head of this great serpent, supports in its turn, this garland of worlds, along with their men, demons and gods' (V.P., 2.5.27). They say that it is 'without a Lord,' viz., they don't accept that this universe is controlled by Me, the Lord of all, the Supreme *Brahman*, whose will is always true. It has been already averred: 'I am the origin of all; from Me proceed everything' (10.8). And they also contend thus: 'What else can exist without mutual causation?' i.e., except by the union of the male and the female among men, beasts etc. What else exists apart from this nature? The meaning is that nothing else is seen. Therefore the entire world is rooted in sexual lust.

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ 9 ॥

9. Holding this view, these men of lost souls and feeble understanding do cruel deeds for the destruction of the world.

एतां दृष्टिम् अवष्टभ्य अवलम्ब्य, नष्टात्मानः, अदृष्टदेहातिरिक्तात्मानः, अल्पबुद्धयः—घटादिवद् ज्ञेयभूते देहे ज्ञातृत्वेन देहव्यतिरिक्त आत्मा न उपलभ्यते, इति विवेकाकुशलाः । उग्रकर्माणः सर्वेषां हिंसकाः, जगतः क्षयाय प्रभवन्ति ॥ ९ ॥

Holding this view, viz., supporting this view, these men of lost souls do not realise that the self is different from the body. They are of 'feeble understanding,' they lack the discernment that the self is to be known as different from the body, because of Its being the knower in the body which is an object of knowledge such as jars etc. These are of 'cruel

deeds' viz., they do much harm to everybody; they are born to bring ruin to the world.

कामामाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥ 10 ॥

10. Turning to insatiable desires, seizing through delusion unjustly acquired wealth, and following impious vows, they act, full of ostentation, pride and arrogance.

दुष्पूरं दुष्प्रापविषयं कामम् आश्रित्य तत्सिषाधयिषया मोहाद् अज्ञानात् असद्ग्राहान् अन्यायगृहीतान् असत्परिग्रहान् गृहीत्वा अशुचिव्रताः अशास्त्रविहितव्रतयुक्ताः, दम्भमानमदान्विताः प्रवर्तन्ते ॥ १० ॥

Turning to 'insatiable desires,' viz., which concern objects impossible to get; seizing through 'delusion,' viz., through ignorance that such desires can be fulfilled only with 'unjustly acquired wealth,' viz., with wealth unlawfully hoarded, and following impious vows, viz., associated with the vows prohibited in the Śāstras; they do actions 'that are full of ostentation, pride and arrogance.'

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥ 11 ॥

11. Obsessed by unlimited cares which end with dissolution, looking upon enjoyment of desires as their highest aim, and convinced that this is all;

अद्य श्वो वा मुमूर्षवः चिन्ताम् अपरिमेयां च अपरिच्छेद्यां प्रलयान्तां प्राकृतप्रलयावधिकालसाध्यविषयाम् उपाश्रिताः । तथा कामोपभोगपरमाः कामोपभोग एव परमपुरुषार्थः, इति मन्वानाः । एतावद् इति निश्चिताः, इतः अधिकः पुरुषार्थो न विद्यते इति संजातनिश्चयाः ॥ ११ ॥

Those who are sure to die today or tomorrow 'obsess themselves with cares' in regard to objects the attainment of which is not possible even by the time of death. Likewise, they look upon 'enjoyment of desires' as their

highest aim, viz., they regard the satisfaction of sensual enjoyments as the highest aim of human life. They are convinced that this is all, viz., they are assured that there is no value in human life greater than this.

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ।। 12 ।।

12. Bound by hundreds of fetters of hopes, given over to desire and anger, they strive unjustly to gather wealth for the gratification of their desires.

आशापाशशतैः आशाख्यपाशशतैः बद्धाः कामक्रोधपरायणाः कामक्रोधैकनिष्ठाः । कामभोगार्थम् अन्यायेन अर्थसंचयान् प्रति ईहन्ते ।। १२ ।।

They are 'bound by hundreds of fetters of hope,' viz., bound by hundreds of fetters in the form of hope. They are given over to 'desire and anger,' viz., they are intent solely on desire and anger. To satisfy their sensual desires, they endeavour for wealth through immoral means.

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ।। 13 ।।

13. 'This I have gained today, and this desire I shall attain. This wealth is mine, and this also shall be mine hereafter.

इदं क्षेत्रपुत्रादिकं सर्वं मया मत्सामर्थ्येन एव लब्धम्, न अदृष्टादिना, इमं च मनोरथम् अहम् एव प्राप्स्ये, न अदृष्टादिसहितः; इदं धनं मत्सामर्थ्येन लब्धं मे अस्ति, इदम् अपि पुनः मे मत्सामर्थ्येन एव भविष्यति ।। १३ ।।

This land, sons etc., have I gained solely by my ability and not by the help of any higher force. I shall attain this desire also by myself and not by good fortune or any other means. This wealth, gained solely by my ability, is with me. And this also shall be mine through my own ability.

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ 14 ॥

14. 'This enemy is slain by me; and others also I shall slay. I am the Lord, I am the enjoyer, I am successful, I have strength, I have happiness.

असौ मया बलवता हतः शत्रुः । अपरान् अपि शत्रून् अहं शूरो धीरः च हनिष्ये । किमत्र मन्दधीभिः दुर्बलैः परिकल्पितेन अदृष्टादिपरिकरेण ?

तथा च ईश्वरः अहं स्वाधीनः अहम् अन्येषां च अहम् एव नियन्ता । अहं भोगी स्वत एव अहं भोगी, न अदृष्टादिभिः । सिद्धः अहम्—स्वतः सिद्धः अहम् न कस्माच्चिद् अदृष्टादेः । तथा स्वत एव बल्वान् स्वत एव सुखी ॥ १४ ॥

This enemy has been slain by me, powerful as I am. I shall slay other enemies also—I who am heroic and valiant. What is the use of the conception of destiny, which is only an imagination of weak people of little understanding?

Similarly:

I am 'the lord,' viz., I am independent, and I am also the ruler of others. I am the 'enjoyer,' viz., I am the enjoyer through my own powers, and not through good fortune etc. I am 'successful,' viz., I am successful by myself and not through any destiny etc. Likewise, I am strong and happy by myself.

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥ 15 ॥

15. 'I am wealthy and high-born; who else is equal to me? I shall sacrifice, I shall give alms, I shall rejoice.' Thus they think, deluded byignorance.

अहं स्वतः च आढ्यः अस्मि, अभिजनवान् अस्मि; स्वत एव उत्तमकुले प्रसूतः अस्मि । अस्मिन् लोके मया सदृशःकः अन्यः स्वसामर्थ्यलब्धसर्वविभवो विद्यते? अहं स्वयम् एव

यक्ष्ये, दास्यामि, मोदिष्ये इति अज्ञानविमोहिताः ईश्वरानुग्रहनिरपेक्षेण स्वेन एव यागदानादिकं कर्तुं शक्यम् इति अज्ञानविमोहिता मन्यन्ते ॥ १५ ॥

'I am rich by myself. Who else is there in this world like me gaining all glory with his own ability? I myself shall sacrifice, I shall give alms and I shall rejoice'—thus they think deluded by ignorance, viz., deluded by ignorance that they are themselves capable of offering sacrifices, gifts etc., unaided by the grace of God.

अनेकचित्तविभ्रान्ता मोहजालसमावृताः
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ 16 ॥

16. Bewildered by many thoughts, ensnared by the net of delusion, addicted to sensual enjoyments, they fall into a foul Naraka.

अदृष्टेश्वरादिसहकारम् ऋते स्वेन एव सर्वं कर्तुं शक्यम् इति कृत्वा एवं कुर्याम् एतत् च कुर्याम् अन्यत् च कुर्याम् इति अनेकचित्तविभ्रान्ताः—अनेकचित्ततया विभ्रान्ताः; एवंरूपेण मोहजालेन समावृताः; कामभोगेषु प्रकर्षेण सक्ताः; मध्ये मृताः अशुचौ नरके पतन्ति ॥ १६ ॥

As they do not accept the need for the help of past Karma and the Lord for their achievements and believe them to be only due to their own efforts, they are 'bewildered' by many thoughts, 'Thus I shall do, this I shall accomplish, and still another I shall achieve.' In this way they are ensnared by the net of delusion. Highly addicted to sensual enjoyments, they die in the middle of such enjoyments and fall into foul Naraka [Naraka is sometimes translated as hell. This is the Christian conception. In the Hindu view it is purgatory where through intense sufferings the Jīva is purged of sins].

आत्मसंभाविताःस्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दंम्भेनाविधिपूर्वकम ॥ 17 ॥

17. Self-conceited, self-sufficient, possessed of the intoxication of wealth and pride, they perform sacrifices in name only, with ostentation and not according to the injunctions of the Śāstras.

आत्मसम्भाविता: आत्मना एव सम्भाविताः आत्मना एव आत्मानं सम्भावयन्ति इत्यर्थः। स्तब्धाः परिपूर्णं मन्यमाना न किञ्चित्कुर्वाणाः, कथम्? धनमानमदान्विताः—धनेन विद्याभिजनाभिमानेन च जनितमदान्विताः; नामयज्ञैः नामप्रयोजनैः यष्टा इति नाममात्रप्रयोजनैः यज्ञैः यजन्ते, तत् अपि दम्भेन हेतुना यष्टृत्वख्यापनाय, अविधिपूर्वकम् अयथाचोदनं यजन्ते ॥ १७ ॥

They are held in 'high esteem by themselves'; the meaning is they are full of the sense of self-esteem. They feel self-sufficient, viz., regarding themselves as perfect, they do nothing. How? They are 'possessed of the intoxication of wealth and pride,' viz., they are intoxicated by wealth and pride of wealth, learning and descent. They perform 'sacrifices in name only,' viz., they perform sacrifices for the fame of it, the purpose being gaining fame as the performers of sacrifice. These are performed for ostentation actuated with the motive of becoming famous as the performers of sacrifices and not in accordance with the proper rules of the Śāstras, viz., without regard to any commandment.

ते च ईदृग्भूता यजन्ते इत्याह—

Śrī Kṛṣṇa says that they perform sacrifices in the following manner:

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ 18 ॥

18. Depending on their egoism, power and pride, and also of desire and wrath, these malicious men hate Me in their own bodies and in those of others.

अनन्यापेक्षः अहम् एव सर्वं करोमि इति एवंरूपम् अहङ्कारम् आश्रिताः, तथा सर्वस्य करणे मद्बलम् एव पर्याप्तम् इति च बलम्, अतो 'मत्सदृशो न कश्चिद् अस्ति' इति च दर्पम्, 'एवंभूतस्य मम काममात्रेण सर्वं संपत्स्यते' इति कामम्, 'मम ये अनिष्टकारिणः तान् सर्वान् हनिष्यामि' इति च क्रोधम्, एवम् एतान् संश्रिताः स्वदेहेषु परदेहेषु च अवस्थितं सर्वस्य कारयितारं पुरुषोत्तमं माम् अभ्यसूयकाः प्रद्विषन्तः कुयुक्तिभिः मत्स्थितौ दोषम् आविष्कुर्वन्तो माम् असहमानाः, अहङ्कारादिकान् संश्रिताः, यागादिकं सर्वं क्रियाजातं कुर्वते इत्यर्थः ॥ १८ ॥

They depend on their egoism in the form of 'I can do everything without the help of anyone'; likewise, in performing everything they depend on their power, 'My power is sufficient'; hence pride takes the following form, 'There is nobody like myself. Desire takes the form of, 'Because I am so, everything is fulfilled by my mere desire.' 'Wrath' consists in conceiving, 'I shall slay those who cause evil to me.' Thus, depending on themselves, they evince malice towards Me, the Supreme Person abiding in their own bodies as well as in the bodies of others; and they hate Me. They endeavour to invent fallacious arguments against My existence, and being unable to tolerate Me, they perform all acts like sacrifices etc., depending only on their egoism.

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ 19 ॥

19. Those haters, cruel, the vilest and the most inauspicious of mankind, I hurl forever into the cycles of births and deaths, into the wombs of demons.

य एवं मां द्विषन्ति तान् क्रूरान् नराधमान् अशुभान् अहम् अजस्रं संसारेषु जन्मजरामरणादिरूपेण परिवर्तमानेषु संतानेषु, तत्र अपि आसुरीषु एव योनिषु क्षिपामि। मदानुकूल्यप्रत्यनीकेषु एव जन्मसु क्षिपामि। तत्तज्जन्मप्राप्त्यनुगुणप्रवृत्तिहेतुभूतबुद्धिषु क्रूरासु अहम् एव संयोजयामि इत्यर्थः ॥ १९ ॥

Those who hate Me in this manner, I hurl them, the cruel, inauspicious and the vilest of mankind into the cycle of births and deaths for ever, viz., old age, death etc.,

revolving again and again, and even there into demoniac wombs. I hurl them into births, antagonistic to any friendliness towards Me. The meaning is that I shall connect them to cruel minds as would impel them to actions which lead them to the attainment of cursed births.

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ 20 ॥

20. Fallen into demoniac wombs in birth after birth, these deluded men, not attaining Me, further sink down to the lowest level, O Arjuna.

मदानुकूल्यप्रत्यनीकजन्मापन्नाः पुनः अपि जन्मनि जन्मनि मूढा मद्विपरीतज्ञानाः माम् अप्राप्य एव 'अस्ति भगवान् वासुदेवः सर्वेश्वरः' इति ज्ञानम् अप्राप्य ततः ततो जन्मनः अधमाम् एव गतिं यान्ति ॥ २० ॥

'These deluded men,' viz., those entertaining perverse knowledge about Me, attain repeatedly births that tend them to be antagonistic to Me. Never 'attaining Me,' viz., never arriving at the knowledge that Vāsudeva, the Lord and the ruler of all, truly exists, they go farther and farther down, from that birth, to the lowest level.

अस्य आसुरस्वभावस्य आत्मनाशस्य मूलहेतुम् आह—

Śrī Kṛṣṇa proceeds to explain the root-cause of the ruin to the self of demoniac nature:

त्रिविधं नरकस्यैतद्द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथालोभस्तस्मादेतत्त्रयं त्यजेत् ॥ 21 ॥

21. Desire, wrath and greed—this is the triple gateway to Naraka, ruinous to the self. Therefore one should abandon these three.

अस्य असुरस्वभावरूपस्य नरकस्य एतत् त्रिविधं द्वारम् तत् च आत्मनो नाशनम्; कामः क्रोधः लोभः इति। त्रयाणां स्वरूपं पूर्वम् एव व्याख्यातम्। द्वारं मार्गो हेतुः इत्यर्थः। तस्मात्

एतत् त्रयं त्यजेत्। **तस्माद् अतिघोरनरकहेतुत्वात् कामक्रोधलोभानाम् एतत् त्रितयं दूरतः परित्यजेत्** ॥ २१ ॥

Those three which constitute the 'gateway of this hell' in the shape of demoniac nature, and are destructive of the self (Ātman)—are known as desire, wrath and greed. The nature of these has already been explained. 'Gateway' (Dvāra) means the path, the cause. Therefore, one should renounce these three. Therefore, since they constitute the cause of the extremely dreadful Naraka, one should wholly renounce this triad—desire, wrath and greed.

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ 22 ॥

22. One who has been released from these threefold gates of darkness, O Arjuna, works for the good of the self. Hence he reaches the supreme state.

एतैः **कामक्रोधलोभैः** तमोद्वारैः **मद्विपरीतज्ञानहेतुभिः** विमुक्तः नर आत्मनः श्रेय आचरति। **लब्धमद्विषयज्ञानो मदानुकूल्ये प्रवर्तते**; ततो माम् एव परां गतिं याति ॥ २२ ॥

One who has been 'released from these three'—from desire, wrath and greed which constitute the gates of darkness causing erroneous knowledge of Myself—, he works for the good of the self. Gaining knowledge of Myself, he endeavours to be inclined towards Me. From there, he attains the supreme goal, which is Myself.

शास्त्रानादरः अस्य नरकस्य प्रधानहेतुः इति आह—

Śrī Kṛṣṇa now teaches that the main cause of this kind of degeneration is lack of reverence for the Śāstras:

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ 23 ॥

23. He who, abandoning the injunctions of the Śāstras, acts under the influence of desire, attains neither perfection nor pleasure, nor the supreme state.

शास्त्रं वेदाः विधिः अनुशासनम् वेदाख्यं मदनुशासनम् उत्सृज्य यः कामकारतो वर्तते स्वच्छन्दानुगुणमार्गेण वर्तते, न स सिद्धिम् अवाप्नोति, न काम् अपि आमुष्मिकीं सिद्धिम् अवाप्नोति। न सुखं ऐहिकम् अपि किंचिद् अवाप्नोति। न परां गतिम्; कुतः परां गतिं प्राप्नोति इत्यर्थः ॥ २३ ॥

Here Śāstra means Vedas. Vidhi stands for injunction. He who abandons My injunction called Vedas and acts under the influence of desire, viz., takes the path according to his own wishes, does not attain perfection, He does not reach any Siddhi in the next world, nor does he find the slightest happiness in this world, let alone the attainment of the supreme state. It is not possible for him to do so. Such is the meaning.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ 24 ॥

24. Therefore, let the Śāstra be your authority for determining what should be done and what should not be done. Knowing what is enjoined in the injunctions of the Śāstra, you should perform work here.

तस्मात् कार्याकार्यव्यवस्थितौ उपादेयानुपादेयव्यवस्थायां शास्त्रम् एव तव प्रमाणम्। धर्मशास्त्रेतिहासपुराणाद्युपबृंहिता वेदा यद् एव पुरुषोत्तमाख्यं परं तत्त्वं तत्प्रीणनरूपं तत्प्राप्त्युपायभूतं च कर्म अवबोधयन्ति; तत् शास्त्रविधानोक्तं तत्त्वं कर्म च ज्ञात्वा यथावद् अन्यूनातिरिक्तं विज्ञाय कर्तुं त्वम् अर्हसि तद् एव उपादातुम् अर्हसि ॥ २४ ॥

Hence, the Śāstra is to be the only authority for you in determining what should be done and what should not be done, viz., in deciding what ought to be accepted and what ought not be accepted. You should know, i.e., understand, neither more nor less than what constitutes the truth and the work enjoined in the injunctions of the Śāstras which the Highest Reality called the Supreme Person revealed in

the Vedas. The Vedic injunctions are supplemented by the Dharma-śāstras, the Itihāsas and the Purāṇas. The acts enjoined by them are the means for reaching Him and for pleasing Him. You should perform them; you should accept them alone.

समदशोऽध्याय:

Chapter 17

The Three Aspects of Faith

देवासुरविभागोक्तिमुखेन प्राप्यतत्त्वज्ञानं तत्प्राप्त्युपायज्ञानं च वेदैकमूलम् इति उक्तम्। इदानीम् अशास्त्रविहितस्य आसुरत्वेन अफलत्वं शास्त्रविहितस्य च गुणतः त्रैविध्यं शास्त्रसिद्धस्य लक्षणं च उच्यते।

तत्र अशास्त्रविहितस्य निष्फलत्वम् अजानन् अशास्त्रविहिते श्रद्धासंयुक्ते यागादौ सत्त्वादिनिमित्तफलभेदबुभुत्सया अर्जुनः पृच्छति—

It was said in the chapter expounding the division into the two classes of gods and of demons that the attainment of the knowledge of the Reality and the knowledge of the means of that attainment have their roots only in the Vedas. Now it will be shown (1) that whatever is not enjoined by the Śāstras is fruitless, being of the nature of the demoniac, and (2) that works enjoined in the Śāstras are of three kinds according to the Guṇas. The definition of what is established in the Śāstras will also be given.

Arjuna, not knowing the fruitlessness of works not enjoined in the Śāstras, questions with a desire to know the different kinds of fruits in terms of Sattva and other Guṇas, issuing from the sacrifices etc., that are not enjoined in the Śāstras, but done with faith:

अर्जुन उवाच

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ 1 ॥

Arjuna said:

1. Now what, O Kṛṣṇa, is the position or basis of those who leave aside the injunction of the Śāstra, yet worship with faith? Is it Sattva, Rajas or Tamas?

शास्त्रविधिम् उत्सृज्य श्रद्धयान्विता ये यजन्ते तेषां निष्ठा का ? किं सत्त्वम् ? आहो स्वित् रजः ? अथ तमः ?

निष्ठा स्थि :, स्थीयते अस्मिन् इति स्थितिः, सत्त्वादिः एव निष्ठा इति उच्यते, तेषां किं सत्त्वे स्थितिः ? किं वा रजसि ? किं वा तमसि ? इत्यर्थः ॥ १ ॥

Those who, 'filled with faith but laying aside the injunctions of the Śāstras,' engage themselves in sacrifices etc., what is their 'position or basis'? Is it Sattva, Rajas or Tamas? Niṣṭhā means Sthiti. What is called Sthiti is that state in which one abides, has one's position or basis. Do they abide in Sattva, in Rajas or in Tamas? Such is the meaning of the question.

एवं पृष्टः भगवान् अशास्त्रविहितश्रद्धायाः तत्पूर्वकस्य च यागादेः निष्फलत्वं हृदि निधाय शास्त्रीयस्य एव यागादेः गुणतः त्रैविध्यं प्रतिपादयितुं शास्त्रीयश्रद्धायाः त्रैविध्यं तावद् आह—

Thus questioned, the Lord, for affirming the futility of faith and of sacrifices not enjoined in the Śāstras, and in order to show that the triple division in accordance with the Guṇas refers only to sacrifices etc., enjoined in the Śāstras—expounds here the threefold nature of faith enjoined in the Śāstras:

श्रीभगवानुवाच

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ 2 ॥

The Lord said:

2. Threefold is the faith of embodied beings, born of their own nature, constituted of Sattva, Rajas and Tamas. Listen now about it.

सर्वेषां देहिनां श्रद्धा त्रिविधा भवति; सा च स्वभावजा—स्वभावः स्वासाधारणो भावः, प्राचीनवासनानिमित्तः तत्तद्रुचिविशेषः, यत्र रुचिः तत्र श्रद्धा जायते। श्रद्धा हि 'स्वाभिमतं साधयति एतत्' इतिविश्वासपूर्विका साधने त्वरा। वासना रुचिः च श्रद्धा च आत्मधर्माः गुणसंसर्गजाः ।

तेषाम् आत्मधर्माणां वासनादीना जनकाः देहेन्द्रियान्तः करणविषयगता धर्माः कार्यैकनिरूपणीयाः सत्त्वादयो गुणाः, सत्त्वादिगुणयुक्तदेहाद्यनुभवजा इत्यर्थः।

ततः च इयं श्रद्धा सात्त्विकी राजसी तामसी च इति त्रिविधा। ताम् इमां श्रद्धां शृणु। सा श्रद्धा यत्स्वभावा तं स्वभावं शृणु इति अर्थः ॥ २ ॥

'Threefold is the faith among all' embodied beings. And it arises from their 'inborn nature.' What is called Svabhāva is the state unique to one's own nature. It is the special taste or predilection caused by previous subtle impressions, 'Vāsanās'. To whatever one's predilection is directed, there faith is born in respect of it. For 'faith' is zeal or eagerness about any means in the belief that it is the way of action to achieve one's own desired object. Vāsanā (subtle impression), Ruci (taste) and Śraddhā (faith) are the qualities of the self born from its association with the Guṇas. The Sattva and the other Guṇas are the qualities of the body, the senses, the internal organs and sense-objects. They bring about their qualities in the self associated with them. These are the Vāsanas. These Guṇas can be described only by their effects. These (i.e., Vāsanas etc.) originate from experiences with the body etc., having origination in Sattva and other Guṇas. Thus faith is threefold as marked by Sattva, Rajas and Tamas. Listen about this faith.

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषो ये यच्छ्रद्धः स एव सः ॥ 3 ॥

3. The faith of everyone, O Arjuna, is in accordance with his internal organ (Antaḥkaraṇa). Man consists of faith. Whatever his faith is, that verily is he.

सत्त्वम् अन्तःकरणम्, सर्वस्य पुरुषस्य अन्तःकरणानुरूपा श्रद्धा भवति; अन्तःकरणं यादृशगुणयुक्तम्, तद्विषया श्रद्धा जायते इत्यर्थः। सत्त्वशब्दः पूर्वोक्तानां देहेन्द्रियादीनां प्रदर्शनार्थः।

श्रद्धामयः अयं पुरुषः, श्रद्धामयः श्रद्धापरिणामः; यो यच्छ्रद्धः, यः पुरुषो यादृश्या श्रद्धया युक्तः, स एव सः स तादृशश्रद्धापरिणामः। पुण्यकर्मविषये श्रद्धायुक्तः चेत् पुण्यकर्मफलसंयुक्तः भवति इति श्रद्धाप्रधानः फलसंयोग इति उक्तं भवति इति ॥ ३ ॥

'Sattva' means internal organ (i.e., mind). The faith of everyone is according to his internal organ. The meaning is that with whatever Guṇa his internal organ is conjoined, one's faith corresponds to that Guṇa (i.e., Guṇa as object). The term Sattva covers here body, senses etc., already mentioned. Man consists of faith, viz., is the product of his faith. Of whatever faith he is, viz., with whatever faith a man is possessed, that verily he is; he is a transformation of faith of that nature. The purport is this: If the person is associated with faith in auspicious acts he becomes associated with fruit of these auspicious acts. Consequently, attainment chiefly follows one's faith.

तद् एव विवृणोति—

Śrī Kṛṣṇa further explains the same subject:

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ 4 ॥

4. The Sāttvika types worship the gods. The Rājasa types worship Yakṣas and Rākṣasas. And the others, the Tāmasa types, worship the departed ancestors and hosts of Bhūtas.

सत्त्वगुणप्रचुराः सात्त्विक्या श्रद्धया युक्ता देवान् यजन्ते। दुःखासंभिन्नोत्कृष्टसुखहेतुभूतंदेवयागविषया श्रद्धा सात्त्विकी इति उक्तं भवति। राजसा जना यक्षरक्षांसि यजन्ते। अन्ये तामसाः जनाः प्रेतान् भूतगणान् यजन्ते।

दुःखसंभिन्नाल्पसुखजननी राजसी श्रद्धा; दुःखप्राया अत्यल्पसुखजननी तामसी इत्यर्थः ॥ ४ ॥

'Those who have abundance of Sattva quality and are conjoined with Sāttvika faith worship the gods. The meaning is this: The faith in the worship (sacrifice) of the gods which causes supreme joy unmixed with pain is of Sāttvika nature. The Rājasika types worship Yakṣas and Rākṣasas. And the others, i.e., the Tāmasika types, worship the departed ancestors and hosts of Bhūtas. The faith born of Rajas brings about limited joy mixed with pain, while the

faith born of Tamas gives rise to extremely limited joy which verges almost on pain.

एवं शास्त्रीयेषु एव यागादिषु श्रद्धायुक्तेषु गुणतः फलविशेषः। अशास्त्रीयेषु दानतपोयागप्रभृतिषु मदनुशासनविपरीतत्वेन न कश्चिद् अपि सुखलवः। अपि तु अनर्थ एव इति हृदि निहितं व्यञ्जयन् आह—

Therefore, there is difference in fruits according to the Guṇas regarding sacrifices etc., which are enjoined in the Śāstras and associated with faith. However, no happiness whatsoever will result from penances, sacrifices etc., not enjoined in the Śāstras and therefore antagonistic to My commandment. On the contrary, calamity results from them. Śrī Kṛṣṇa proceeds to explain this more fully.

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
दम्भाहंकारसंयुक्ताःकामरागबलान्विताः ॥ 5 ॥

5. Those men who practise terrible austerity not enjoined by the Śāstras, given to ostentation and conceit, and prompted by the force of sensual desires and passion;

कर्शयन्तःशरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥ 6 ॥

6. These foolish men, torturing the group of elements in their bodies and Me also who dwell within the body—know them to be demoniacal in their resolves.

अशास्त्रविहितम् अति घोरम् अपि तपो ये जनाः तप्यन्ते, प्रदर्शनार्थम् इदम्, अशास्त्रविहितं बह्वायासं यागादिकं ये कुर्वते, ते दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः शरीरस्थं पृथिव्यादिभूतसमूहं कर्शयन्तो मदंशभूतं जीवं च अन्तःशरीरस्थं कर्शयन्तो ये तप्यन्ते यागादिकं च कुर्वते, तान् आसुरनिश्चयान् विद्धि।

असुराणां निश्चयः आसुरो निश्चयः, असुरा हि मदाज्ञाविपरीतकारिणः; मदाज्ञाविपरीतकारित्वात् तेषां सुखलवसम्बन्धो न विद्यते। अपि तु अनर्थव्राते पतन्ति इति पूर्वम् एव उक्तम्। 'पतन्ति नरकेऽशुचौ' (१६।१६) इति ॥ ५-६ ॥

'Those men who perform terrible penances not enjoined by the Śāstras'—this is illustrative of sacrifices etc., of a similar nature. Those who perform sacrifices, etc., sacrifices which are not enjoined by the Śāstras and demand much exertion, those who are possessed of 'ostentation and conceit and are goaded by sensual desire, attachment and passion'—they torture the group of elements such as earth etc., in their bodies. They also torture the individual self which is a part of Myself and is within their bodies. Those who perform such sacrifices etc., know them to be demoniacal in their resolves. The resolve of demons is demoniac resolve. The demons are those who act contrary to My commandments. Since they act contrary to My commandments, they do not have even an iota of joy, but as stated earlier, they fall a prey to a multitude of calamities. 'They fall into a foul Naraka' (16.16).

अथ प्रकृतम् एव शास्त्रीयेषु यज्ञादिषु गुणतो विशेषं प्रपञ्चयति; तत्र अपि आहारमूलत्वात् सत्त्वादिवृद्धेः, आहारत्रैविध्यं प्रथमम् उच्यते। 'अन्नमयं हि सोम्य मनः' (छा०उ०६।५।४) आहारशुद्धौ सत्त्वशुद्धिः' (छा०उ०७।२६।२) इति हि श्रूयते।

Now, Śrī Kṛṣṇa, resuming the subject, details the differences according to the Guṇas with reference to sacrifice, etc., enjoined by the Śāstras. To begin with, he describes three kinds of food, since the growth of Sattva etc., has its source in food, as Śrutis declare thus: 'For, my dear, the mind consists of food' (Chā.U., 6.5.4) and 'when the food is pure, the man becomes pure' (Chā.U., 7.26.2).

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ 7 ॥

7. Even the food which is dear to all is threefold. So are sacrifices, austerity and gifts. Listen about this distinction among them.

आहारः अपि सर्वस्य प्राणिजातस्य सत्त्वादित्रिगुणत्रयान्वयेन त्रिविधः प्रियो भवति । तथा एव यज्ञः अपि त्रिविधः, तथा तपो दानं च । तेषां भेदम् इमं शृणु—तेषाम् आहारयज्ञतपोदानानां सत्त्वादित्रिगुणभेदेन इमम् उच्यमानं भेदं शृणु ॥ ७ ॥

Even the food which is dear to the host of all beings is of three kinds because of the association of the three Guṇas consisting of Sattva etc. Similarly, sacrifices also are of three kinds. So too austerity and charity. Listen about this distinction, which is being described, about foods, sacrifices, austerities and gifts according to differences of Sattva etc.

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः
सात्त्विकप्रियाः ॥ 8 ॥

8. Foods which promote longevity, intellectual alertness, strength, health, pleasure and happiness and those that are sweet, oily, substantial and agreeable, are dear to Sāttvika men.

सत्त्वगुणोपेतस्य सत्त्वमया आहाराः प्रिया भवन्ति । सत्त्वमयाः च आहारा आयुर्विवर्धनाः पुनः अपि सत्त्वस्य विवर्धनाः । सत्त्वम् अन्तःकरणम्, अन्तःकरणकार्यं ज्ञानम् इह सत्त्वशब्देन उच्यते । 'सत्त्वात्सञ्जायते ज्ञानम्' (१४।१७) इति सत्त्वस्य ज्ञानविवृद्धिहेतुवचनात् । आहारः अपि सत्त्वमयो ज्ञानविवृद्धिहेतुः ।

तथा बलारोग्ययोः अपि विवर्धनाः, सुखप्रीत्योः अपि विवर्धनाः । परिणामकाले स्वयम् एव सुखस्य विवर्धनाः, तथा प्रीतिहेतुभूतकर्मारम्भद्वारेण प्रीतिवर्धनाः;

रस्याः मधुररसोपेताः, स्निग्धाः स्नेहयुक्ताः, स्थिराः स्थिरपरिणामाः, हृद्याः रमणीयवेषाः, एवंविधाः सत्त्वमया आहाराः, सात्त्विकस्य पुरुषस्य प्रियाः ॥ ८ ॥

To a man endowed with Sattva, foods preponderating in Sattva become dear. The foods preponderating in Sattva promote longevity. Again they promote intellectual alertness. 'Sattva', means internal organ, viz., knowledge which is the effect of the internal organ is here meant by the term Sattva. For the Sattva is the cause of growth of knowledge, as declared in: 'From Sattva arises knowledge' (14.17).

Even as the food preponderant in Sattva is the cause of the growth of knowledge, likewise, they promote strength and health; they also promote pleasure and happiness. At the time of assimilation they, by themselves, promote happiness, viz., by the performance of actions which cause happiness. They are sweet, viz., abundant in sweet juices. They are mixed with oil, viz., wholly oily. They are substantial, viz., they originate substantial effects. They are agreeable viz., they appear to the eye in beautiful forms. Food of this kind, full of Sattva-guna, is dear to the person characterised by Sattva.

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ 9 ॥

9. Foods that are bitter, sour, very salty, exceedingly heating, very pungent, dry and burning, are all dear to Rājasika men; they produce pain, sorrow and disease.

कटुरसाः अम्लरसाः लवणोत्कटाः अत्युष्णाः अतितीक्ष्णाः रूक्षाः विदाहिनः च इति कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः; अतिशैत्यातितैक्ष्ण्यादिना दुरुपयोगाः तीक्ष्णाः, शोषकराः रूक्षाः, तापकरा विदाहिनः, एवंविधाः आहारा राजसस्य इष्टाः । ते च रजोमयत्वाद् दुःखशोकामयत्वाद् दुःखशोकामयवर्धनाः रजोवर्धनाः च ॥ ९ ॥

The foods that are bitter, sour, very salty, over-hot, very pungent, dry and burning, are those that have the taste (Rasa) of bitterness and sourness, that are inordinately salty, hot, pungent, and that are dry and burning. Pungent foods are those which are unsuitable and difficult to be taken by others because of their being very cold, very hot etc. Dry things are those which cause the feeling of dryness in the eater. Burning foods are those which cause burning sensation. Foods of this kind are relished by men of Rājasik nature. They promote pain, sorrow and disease.

यातयामं गतरसं पूति पर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ 10 ॥

10. That food which is stale, tasteless, putrid, decayed, refuse, unclean, is dear to Tāmasika men.

यातयामं चिरकालावस्थितम्, गतरसं त्यक्तस्वाभाविकरसम्, पूति दुर्गन्धोपेतम्, पर्युषितं कालातिपत्त्या रसान्तरापन्नम्, उच्छिष्टं गुर्वादिभ्यः अन्येषां भुक्तशिष्टम्, अमेध्यम् अयज्ञार्हम्, अयज्ञशिष्टम् इत्यर्थः; एवविधं तमोमयं भोजनं तामसप्रियं भवति। भुज्यते इत्याहार एव भोजनम्, पुनश्च तमसो वर्धनम्। अतो हितैषिभिः सत्त्ववृद्धये सात्त्विकाहार एव सेव्यः ॥ १० ॥

Stale (Yātayāmam) means that food which has lost its original state, being kept for a long time. Tasteless (Gatarasam) means that which has lost its natural taste. Putrid (Pūti) means emitting a bad smell. Decayed (Paryuṣitam) means acquiring a rancidity by lapse of time. Refuse (Ucchiṣṭam) means the food that has remained over after being partaken by persons other than Gurus, etc. Unclean (Amedhyam) is that which is not fit for offering in sacrifice or worship. The meaning is that, being unfit for offering in worship, they cannot become the sacrificial remainder. Foods of this kind which promote the growth of Tamas are dear to those who are characterised by Tamas. Food (Bhojana) means that which is eaten. Tāmasik food promotes further increase of Tamas. Hence, those persons who care for their own welfare by the growth of Sattva, should eat food characterised by Sattva.

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ 11 ॥

11. The sacrifice (worship) marked by Sattva is what is offered by those desiring no fruit, and having the conviction that it should be performed as enjoined in the Śāstras.

फलाकाङ्क्षारहितैः पुरुषैः विधिदृष्टः शास्त्रदृष्टः मन्त्रद्रव्यक्रियादिभिः युक्तः। यष्टव्यम् एव इति भगवदाराधनत्वेन स्वयंप्रयोजनतया यष्टव्यम् इति मनः समाधाय यो यज्ञ इज्यते स सात्त्विकः ॥ ११ ॥

That sacrifice is marked by Sattva which is offered by those desiring no fruits, with the 'conviction', i.e., with the idea that it ought to be performed or that it should be offered for its own sake as worship of the Lord as enjoined in the injunctions of the Śāstras, i.e., with hymns, right materials and proper rituals.

अभिसंधाय तु फलं दम्भार्थमपि चैव यत् ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ।। 12 ।।

12. But that sacrifice which is offered with the fruit in view and for the sake of ostentation, know it, O Arjuna, to be Rājasika.

फलाभिसन्धियुक्तैः दम्भगर्भो यशःफलः च यः यज्ञ इज्यते, तं यज्ञं राजसं विद्धि ।। १२ ।।

That sacrifice, performed to gain fruits, full of ostentation and with fame as its aim, know that sacrifice to be characterised by Rajas.

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ।। 13 ।।

13. That sacrifice which is bereft of authority, which uses offerings not sanctioned by the Śāstras, which is performed without recitation of hymns and bereft of gifts and faith—that, they say, is marked by Tamas.

विधिहीनं ब्राह्मणोक्तविधिहीनं सदाचारयुक्तैः विधिविद्भिः ब्राह्मणैः यजस्व इति उक्तिहीनम् इत्यर्थः । असृष्टान्नम् अचोदितद्रव्यम् । मन्त्रहीनम् अदक्षिणं श्रद्धाविरहितं च यज्ञं तामसं परिचक्षते ।। १३ ।।

They say that sacrifice is Tāmasa, which is bereft of the authority of injunction of Brāhmaṇas of learning and good conduct as 'Do this sacrifice'; which is 'Asṛṣṭānna' viz., which uses offerings (materials) not sanctioned by the Śāstras; which is performed without recitation of hymns; and which is bereft of gifts and faith.

अथ तपसो गुणतः त्रैविध्यं वक्तुं तस्य शरीरवाङ्मनोभिः निष्पाद्यतया तत्स्वरूपभेदं तावद् आह—

Now, to explain the threefold division of austerities according to their source in the Guṇas, Śrī Kṛṣṇa describes their differences in respect of the body, speech and mind:

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ 14 ॥

14. Worship of the gods, the twice-born, the preceptors, the enlightened ones, purity, uprightness, continence and non-injury, these are called austerity of the body.

देवद्विजगुरुप्राज्ञानां पूजनम्, शौचं तीर्थस्नानादिकम्, आर्जवं यथावाङ्मनःशारीरवृत्तम् ब्रह्मचर्यं योषित्सु भोग्यताबुद्धियुक्तेक्षणादिरहितत्वम्, अहिंसा अप्राणिपीडा, एतत् शारीरं तपः उच्यते ॥ १४ ॥

The worship of the gods, the twice-born, preceptors and enlightened ones; purity, viz., by ablutions in sacred water; uprightness, viz., bodily action in accordance with the mind; continence, viz., absence of looking at women etc., considering them as objects of pleasure; non-injury, viz., not hurting any being—these constitute the austerity of the body.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ 15 ॥

15. Speech that causes no shock (hurt and fear etc.) and which is true, pleasant and beneficial, and also the practice of recitation of the scriptures are called the austerity of speech.

परेषाम् अनुद्वेगकरं सत्यं प्रियहितं च यद् वाक्यं स्वाध्यायाभ्यसनं च इति एतद् वाङ्मयं तप उच्यते ॥ १५ ॥

Verbal austerity consists in using words that do not hurt others, are true, are pleasing and are beneficial. It also involves studying scriptural texts.

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ 16 ॥

16. Serenity of mind, benevolence, silence, self-control, purity of mind—these are called austerity of the mind.

मनःप्रसादः—मनसः क्रोधादिरहितत्वम्, सौम्यत्वं मनसः परेषाम् अभ्युदयप्रावण्यम्, मौनं मनसा वाक्प्रवृत्तिनियमनम्, आत्मविनिग्रहः— मनोवृत्तेः ध्येयविषये अवस्थापनम्, भावसंशुद्धिः आत्मव्यतिरिक्तविषयचिन्तारहितत्वम्, एतत् मानसं तपः ॥ १६ ॥

Serenity of mind, viz., absence of wrath etc., practice of benevolence, viz., the direction of the mind for the good of others, silence, viz., control of speech by the mind; self-control, viz., focusing the activity of the mind on the object of contemplation; purity of mind, viz., absence of thought about subjects other than the self—these constitute the austerity of the mind.

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।
अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ 17 ॥

17. The threefold austerity, practised with supreme faith by men who desire no fruit and are devoted—they call it austerity of Sattva.

अफलाकाङ्क्षिभिः फलाकाङ्क्षारहितैः । युक्तैः परमपुरुषाराधनरूपम् इदम् इति चिन्तायुक्तैः नरैः परया श्रद्धया यत् त्रिविधं तपः कायवाङ्मनोभिः तप्तं तत् सात्त्विकं परिचक्षते ॥ १७ ॥

The threefold austerity practised with supreme faith through the body, speech and mind by men who have no thoughts of any reward and who are devoted, viz., are imbued with the thought that it is the worship of the Supreme Person, they call such austerity as Sāttvika.

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ 18 ॥

18. That austerity, practised with ostentation for the sake of gaining respect, praise and reverence, is here said to be Rājasa. It is unsteady and impermanent.

मनसा आदरः सत्कारः, वाचा प्रशंसा मानम्, शारीरो नमस्कारादिः पूजा। फलाभिसन्धिपूर्वकं सत्काराद्यर्थं च दम्भेन हेतुना यत् तपः क्रियते तद् इह राजसं प्रोक्तम्; स्वर्गादिफलसाधनत्वेनास्थिरत्वात् चलम् अध्रुवम्; चलत्वं पातभयेन चलनहेतुत्वम्; अध्रुवत्वं क्षयिष्णुत्वम् ॥ १८ ॥

'Respect' means recognition by others. 'Praise' means verbal adulation. 'Reverence' means corporeal actions such as prostration etc. That austerity, practised with expectation of rewards like respect, etc., mentioned above—it is here said to be Rājasa. It is unsteady and impermanent, because of the temporary nature of its rewards like heaven etc.; 'unsteadiness' is the result of the fear of falling. 'Impermanent' means the tendency to perish.

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ 19 ॥

19. That austerity which is practised from deluded notions by means of self-torture or in order to injure another is said to be Tāmasika.

मूढाः—अविवेकिनः मूढग्राहेण मूढैः कृतेन अभिनिवेशेन आत्मनः शक्त्यादिकम् अपरीक्ष्य आत्मपीडया यत् तपः क्रियते परस्य उत्सादनार्थं च यत् तपः क्रियते, तत् तामसम् उदाहृतम् ॥ १९ ॥

Deluded persons are those who lack correct understanding. That austerity which is practised from deluded notion, viz., from the obstinate determination by deluded persons, by self-torture regardless of one's own capacity or which is performed for causing sufferings to others—that is said to be Tāmasika.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ 20 ॥

20. Gifts given with the feeling, that it is one's own duty to give to one who makes no return, at the proper place and time to the deserving person—that is said to be Sāttvika.

फलाभिसन्धिरहितं दातव्यम् इति देशे काले पात्रे च अनुपकारिणे यद् दानं दीयते तद् दानं सात्त्विकं स्मृतम् ॥ २० ॥

Gifts given without thought of return of favours and with the feeling, 'These gifts must be given,' at the proper place and time to a worthy person who makes no return—such gifts are said to be Sāttvika.

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद्राजसमुदाहृतम् ॥ 21 ॥

21. But that which is given as a consideration for something received or in expectation of future reward, or grudgingly, is called Rājasika gift.

प्रत्युपकारकटाक्षगर्भं फलम् उद्दिश्य च परिक्लिष्टम् अकल्याणद्रव्यकं यद् दानं दीयते तद् राजसम् उदाहृतम् ॥ २१ ॥

That gift which is given grudgingly, viz., gift of useless things with a sly expectation of something in return that is said to be gift of Rājasa nature.

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ 22 ॥

22. That gift which is given at the wrong place and wrong time to unworthy recipients, without due respect and with contempt, is called the gift of Tāmasa nature.

अदेशकाले अपात्रेभ्यः च यद् दानं दीयते, असत्कृतं पादप्रक्षालनादिगौरवरहितम्, अवज्ञातं सावज्ञम्, अनुपचारयुक्तं यद् दीयते तत् तामसं उदाहृतम् ॥ २२ ॥

That gift which is given to unworthy recipients at wrong place and time, without due respect, viz., without showing

such signs of respect as cleansing the feet; with contempt, viz., with disdain and without courtesy—that is said to be of Tāmasa nature.

एवं वैदिकानां यज्ञतपोदानानां सत्त्वादिगुणभेदेन भेद उक्तः। इदानीं तस्य एव वैदिकस्य यज्ञादेः प्रणवसंयोगेन तत्सच्छब्दव्यपदेश्यतया च लक्षणम् उच्यते—

So far, the divisions due to differences of Guṇas in respect of sacrifices, austerities and gifts as enjoined by the Vedas have been portrayed. Now is given the definition of Vedic sacrifices etc., according to their association with Praṇava (i.e., the syllable Om), and as signified by the terms Tat and Sat.

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ 23 ॥

23. Om, Tat, Sat—thus *Brahman* is denoted by this threefold expression. Associated with these, Brāhmaṇas, the Vedas and sacrifices were ordained in the past.

'ॐ तत् सत्' इति त्रिविधः अयं निर्देशः शब्दः ब्रह्मणः स्मृतः, ब्रह्मणः अन्वयी भवति। ब्रह्म च वेदः; वेदशब्देन वैदिकं कर्म उच्यते; वैदिकं यज्ञादिकम्; यज्ञादिकं कर्म 'ॐ तत् सद्' इति शब्दान्वितं भवति।

'ओम्' इति शब्दस्य अन्वयो वैदिककर्माङ्गत्वेन प्रयोगादौ प्रयुज्यमानतया; 'तत् सत्' इति शब्दयोः अन्वयः पूज्यत्वाय वाचकतया।

तेन त्रिविधेन शब्देन अन्विता ब्राह्मणा वेदान्वयिनः त्रैवर्णिकाः वेदाः च यज्ञाः च पुरा विहिताः पुरा मया एव निर्मिता इत्यर्थः ॥ २३ ॥

Here *Brahman* means the Veda. It is the secondary meaning of the expression, especially of the ritualistic portion of the Veda. The three-fold expression Om Tat Sat is connected with the *Brahman* or the Veda. Sacrifices and similar rituals are prescribed in the Vedas. These expressions Om Tat Sat are used in these Vedic rites. The connec-

tion of Om is that it should be invariably used at the commencement of the recitation of Vedic hymns. The syllable Tat and Sat indicate that these rituals are worthy of honour. The Brāhmaṇas are those who are to preserve Vedic study, as also the Vedas and the sacrificial rites ordained in them. All these were created by Me in the past.

त्रयाणाम् 'ॐ तत् सत्' इति शब्दानाम् अन्वयप्रकारो वर्ण्यते। प्रथमम् 'ओम्' इति शब्दस्य अन्वयप्रकारम् आह—

Śrī Kṛṣṇa elaborates in the next verses the nature of the connection of these syllables with the Vedic rituals, beginning first with Om.

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ 24 ॥

24. Therefore, the Veda-enjoined sacrificial acts, gifts and austerity by these expounders of the Veda, or those belonging to the first three stations are always and at all times begun after pronouncing Om at the beginning.

तस्माद् ब्रह्मवादिनां वेदवादिनां त्रैवर्णिकानां यज्ञदानतपःक्रियाः विधानोक्ताः वेदविधानोक्ताः आदौ 'ओम्' इति उदाहृत्य सततं सर्वदा प्रवर्तन्ते। वेदाः च 'ओम्' इति उदाहृत्य आरभ्यन्ते।

एवं वेदानां वैदिकानां च यज्ञादीनां कर्मणाम् 'ॐ' इति शब्दान्वयो वर्णितः। ओम् इतिशब्दान्वितवेदधारणात् तदन्वितयज्ञादिकर्मकरणात् च ब्राह्मणशब्दनिर्दिष्टानां त्रैवर्णिकानाम् अपि 'ओम्' इति शब्दान्वयो वर्णितः ॥ २४ ॥

After pronouncing Om, the Vedas are recited. Thus the connection of the syllable Om with the Vedas and the rituals enjoined in the Vedas such as sacrifices has been described. As the Vedas are connected with the word Om, all belonging to the three stations of life who memorise the Vedas and perform the rituals inculcated in them, are included in the expression, 'expounders of the Vedas.'

अथ एतेषां 'तत्' इतिशब्दान्वयप्रकारम् आह—

Now, He describes the manner by which the word Tat is connected with them:

तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः ।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ 25 ॥

25. Acts of sacrifice, of austerity and of various gifts are performed without aiming at reward by those who seek release, after pronouncing Tat.

फलम् अनभिसंधाय **वेदाध्ययनयज्ञतपोदानक्रियाः** मोक्षकाङ्क्षिभिः **त्रैवर्णिकैः याः** क्रियन्ते, **ताः ब्रह्मप्राप्तिसाधनतया ब्रह्मवाचिना** तत् इतिशब्दनिर्देश्याः ।

'सवः कः किं यत्तत्पदमनुत्तमम्' (वि० सह० ना० ९१) **इति तच्छब्दो हि ब्रह्मवाची प्रसिद्धः ।**

एवं वेदाध्ययनयज्ञादीनां मोक्षसाधनभूतानां तच्छब्दनिर्देश्यतया तत् इति शब्दान्वय उक्तः । त्रैवर्णिकानाम् अपि तथाविधवेदाध्ययनाद्यनुष्ठानाद् एव तच्छब्दान्वय उपपन्नः ॥ २५ ॥

Whatever acts such as the study of the Vedas, sacrifices, austerities and gifts are done without aiming at results by those of the first three stations, seeking only final release—these are designated by the term Tat referring to the *brahman*, since they constitute the means for attainment of *brahman*. For it is well known that the term Tat signifies *brahman*, as in the following passage: He is Sah, Vah, Kah, Kim, Yat, Tat, Padam, Anuttamam.' (M.B., 13.254.91). Thus, the study of the Vedas, sacrifices etc., which are the means of attaining release, have been stated; the connection of Tat has been also spoken of since the word Tat signifies them (i.e., the study of Vedas etc.). The connection of the term Tat with the three stations is shown because of their practising the study of the Vedas etc., in the way stated.

अथ एषां 'सत्' शब्दान्वयप्रकारं वक्तुं लोके सच्छब्दस्य व्युत्पत्तिप्रकारम् आह—

In order to show how the term Sat is connected with these, Śrī Kṛṣṇa shows the etymology of the term Sat, as it is prevalent in the world:

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ 26 ॥

26. This term Sat is used in the sense of existence and goodness. And so also, O Arjuna, the word Sat is applied to an auspicious action.

सद्भावे विद्यमानतायां साधुभावे कल्याणभावे च सर्ववस्तुषु सद् इति एतत् पदं प्रयुज्यते लोकवेदयोः। तथा केनचित् पुरुषेण अनुष्ठिते लौकिके प्रशस्ते कल्याणे कर्मणि सत्कर्म इदम् इति सच्छब्दो युज्यते प्रयुज्यते इत्यर्थः ॥ २६ ॥

The word Sat is applied in Vedic and common usage, in respect of all contexts to express existence (Sadbhāva) and auspiciousness (Sādhubhāva). Similarly, in relation to any praiseworthy worldly act, viz., auspicious undertaking by someone, the word Sat is applied to express, 'This is a good act.'

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ 27 ॥

27. Devotion to sacrifice, austerities and gifts is also called Sat; and so any act for such purposes is named Sat.

अतो वैदिकानां त्रैवर्णिकानां यज्ञे तपसि दाने च स्थितिः कल्याणतया सद् इति उच्यते। कर्म च तदर्थीयं त्रैवर्णिकार्थीयं यज्ञदानादिकं सद् इति एव अभिधीयते।

तस्माद् वेदा वैदिकानि कर्माणि ब्राह्मणशब्दनिर्दिष्टाः त्रैवर्णिकाः च 'ओं तत् सत्' इति शब्दान्वयरूपलक्षणेन अवेदेभ्यः च अवैदिकेभ्यः च व्यावृत्ता वेदितव्याः ॥ २७ ॥

Therefore, devotion of persons of the first three stations who follow the Vedas in respect of sacrifices, austerities and gifts is called Sat, since it is auspicious. So the Vedas, Vedic acts and the three stations, expressed by the term '*brahmaṇa*,' since they are characterised by their connec-

tion with the words 'Om Tat Sat,' are to be distinguished from what are not the Vedas and Vedic.

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ 28 ॥

28. Whatever offering or gift is made, whatever austerity is practised and whatever action is performed without faith, that is called Asat, O Arjuna. It is naught here or hereafter.

अश्रद्धया कृतं शास्त्रीयम् अपि होमादिकम् असद् इति उच्यते । कुतः? न च तत् प्रेत्य नो इह, न मोक्षाय न सांसारिकाय च फलाय इति ॥ २८ ॥

Offerings etc., when performed without faith, are Asat (i.e., unreal, bereft of efficiency), although they might be what has been enjoined by the Śāstras. Why so? Because it is naught here or hereafter; it will not lead to release nor to any desirable result in Saṃsāra.

अष्टादशोऽध्याय:

Chapter 18

Liberation through Renunciation

अतीतेन अध्यायद्वयेन अभ्युदयनिःश्रेयससाधनभूतं वैदिकम् एव यज्ञतपोदानादिकं कर्म, न अन्यत्; वैदिकस्य च कर्मणः सामान्यलक्षणं प्रणवान्वयः, तत्र मोक्षाभ्युदयसाधनयोः भेदः तत्सच्छब्दनिर्दिश्यानिर्दिश्यत्वेन, मोक्षसाधनं च कर्मफलाभिसन्धिरहितं यज्ञादिकम्, तदारम्भः च सत्त्वोद्रेकाद् भवति, सत्त्ववृद्धिः च सात्त्विकाहारसेवया इति उक्तम्।

अनन्तरं मोक्षसाधनतया निर्दिष्टयोः त्यागसंन्यासयोः ऐक्यं त्यागस्य संन्यासस्य च स्वरूपम्, भगवति सर्वेश्वरे च सर्वकर्मणां कर्तृत्वानुसन्धानम्, सत्त्वरजस्तमसां कार्यवर्णनेन सत्त्वगुणस्यावश्योपादेयत्वम्, स्ववर्णोचितानां कर्मणां परमपुरुषाराधनभूतानां परमपुरुषप्राप्तिनिर्वर्तनप्रकारः कृत्स्नस्य गीताशास्त्रस्य सारार्थो भक्तियोग इति एते प्रतिपाद्यन्ते।

तत्र तावत् त्यागसंन्यासयोः पृथक्त्वैकत्वनिर्णयाय स्वरूपनिर्णयाय च अर्जुनः पृच्छति—

In the preceding two chapters, the following topics were treated: (1). Vedic actions such as sacrifices, austerities, gifts etc., alone constitute the means for prosperity and final release. (2). The general characteristic of all Vedic acts is their connection with the Praṇava (Om-kāra). (3). Of these, there is a distinction made between the means for final release and the means for prosperity, since they are designated respectively by the terms Tat and Sat. (4). The means of liberation is acts that are free from the desire for fruits. (5). Their performance is possible by the preponderance of Sattva. (6). The increase of Sattva is effected by the use of Sāttvika food.

Then, in the 18th Chapter, the chapter now dealt with, these are further elucidated: (1). The identity between abnegation (Tyāga) and renunciation (Sannyāsa) which are described as the means for liberation. (2). The nature of

abnegation (Tyāga). (3). Attributing the agency of all actions to the Lord, the ruler of all. (4). The necessity of Sattva Guṇa by an elaborate description of the effects of Sattva, Rajas and Tamas. (5). The way by which the Supreme Person is attained through acts appropriate to one's own station in life and constituting the worship of the Supreme Person. (6). Bhakti Yoga which is the essential teaching of the whole of the Gītā-śāstra.

Arjuna first asks whether Tyāga and Sannyāsa are different or identical and what their nature is:

अर्जुन उवाच

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ 1 ॥

Arjuna said:

1. I desire to know the truth about renunciation (Sannyāsa) and abnegation (Tyāga) severally, O Kṛṣṇa.

त्यागसंन्यासौ हि मोक्षसाधनतया विहितौ—

'न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः' (महाना० ८।१४) 'वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः। ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥' (मु० उ० ३।२।६) इत्यादिषु। **अस्य संन्यासस्य त्यागस्य च तत्त्वं याथात्म्यं पृथग् वेदितुम् इच्छामि। अयम् अभिप्रायः—किम् एतौ संन्यासत्यागशब्दौ पृथगर्थौ, उत एकार्थौ एव? यदा पृथगर्थौ, तदा अनयोः पृथक्त्वेन स्वरूपं वेदितुम् इच्छामि। एकत्वे अपि तस्य स्वरूपं वक्तव्यम् इति ॥ १ ॥**

Both Sannyāsa and Tyāga as a means for release are enjoined in such Śrutis: 'Not by rituals, nor by progeny, nor by wealth but by Tyāga alone do some attain immortality...' (Ma.Nā., 5.14). Ascertaining the truth about the Supreme Reality from a knowledge of Vedānta, and becoming purified in mind by the means of Sannyāsa Yoga, these Yatis (ascetics), at the dissolution of their bodies, attain the Lord who is higher than the freed selves and become liberated from bondage' (Man.U., 3.2.6). I want to

know separately the truth, viz., whether Tyāga and Sannyāsa are synonymous or not.

The import is this. Do these two terms Sannyāsa and Tyāga have different meanings or do they signify the same thing? If they signify different things, I want to know their different natures. If they are synonymous, their identical nature should be elucidated.

अथ अनयोः एकम् एव स्वरूपम्, तत् च ईदृशम् इति निर्णेतुं वादिविप्रतिपत्तिं दर्शयन् श्रीभगवानुवाच—

Then, in order to prove that the nature of both is identical and that it is such and such, the Lord explains, showing the disagreements among some disputants:

श्रीभगवानुवाच

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ 2 ॥

The Lord said:

2. The sages hold that Sannyāsa is the giving up of all works which are motivated by desire. The wise declare Tyāga to be the abandonment of fruits of all works.

केचन विद्वांसः काम्यानां कर्मणां न्यासं स्वरूपत्यागं संन्यासं विदुः; केचित् च विचक्षणाः नित्यानां नैमित्तिकानां काम्यानां च सर्वेषां कर्मणां फलत्याग एव मोक्षशास्त्रेषु त्यागशब्दार्थः इति प्राहुः ।

तत्र शास्त्रीयः त्यागः काम्यकर्मस्वरूपविषयः, सर्वकर्मफलविषयः, इति विवादं प्रदर्शयन् एकत्र संन्यासशब्दम् इतरत्र त्यागशब्दं प्रयुक्तवान्; अतः त्यागसंन्यासशब्दयोः एकार्थत्वम् अङ्गीकृतम् इति ज्ञायते ।

तथा 'निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।' (१८।४) इति त्यागशब्देन एव निर्णयवचनात् । 'नियतस्य तु संन्यासः कर्मणो नोपपद्यते । मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥' (१८।७) 'अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् । भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥' (१८।१२) इति परस्परपर्यायतादर्शनात् च तयोः एकार्थत्वं प्रतीयते, इति निश्चीयते ॥ २ ॥

Some scholars understand that Sannyāsa is complete relinquishment of desire-prompted acts. Some other wise men say that the meaning of the term Tyāga, according to the Śāstras dealing with release, is relinquishment of the fruits not only of all desiderative (Kāmya), but also of obligatory and occasional,duties. Here, the problem is, whether the Tyāga taught in the Śāstras concern desiderative acts themselves, or fruits of all acts. Śrī Kṛṣṇa has used the terms Sannyāsa in one place and Tyāga elsewhere. From this it is understood that Śrī Kṛṣṇa uses the terms Tyāga and Sannyāsa as synonyms.

Likewise, the decisive teaching is about Tyāga alone in the statement: 'Hear My decision, O Arjuna, about Tyāga' (18.4). That the terms are synonymously used to denote the same sense, is conclusively established from such passages as: 'But the renunciation (Sannyāsa) of obligatory work is not proper. Abandonment (Tyāga) of it through delusion is declared to be Tāmasika' (18.7); and 'To those who have not renounced the fruits of actions, threefold are the consequences after death—undesirable, desirable and mixed. But to those who have renounced, none whatsoever' (18.12).

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ 3 ॥

3. Some sages say that all actions should be given up as evil; others declare that works such as sacrifices, gifts and austerities should not be given up.

एके मनीषिणः कापिला वैदिकाः च तन्मतानुसारिणो रागादिदोषवद् बन्धकत्वात् सर्वं यज्ञादिकं कर्म मुमुक्षुणा त्याज्यम् इति आहुः । अपरे पण्डिता यज्ञादिकं कर्म न त्याज्यम् इति प्राहुः ॥ ३ ॥

Some sages, viz., the adherents of Kapila and those Vaidikas who agree with his creed, contend that all acts such as

sacrifices etc., should be renounced by aspirants for release, as they bind even as desires and other similar defects tend to bind. Other learned men say that acts like sacrifices etc., should not be renounced.

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।
त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥ 4 ॥

4. Listen to My decision, O Arjuna, about abandonment; for abandonment (Tyāga) is declared to be of three kinds.

तत्र एवं वादिविप्रतिपन्ने त्यागे त्यागविषयं निश्चयं मे मत्तः शृणु । त्यागः क्रियमाणेषु एव वैदिकेषु कर्मसु फलविषयतया, कर्मविषयतया, कर्तृत्वविषयतया च पूर्वम् एव हि मया त्रिविधःसंप्रकीर्तितः—'मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा । निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥' (३।३०) इति ।

कर्मजन्यं स्वर्गादिकं फलं मम न स्याद् इति फलत्यागः । मदीयफलसाधनतया मदीयम् इदं कर्म इति कर्मणि ममतायाः परित्यागः कर्मविषयः त्यागः; सर्वेश्वरे कर्तृत्वानुसन्धानेन आत्मनः कर्तृतात्यागः कर्तृत्वविषयः त्यागः ॥ ४ ॥

Regarding contradictory versions on Tyāga among disputants, listen from Me My decision. Tyāga has been described by Me in respect of actions prescribed by the scriptures from three points of view: (1) as referring to fruits, (2) as referring to acts themselves and, (3) as referring to agency. It is contained in the statement, 'Surrendering all your actions to Me with a mind focussed on the self,' and 'Free from desire and selfishness and cured of fever—fight' (3.30). The renunciation of fruits consists in the following manner. 'Heaven and such other results arising from acts do not belong to Me.' Renunciation of acts is complete abandonment of the sense of possession in regard to one's acts. This sense of possession is of the following nature: 'Those acts are mine on account of their being the means for fruits which are to be mine.' Renunciation referring to agency is the renunciation of agency of oneself by ascribing the agency to the Lord of all.

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

5(A). The acts of sacrifice, gifts and austerities should not be relinquished; but should be performed...

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ 5 ॥

5(B). ...For sacrifices, gifts and austerities are the means of purification for the wise.

यज्ञदानतपःप्रभृति वैदिकं कर्म मुमुक्षुणा न कदाचिद् अपि त्याज्यम्; अपि तु आप्रयाणाद् अहरहः कार्यम् एव; कुतः? यज्ञदानतपःप्रभृतीनि वर्णाश्रमसम्बन्धीनि कर्माणि मनीषिणां मननशीलानां पावनानि। मननम् उपासनम्। मुमुक्षूणां यावज्जीवम् उपासनं कुर्वताम् उपासननिष्पत्तिविरोधिप्राचीनकर्मविनाशनानि इत्यर्थः ॥ ५ ॥

Acts such as sacrifices, gifts, austerities etc., enjoined in the Vedas should not be relinquished by the aspirant for release, but should be performed day after day until his death.

Why?

Acts like sacrifices, gifts and austerities associated with the different stations of life, are the means of purification for the wise., i.e., for those given to contemplation. Contemplation is worship. For the aspirants who perform such worship (Upāsana) throughout their lives, they (sacrifices etc.) are a help to erase the previous Karmas which stand in the way of the fulfilment of such worship.

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ 6 ॥

6. It is My decided and final view that even these acts should be done, O Arjuna, with relinquishment of attachment and the fruits thereof.

यस्मात् मनीषिणां यज्ञदानतपःप्रभृतीनि पावनानि, तस्माद् उपासनवद् एतानि अपि

यज्ञादीनि कर्माणि मदाराधनरूपाणि सङ्गं कर्मणि ममतां फलानि च त्यक्त्वा अहरह आप्रयाणाद् उपासननिर्वृत्तये मुमुक्षुणा कर्तव्यानि इति मम निश्चितम् उत्तमं मतम् ॥ ६ ॥

Since sacrifices, gifts, austerities etc., are the means for the purification of the wise, therefore, it is My decided and final view that they should be performed as a part of my worship until one's death, renouncing attachment, viz., possessiveness towards actions and their fruits.

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ 7 ॥

7. But the renunciation of obligatory acts is not proper. Abandonment of these through delusion is declared to be Tāmasika.

नियतस्य **नित्यनैमित्तिकस्य महायज्ञादेः** कर्मणः संन्यासः **त्यागो** न उपपद्यते। 'शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥' (३।८) **इति शरीरयात्राया एव असिद्धेः। शरीरयात्रा हि यज्ञशिष्टाशनेन निर्वर्त्यमाना सम्यग् ज्ञानाय प्रभवति। अन्यथा** 'भुञ्जते ते त्वघं पापाः' (३।१३) **इति अयज्ञशिष्टाघरूपाशनाप्यायनं मनसो विपरीतज्ञानाय भवति।**

'अन्नमयं हि सोम्य मनः' (छा०उ० ६।५।४) **इति अन्नेन हि मन आप्यायते।** 'आहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा स्मृतिः। स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षः' (छ०उ० ७।२६।२) **इति ब्रह्मसाक्षात्काररूपं ज्ञानम् आहारशुद्ध्यायत्तमिति श्रूयते। तस्मात् महायज्ञादिनित्यनैमित्तिकं कर्म आप्रयाणात् ब्रह्मज्ञानाय एव उपादेयम् इति तस्य त्यागो न उपपद्यते।**

एवं ज्ञानोत्पादिनः कर्मणो बन्धकत्वमोहात् परित्यागः तामसः परिकीर्तितः। **तमोमूलः त्यागः तामसः, तमःकार्याज्ञानमूलत्वेन त्यागस्य तमोमूलत्वम्। तमो हि अज्ञानस्य मूलम्** 'प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥' (१४।१७) **इति अत्र उक्तम्। अज्ञानं तु ज्ञानविरोधिविपरीतज्ञानम्। तथा च वक्ष्यते**—'अधर्मं धर्ममिति या मन्यते तमसावृता। सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥' (१८।३२) **इति। अतो नित्यनैमित्तिकादेः कर्मणः त्यागो विपरीतज्ञानमूल एव इत्यर्थः। ॥ ७ ॥**

Obligatory acts consist of daily and occasional ceremonies like the five great sacrifices; their abandonment is not proper, for without actions even the sustenance of the body would be impossible, as already stated: 'From

no-work, not even the body can be sustained' (3.8). The sustenance of the body by eating the sacrificial remnants produces perfect knowledge. Otherwise, as declared in the statement, 'But the sinful ones eat sin' (3.13). The satisfaction that comes by eating food which is not the remnant of sacrifice and which is therefore of the form of sin, is productive of erroneous knowledge in the mind. For, as declared in the Śruti, 'The mind consists of food' (Chā.U., 6.5.4), the mind is sustained by food. Also, there is the Śruti text, 'When the food is pure, the mind becomes pure; when the mind is pure, remembrance becomes firmly fixed; and when remembrance is acquired, there is release from all knots of the heart' (Ibid., 7.26.2). It is therefore proved by the Śruti that knowledge of the form of direct perception of *Brahman*, is dependent on the purity of food. Hence the great sacrifices and such other obligatory and occasional rites are worthy of adoption till one's death, as they help in the knowledge of the *Brahman*. The renunciation of these is therefore not proper. Thus, the relinquishment of these acts which produce knowledge through the delusion that they bind the self, is rooted in Tamas.

Tāmasika renunciation has its roots in Tamas. Since such renunciation has its roots in ignorance which is the effect of Tamas, such renunciation is said to have its roots in Tamas. For Tamas is the root of ignorance as has been stated: 'From Tamas arise negligence and delusion, and also, ignorance' (14.17). Ignorance is erroneous knowledge which is antagonistic to right knowledge. So, it will be taught, 'That reason which, enveloped in Tamas, regards wrong as right, and which reverses every value, O Arjuna, is Tāmasika' (18.32). It is for this reason that the renunciation of obligatory and occasional actions are said to have their roots in erroneous knowledge.

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ 8 ॥

8. He who renounces acts as painful from fear of bodily suffering, performs a Rājasika abandonment; he does not gain the fruit of abandonment.

यद्यपि परम्परया मोक्षसाधनभूतं कर्म तथापि दुःखात्मकद्रव्यार्जनसाध्यत्वात् बह्वायासरूपतया कायक्लेशकरत्वात् च मनसः अवसादकरम् इति तद्भीत्या योगनिष्पत्तये ज्ञानाभ्यास एव यतनीय इति यो महायज्ञाद्याश्रमकर्म परित्यजेत्; स राजसं रजोमूलं त्यागं कृत्वा तद् अयथा अवस्थितशास्त्रार्थरूपम् इति ज्ञानोत्पत्तिरूपं त्यागफलं न लभेत्। 'अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥' (१८।३१) इति हि वक्ष्यते। न हि कर्म दृष्टद्वारेण मनःप्रसादहेतुः। अपि तु भगवत्प्रसादद्वारेण ॥ ८ ॥

Although actions constitute the indirect means for release, yet they produce mental depression, since they can be done only by collecting materials involving painful effort and since they cause bodily strain on account of their requiring strenuous exertion. If, on account of such fear, one decides that the practice of knowledge alone should be tried for perfection in Yoga, and abandons actions like the great sacrifices applicable to one's station in life, he practises renunciation rooted in Rajas. Since that is not the meaning of the Śāstras, one cannot win the fruit of renunciation in the form of the rise of knowledge. So it will be shown further on: 'That reason by which one erroneously knows, O Arjuna, is Rājasika' (18.31). In fact, actions do not directly cause purity of the mind but indirectly by winning the grace of God.

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ 9 ॥

9. When actions are performed as what ought to be done, O Arjuna, renouncing attachment and also fruits, such abandonment is regarded as Sāttvika.

नित्यनैमित्तिकमहायज्ञादि वर्णाश्रमविहितं कर्म मदाराधनरूपतया कार्यं स्वयंप्रयोजनम् इति मत्वा सङ्गं कर्मणि ममतां फलं च त्यक्त्वा यत् क्रियते स त्यागः सात्त्विको मतः। स सत्त्वमूलः।

यथावस्थितशास्त्रार्थज्ञानमूल इत्यर्थः।

सत्त्वं हि यथावस्थितवस्तुज्ञानम् उत्पादयति इति उक्तम्—'सत्त्वात् सञ्जायते ज्ञानम्' (१४।१७) इति। वक्ष्यते च—'प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये। बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥' (१८।३०) इति ॥ ९ ॥

When rites like obligatory and occasional ceremonies and the great sacrifices enjoined on one's station and stage in life, are practised for their own sake, as worship of Myself and as a duty, relinquishing possessiveness and fruits— such abandonment is regarded as Sāttvika. It is rooted in Sattva. The idea is that it is rooted in the knowledge of the meaning of the Śāstras as it really is. That Sattva generates the knowledge of things as they really are, has been taught in: 'From Sattva arises knowledge' (14.17), and it will be further declared: 'That reason by which one knows action and renunciation, what ought to be done and what ought not to be done, fear and fearlessness, bondage and release, O Arjuna, is Sāttvika' (18.30).

न द्वेष्टयकुशलं कर्म कुशले नानुषज्जते ।
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ 10 ॥

10. One who has abandoned, who is imbued with Sattva, who is wise, whose doubts have been dispelled— such a person hates not disagreeable acts nor clings to agreeable ones.

एवं सत्त्वसमाविष्टो मेधावी यथावस्थिततत्त्वज्ञानः तत एव छिन्नसंशयः कर्मणि सङ्गफलकर्तृत्वत्यागी न द्वेष्टि अकुशलं कर्म कुशले च कर्मणि न अनुषज्जते ।

अकुशलं कर्म अनिष्टफलम्, कुशलं च कर्म इष्टरूपस्वर्गपुत्रपश्वन्नादिफलम्; सर्वस्मिन् कर्मणि ममतारहितत्वात्; त्यक्तब्रह्मव्यतिरिक्तसर्वफलत्वात्, त्यक्तकर्तृत्वात् च तयोः क्रियमाणयोः प्रीतिद्वेषौ न करोति। अनिष्टफलं पापं कर्म अत्र प्रामादिकम् अभिप्रेतम्, 'नाविरतो दुश्चरितान्नाशान्तो नासमाहितः। नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥' (कठ० उ० १।२।२४) इति दुश्चरिताविरतेः ज्ञानोत्पत्तिविरोधित्वश्रवणात्।

अतः कर्मणि कर्तृत्वसङ्गफलानां त्यागः शास्त्रीयः त्यागः न कर्मस्वरूपत्यागः ॥ १० ॥

Thus, 'filled with Sattva,' endowed with right knowledge, i.e., with the knowledge of the reality as it is, and as a consequence of it 'having all doubts shattered'— he alone becomes a renouncer of attachment to work and the fruits of work. He 'neither hates works productive of harmful effects,' nor 'loves others productive of worldly prosperity.' Disagreeable acts are fraught with undesirable fruits; and agreeable acts bring about desirable results such as heaven, sons, cows, food etc. On account of his renouncing all results other than the *Brahman* and on account of his renouncing the sense of agency, he shows neither love nor hatred for above-mentioned types of works. Here 'sinful acts having undesirable fruits' are only such acts as are inadvertently performed. For it has been taught in the Śrutis that not turning away from bad conduct is antagonistic to the production of knowledge. 'But one who has not ceased from bad conduct, who is not tranquil, is not composed, is not of peaceful mind, cannot obtain Him by knowledge' (Ka. U., 1.2.24). Thus, 'the abandonment' according to the Sāstras is renunciation of the sense of agency, attachment and fruits of actions, and not total relinquishment of actions as such.

तद् आह—

He explains this further:

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ 11 ॥

11. For, it is impossible for one who bears a body to abandon actions entirely. But he who gives up the fruits of works, is called the abandoner.

न हि देहभृता ध्रियमाणशरीरेण कर्माणि अशेषतः त्यक्तुं शक्यम् देहधारणार्थानाम् अशनपानादीनां तदनुबन्धिनां च कर्मणाम् अवर्जनीयत्वात्; तदर्थं च महायज्ञाद्यनुष्ठानम

अवर्जनीयम्। यः तु तेषु महायज्ञादिकर्मसु फलत्यागी स एव 'त्यागेनैके अमृतत्वमानशुः (महाना० ८।१४) इत्यादिशास्त्रेषु त्यागी इति अभिधीयते।

फलत्यागी इति प्रदर्शनार्थः, फलकर्तृत्वकर्मसङ्गानां त्यागी इति; 'त्रिविधः संप्रकीर्तितः' इति प्रक्रमात् ॥ ११ ॥

It is impossible for one who has a body and has to nourish it, 'to abandon action entirely'; for eating, drinking etc., required for nourishing the body and other acts connected therewith are unavoidable. And for the same reason the five great sacrifices etc., are also indispensable. He who has given up the fruits of the five great sacrifices, is said to have renounced; this is referred to in the Śrutis such as: 'Only through renunciation do some obtain immortality' (Ma.Nā., 8.14). Renunciation of fruits of actions is illustrative; it implies much more. It implies one who has renounced the fruits, agency and attachment to works, as the topic has been begun with the declaration: 'For abandonment (Tyāga) is declared to be of three kinds' (18.4).

ननु कर्माणि अग्निहोत्रदर्शपूर्णमासज्योतिष्टोमादीनि महायज्ञादीनि च स्वर्गादिफलसम्बन्धितया शास्त्रैः विधीयन्ते। नित्यनैमित्तिकानाम् अपि 'प्राजापत्यं गृहस्थानाम्' (वि०पु० १।६।३७) इत्यादिफलसम्बन्धितया एव हि चोदना। अतः तत्फलसाधनस्वभावतया अवगतानां कर्मणाम् अनुष्ठाने बीजावापादीनाम् इव अनभिसंहितफलस्य अपि इष्टानिष्टरूपफलसम्बन्धः अवर्जनीयः; अतो मोक्षविरोधिफलत्वेन मुमुक्षुणा न कर्म अनुष्ठेयम् इति, अत उत्तरम् आह—

This statement may be questioned in the following manner: 'Agnihotra, the full moon and new moon sacrifices, Jyotiṣṭoma etc., and also the five great sacrifices are enjoined by the Śāstras only for the attainment of their results like heaven. They are not purposeless. Even the injunction with regard to obligatory and occasional ceremonies is enjoined because they yield results, as implied in the following passage: "For householders, Prājāpatya ceremony" (V.P., 1.6.37). Therefore, as the performance of actions has to be understood as a means for attaining

their respective results, the accruing of agreeable and disagreeable results is inevitable, even though they are performed without any desire for fruits, just as a seed sown must grow into a tree and bear fruit. Hence, actions ought not to be performed by an aspirant for release, because the results are incompatible with release. Śrī Kṛṣṇa answers such objections:

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ 12 ॥

12. Undesirable, desirable and mixed—thus threefold is the fruit of work that accrues after death to those who have not renounced; but to those who have renounced, none whatsoever.

अनिष्टं नरकादिफलम्, इष्टं स्वर्गादि, मिश्रम् अनिष्टसंभिन्नं पुत्रपश्वन्नादि; एतत् त्रिविधं कर्मणः फलम् अत्यागिनां कर्तृत्वममताफलत्यागरहितानां प्रेत्य भवति; प्रेत्य कर्मानुष्ठानोत्तरकालम् इत्यर्थः। न तु संन्यासिनां क्वचित् न तु कर्तृत्वादिपरित्यागिनां क्वचिंद् अपि मोक्षविरोधि फलं भवति।

एतद् उक्तं भवति—यद्यपि अग्निहोत्रमहायज्ञादीनि नित्यानि एव, तथापि जीवनाधिकारकामाधिकारयोः इव मोक्षाधिकारे च विनियोगपृथक्त्वेन परिहियते, मोक्षविनियोगः च—'तमेतं वेदानुवचनेन ब्राह्मणाविविदिषन्ति यज्ञेन दानेन तपसानाशकेन' (बृ०उ० ४।४।२२) इत्यादिभिः इति।

तद् एवं क्रियमाणेषु एव कर्मसु कर्तृत्वादिपरित्यागः शास्त्रसिद्धः संन्यासः; स एव च त्याग इति उक्तः ॥ १२ ॥

The 'undesirable result' is Naraka etc., 'the desirable' is heaven etc., 'the mixed' is sons, cows, food etc., which are combined with some undesirable results. Those who have not renounced, namely, those who are devoid of renunciation of agency, possessiveness and fruits—they meet with threefold consequences after death. The meaning of 'after death' (Pretya) may be understood as subsequent to the performance of actions. But 'to those who have renounced,

none whatsoever,' viz., to those who have relinquished the sense of agency etc., no such results antagonistic to release accrue.

Here the purport is this: Agnihotra, the great sacrifices etc., are obligatory throughout life and are required for attaining the objects of desire; but in regard to release their application is different. Though externally they appear to be the same in their nature in both the conditions, they are different in their fruits by virtue of difference in application. Their application to release is seen in such texts as 'The Brāhmaṇas desire to know Him by the study of the Vedas, by sacrifices, by gifts, by austerities conjoined with fasting' (Bṛ.U., 4.4.22). Here the performance of actions without sense of agency is enforced. Such giving up agency etc., are relevant only with regard to acts that are actually performed. Thus Sannyāsa or renouncing of this kind is established in the Śāstras. The same is also called Tyāga or giving up.

इदानीं भगवति पुरुषोत्तमे अन्तर्यामिणि कर्तृत्वानुसंधानेन आत्मनि अकर्तृत्वानुसंधानप्रकारम् आह। तत एव फलकर्मणोः अपि ममतापरित्यागो भवति इति। परमपुरुषो हि स्वकीयेन जीवात्मना स्वकीयैः च करणकलेवरप्राणैः स्वलीलाप्रयोजनाय कर्माणि आरभते। अतो जीवात्मगतं क्षुन्निवृत्त्यादिकम् अपि फलं तत्साधनभूतं च कर्म परमपुरुषस्य एव—

Śrī Kṛṣṇa now explains the manner of realising that one is non-agent, by attributing all agency to God, who is the Supreme Person and the Inner Ruler, By cultivating this attitude, an aspirant can attain the renunciation of possessiveness with regard to actions and also their fruits. For it is the Supreme Person who performs all actions through the individual selves who belong to Him. The organs, bodies and Prāṇas of embodied beings are His. They exist for the sake of His own sport as the only purpose. Therefore, even the appeasement of hunger etc., and such other acts which

affect the life of the individual souls and their works constitute only the means for accomplishing that purpose, namely, the sport of the Highest Puruṣa Himself. The purport of the argument is this: The analogy of seeds producing the tree and its fruits is not applicable to the actions of release-seekers. Their actions may look like those of fruit-seekers externally. But as mentally they do not entertain any such purpose, the consequence of their actions can be quite different. The purpose served by their actions is only affording sport for the Supreme Being.

पञ्चैतानि महाबाहो कारणानि निबोध मे ।
सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ।। 13 ।।

13. Learn from Me, O Arjuna, these five causes for the accomplishment of all acts, as described in Sāṇkhya-kṛtānta—the science of the exact understanding of things for the accomplishment of works.

संख्या बुद्धिः, सांख्ये कृतान्ते यथावस्थिततत्त्वविषयया वैदिक्या बुद्ध्या अनुसंहिते निर्णये सर्वकर्मणां सिद्धये—उत्पत्तये प्रोक्तानि पञ्च एतानि कारणानि निबोध मे; **मम सकाशात् अनुसंधत्स्व ।**

वैदिकी हि बुद्धिः शरीरेन्द्रियप्राणजीवात्मोपकरणं परमात्मानम् एव कर्तारम् अवधारयति । 'य आत्मनि तिष्ठन्नात्मनोऽन्तरो यमात्मा न वेद, यस्यात्मा शरीरम्, य आत्मानमन्तरो यमयति, स त आत्मान्तर्याम्यमृतः (श०प० १४।५।३०) 'अन्तःप्रविष्टः शास्ता जनानां सर्वात्मा' (तै०आ० ३।११।३) **इत्यादिषु ।। १३ ।।**

'Sāṇkhya' means Buḍdhi (reasoning). 'Sāṇkhya-kṛtānta' means that which is determined after due deliberations by the Buddhi in accordance with the Vedas on the nature of the things as they are. Learn them from Me. There are five causes for the accomplishment of all actions. But the understanding according to the Vedas (Vaidikī-buddhi) is ṭhat

the Supreme Self alone is the agent working through body, senses, Prāṇas and the individual self,as asserted in the following Śrutis: 'He who, dwelling in the self, who rules the self from within your self, the Inner Ruler, immortal' (Bṛ.U.Madh., 3.7.22), and 'He who has penetrated the interior, is the Ruler of all creatures and the Self of all' (Tai.Ā., 3.11.3).

तद् इदम् आह—

Śrī Kṛṣṇa now sets forth the five causes:

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ।। 14 ।।

14. The seat of action and likewise the agent, the various kinds of organs, the different and distinctive functions of vital air and also the fifth among these, Divinity.

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ।। 15 ।।

15. For whatever action a man undertakes by his body, speech and mind, whether right or wrong, i.e., enjoined or forbidden by the Śāstras, the following five are its causes:

न्याय्ये शास्त्रसिद्धे विपरीते प्रतिषिद्धे वा सर्वस्मिन् कर्मणि शारीरे वाचिके मानसे च पञ्च एते हेतवः। अधिष्ठानं शरीरम्, अधिष्ठीयते जीवात्मना इति महाभूतसंघातरूपं शरीरम् अधिष्ठानम्। तथा कर्ता जीवात्मा; अस्य जीवात्मनः ज्ञातृत्वं कर्तृत्वं च—'ज्ञोऽत एव' (ब्र०सू० २।३।१८) 'कर्ता शास्त्रार्थवत्त्वात्' (ब०सू० २।३।३३) इति च सूत्रोपपादितम्। करणं च पृथग्विधम् वाक्पाणिपादादिपञ्चकं समनस्कं कर्मेन्द्रियम्, पृथग्विधं कर्मनिष्पत्तौ पृथग्व्यापारम्। विविधाःच पृथक् चेष्टाः—चेष्टाशब्देन पञ्चात्मा वायुः अभिधीयते, तद्वृत्तिवाचिना, शरीरेन्द्रियधारकस्य प्राणापानादिभेदभिन्नस्य वायोः पञ्चात्मनो विविधा च चेष्टा विविधा वृत्तिः। दैवं च एव अत्र पञ्चमम्, अत्र कर्म हेतुकलापे दैवं पञ्चमम् परमात्मा

अन्तर्यामी कर्मनिष्पत्तौ प्रधानहेतुः इति अर्थः उक्तं हि 'सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।' (१५।१५) इति । वक्ष्यति च— 'ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥' (१८।६१) इति ।

परमात्मायत्तं च जीवात्मनः कर्तृत्वम्— 'परात्तु तच्छ्रुतेः' (ब्र०सू० २।३।४१) इति उपपादितम् ।

ननु एवं परमात्मायत्ते जीवात्मनः कर्तृत्वे जीवात्मा कर्मणि अनियोज्यो भवति इति विधिनिषेधशास्त्राणि अनर्थकानि स्युः ।

इदम् अपि चोद्यं सूत्रकारेण एव परिहृतम् । 'कृतप्रयत्नापेक्षस्तु विहितप्रतिषिद्धावैयर्थ्यादिभ्यः' (ब्र०सू० २।३।४२) इति ।

एतद् उक्तं भवति—परमात्मना दत्तैः तदाधारैः च करणकलेवरादिभिः तदाहितशक्तिभिः स्वयं च जीवात्मा तदाधारः तदाहितशक्तिः सन् कर्मनिष्पत्तये स्वेच्छया करणाद्यधिष्ठानाकारं प्रयत्नं च आरभते; तदन्तः अवस्थितः परमात्मा स्वानुमतिदानेन तं प्रवर्तयति इति जीवस्य अपि स्वबुद्ध्या एव प्रवृत्तिहेतुत्वम् अस्ति । यथा गुरुतरशिलामहीरुहादिचलनादिफलप्रवृत्तिषु बहुपुरुषसाध्यासु बहूनां हेतुत्वं विधिनिषेधभाक्त्वं च इति ॥ १४-१५ ॥

For all actions, performed through body, words or mind, whether they be authorized by the Śāstras or not, the causes are these five. (1) The body, which is a conglomeration of the 'great elements,' is known as the seat, since it is governed by the individual self. (2) The agent is the individual self. That this individual self is the knower and the agent is established in the Vedānta-Sūtras: 'For this reason, (the individual self) is the knower' (2.3.18) and 'The agent, on account of the scripture having a purport' (2.3.33.). (3) The organs of various kinds are the five motor organs like that of speech, hands, feet etc., along with the mind. They are of various kinds, viz., they have different functions in completing an action. (4) The different and distinctive functions of vital air—here the expression 'functions' (Ceṣṭā) means several functions. Distinctive are the functions of this fivefold vital air which sustains the body and senses through its divisions of Prāṇa, Apāna etc. (5) Divinity is the fifth among these causes. The purport is this: Among these, which constitute the conglomeration of causes of work the Divinity is the fifth. It is the Supreme

Self, the Inner Ruler, who is the main cause in completing the action.

It has been already affirmed: 'I am seated in the hearts of all. From Me are memory, knowledge and their removal also' (15.15), and He will say further: 'The Lord, O Arjuna, lives in the heart of every being causing them to spin round and round by His power as if set on a wheel' (18.61). The agency of the individual self is dependent on the Supreme Self as established in the aphorism: 'But from the Supreme, because the scripture says so' (B̄.S., 2.3.41).

Now an objection may be raised in this way: If the agency of the individual self is dependent on the Supreme Self and the individual self cannot be charged with moral responsibility, then the scriptures containing injunctions and prohibitions become useless, as the individual self cannot be enjoined to act in regard to any action. The objection is disposed off by the author of the Vedānta-Sūtras in the aphorism: 'But with a view to the effects made on account of the purposelessness of injunctions and prohibitions' (2.3.42).

The purport is this: By means of his senses, body etc., granted by the Supreme Self—having Him for their support, empowered by Him, and thus deriving power from Him—the individual self begins, of his own free will, the effort for directing the senses etc., for the purpose of performing actions conditioned by his body and organs. The individual self Itself, of Its own free will, is responsible for activity, since the Supreme Self, abiding within, causes It to act only by granting His permission, just as works such as moving heavy stones and timber are collectively the labour of many persons and they are together responsible for the effect. But each one of them (severally) also is responsible for it. In the same way each individual is answerable to Nature's law in the form of positive and negative commandments.

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ 16 ॥

16. Such being the case, he who sees only the self as the agent on account of the uncultivated understanding—he, of wicked mind, does not see at all.

एवं वस्तुतःपरमात्मानुमतिपूर्वके जीवात्मनः कर्तृत्वे सति तत्र कर्मणि केवलम् आत्मानम् एव कर्तारं यः पश्यति, स दुर्मतिः विपरीतमतिः, अकृतबुद्धित्वात्—अनिष्पन्नयथावस्थितवस्तुबुद्धित्वात् न पश्यति न यथावस्थितं कर्तारं पश्यति ॥ १६ ॥

In fact, the agency of the individual self is subject to the consent of Supreme Self; such being the case, if the 'individual self regards Itself as the agent,' It is of wicked or perverse mind. For, It does not perceive the agent as It really is, since It possesses an 'uncultivated understanding,' namely, an understanding which does not reveal the real state of affairs.

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वापि स इमाँल्लोकान्न हन्ति न निबध्यते ॥ 17 ॥

17. He who is free from the notion 'I am the doer,' and whose understanding is not tainted—slays not, though he slays all these men, nor is he bound.

परमपुरुषकर्तृत्वानुसन्धानेन यस्य भावः कर्तृत्वविशेषविषयो मनोवृत्तिविशेषो न अहंकृतो न अहमभिमानकृतः 'अहं करोमि' इति ज्ञानं यस्य न विद्यते इत्यर्थः । बुद्धिः यस्य न लिप्यते, अस्मिन् कर्मणि मम कर्तृत्वाभावाद् एतत् फलं न मया संबध्यते, न च मदीयम् इदं कर्म इति यस्य बुद्धिः जायते इत्यर्थः । स इमान् लोकान् युद्धे हत्वा अपि तान् न निहन्ति न केवलं भीष्मादीन् इत्यर्थः । ततः तेन युद्धाख्येन कर्मणा न निबध्यते, तत्फलं न अनुभवति इत्यर्थः ॥ १७ ॥

He who, through the contemplation of the agency of the Supreme Being, is free from the self-conceit, 'I alone do everything'; he whose understanding is not therefore tainted, and has come to be informed by the understanding; 'As I am not the agent of this work, its fruit is not connected with me; so this work does not belong to me'—such a person, though he slays all these men, not merely Bhīṣma, etc., does not slay them. Therefore, he is not bound by the actions known as battle. The meaning is that the fruits of such actions do not accrue to him.

सर्वम् इदम् अकर्तृत्वाद्यनुसन्धानं सत्त्वगुणवृद्ध्या एव भवति इति सत्त्वस्य उपादेयताज्ञापनाय कर्मणि सत्त्वादिगुणकृतं वैषम्यं प्रपञ्चयिष्यन् कर्मचोदनाप्रकारं तावद् आह—

Śrī Krsna now teaches how action is induced. For this he differentiates actions generated by Sattva and the other Guṇas. The object is to inculcate the desirability of the Sāttvika type. For, only meditation on the self not being the agent, brings about the growth of Sattva.

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥ 18 ॥

18. Knowledge, object of knowledge and the knower are the threefold incitements to action. The instrument, the act and the agent are the threefold constituents of action.

ज्ञानं कर्तव्यकर्मविषयं ज्ञानम्, ज्ञेयं च कर्तव्यं कर्म, परिज्ञाता तस्य बोद्धा इति त्रिविधा कर्मचोदना; बोधबोद्धव्यबोद्धृयुक्तो ज्योतिष्टोमादिकर्मविधिः इत्यर्थः। तत्र बोद्धव्यरूपं कर्म त्रिविधं संगृह्यते करणं कर्म कर्ता इति। करणं साधनभूतं द्रव्यादिकम्, कर्म यागादिकम्, कर्ता अनुष्ठाता इति ॥ १८ ॥

(i) 'Knowledge' means the knowledge about the acts which ought to be performed. (ii) The 'object of know-

ledge' is the act which ought to be performed. (iii) 'The knower' is the person who knows that act. The meaning is that the injunction to do acts, like Jyotiṣṭoma etc., is a combination of knowledge, object of knowledge, and the knower. Among these, action itself, which is the object of knowledge, is briefly described as threefold—these being the instrument, action and the agent. The instrument forms the materials etc., which are the means. The action consists of the sacrifice etc. The agent is the performer.

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदत: ।
प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥ 19 ॥

19. Knowledge, act and agent are declared in the science of Guṇas to be of three kinds, according to the difference in the Guṇas. Listen about them also as they are.

कर्तव्यकर्मविषयं ज्ञानम्, अनुष्ठीयमानं च कर्म तस्यानुष्ठाता च सत्त्वादिगुणभेदत: त्रिधा एव प्रोच्यते। गुणसंख्याने गुणकार्यगणने यथावत् शृणु तानि अपि—तानि गुणतो भिन्नानि ज्ञानादीनि यथावत् शृणु ॥ १९ ॥

The knowledge of action which ought to be done, the act to be performed,and the performer of the act are threefold, each of them being divided in accordance with Sattva etc., Listen about these, which are differentiated according to the Guṇas.

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ 20 ॥

20. Know that knowledge to be Sāttvika by which one sees in all beings, one immutable existence undivided in the divided.

ब्राह्मणक्षत्रियब्रह्मचारिगृहस्थादिरूपेण विभक्तेष सर्वेषु भूतेषु कर्माधिकारिषु येन ज्ञानेन

एकाकारम् आत्माख्यं भावं तत्र अपि अविभक्तं ब्राह्मणत्वाद्यनेकाकारेषु अपि भूतेषु सितदीर्घादिविभागवत्सु ज्ञानैकाकारं आत्मानं विभागरहितम्। अव्ययं व्यय स्वभावेषु अपि ब्राह्मणादिशरीरेषु अव्ययम् अविकृतं फलादिसङ्गानर्हं च कर्माधिकारवेलायाम् ईक्षते, तत् ज्ञानं सात्त्विकं विद्धि ॥ २० ॥

The self (Ātman), which is of the form of knowledge, is alike and uniform, though distinct, in all beings, even though they may externally, and from the point of view of duty, be distinguished as Brāhmaṇas, Kṣatriyas, householders, celibates, fair, tall etc. The immutable selves in all these perishing forms or bodies are unaffected by the fruits of actions. Such knowledge of the immutability of the self in all changing beings, is Sāttvika.

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ 21 ॥

21. But that knowledge which sees all beings, by reason of their individuality, as entities of distinct nature—know that knowledge to be Rājasika.

सर्वेषु भूतेषु ब्राह्मणादिषु ब्राह्मणाद्याकारपृथक्त्वेन आत्माख्यान् अपि भावान् नानाभूतान् सितदीर्घादिपृथक्त्वेन च पृथग्विधान् फलादिसंयोगयोग्यान् कर्माधिकारवेलायां यद् ज्ञानं वेत्ति तत् ज्ञानं राजसं विद्धि ॥ २१ ॥

Whatever knowledge perceives in Brāhmaṇa etc., at the time of work, the entity known as the Ātman as of diverse nature because the bodies of those beings are tall or fair and are fit to attain the fruits of work—know that knowledge to be Rājasika. The point is this: It is not a condemnation of the plurality of Ātman. The Ātman, though distinct, is uniform everywhere. The bodily attributes do not affect it. The knowledge lacking this understanding is stigmatised as Rājasa.

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहेतुकम्
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ 22 ॥

22. But that knowledge is declared to be Tāmasika which clings to one single act as if it were the whole, which is not founded on reason, and which is untrue and insignificant.

यत् तु ज्ञानम् एकस्मिन् कार्ये एकस्मिन् कर्तव्ये कर्मणि प्रेतभूतगणाद्याराधनरूपे अत्यल्पफले कृत्स्नफलवत् सक्तम् अहेतुकं वस्तुतः तु अकृत्स्नफलवत्तया तथाविधसङ्गहेतुरहितम्; अतत्त्वार्थवत् पूर्ववद् एव आत्मनि पृथक्त्वादियुक्ततया मिथ्याभूतार्थ विषयम्, अत्यल्पफलं च प्रेतभूताद्याराधनरूपविषयत्वाद् अल्पं च, तद् ज्ञानं तामसम् उदाहृतम् ॥ २२ ॥

But that knowledge which clings to a 'single type of act' as what ought to be done, viz., act in the form of the worship of ghosts or evil spirits yielding very small fruits, as if it yielded all fruits; that work 'not founded on any reason for having attachment,' because it is not a source of all fruits; 'untrue' because it is based on a false view of things such as seeing differentiation in the nature of the Ātman; 'insignificant', because the worship of ghosts and evil spirits yields poor results—for such reasons knowledge of this kind is declared to be Tāmasika.

एवं कर्तव्यकर्मविषयज्ञानस्य अधिकारवेलायाम् अधिकार्यंशेन गुणतः त्रैविध्यम् उक्त्वा अनुष्ठेयस्य कर्मणो गुणतः त्रैविध्यम् आह—

After having thus classified the threefold division of knowledge relating to work according to Guṇas in respect of a person who is qualified for work, Śrī Kṛṣṇa explains the triple division of the acts that ought to be done, according to Gunas.

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत्तत्साक्त्विकमुच्यते ॥ 23 ॥

23. That obligatory act is said to be Sāttvika which is done without attachment, without desire or aversion, by one who seeks no fruit.

नियतं स्ववर्णाश्रमोचितं सङ्गरहितं कर्तृत्वादिसङ्गरहितम्, अरागद्वेषतः कृतं कीर्तिरागाद् अकीर्तिद्विषात् च न कृतम्, अदम्भेन कृतम् इत्यर्थः;- अफलप्रेप्सुना अफलाभिसन्धिना कार्यम् इति एव कृतं यत् कर्म तत् सात्त्विकम् उच्यते ॥ २३ ॥

'Obligatory act' is that which is appropriate to one's own station and stage of life. Doing it 'without attachment' means devoid of attachment to agency etc., and 'without desire or aversion' means that it is not done through desire to win fame and aversion to win notoriety, i.e., is performed without ostentation—when obligatory works are performed in the above-mentioned way by one who is not after their fruits, they are said to be Sāttvika.

यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः ।
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ 24 ॥

24. But that act is said to be Rājasika which is performed with great effort by one who seeks to gratify his desires and under the prompting of egoism.

यत् तु पुनः कामेप्सुना फलप्रेप्सुना साहंकारेण वा, वाशब्दः चार्थे, कर्तृत्वाभिमानयुक्तेन च, बहुलायासं यत् कर्म क्रियते, तत् राजसम्—'बहुलायासम् इदं कर्म मया एव क्रियते इत्येवंरूपाभिमानयुक्तेन यत् कर्म क्रियते तद राजसम् इत्यर्थः ॥ २४ ॥

But whatever act is performed by one who seeks to gratify his desires, viz., by one who desires the results of his action and with the feeling of egoism, viz., has the misconceived notion that oneself is the agent; and with a great deal of effort—such an act is of the nature of Rajas. Here *va* (or) is used in the sense of *ca* (and). Whatever action is performed by one who possesses the misconceived notion,

'This action demanding enormous effort is performed entirely by me'—it is said to be Rājasika.

अनुबन्धं क्षयं हिंसामनवेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ 25 ॥

25. That act is said to be Tāmasika which is undertaken through delusion, without regard to consequences, loss, injury and one's own capacity.

कृते कर्मणि अनुबद्ध्यमानं दुःखम् अनुबन्धः, क्षयः कर्मणि क्रियमाणे अर्थविनाशः, हिंसा तत्र प्राणिपीडा, पौरुषम् आत्मनः कर्मसमापनसामर्थ्यम्, एतानि अनवेक्ष्य अविमृश्य मोहात् परमपुरुषकर्तृत्वाज्ञानाद् यत् कर्म आरभ्यते क्रियते, तत् तामसम् उच्यते ॥ २५ ॥

'Anubandha' or consequence is here the pain which follows when a work is performed. 'Loss' means loss of wealth involved in doing that act. 'Injury' is the pain caused to living beings when the work is carried out. 'Capacity' is the ability of completing the act. Whenever an act is begun without consideration of these and from delusion, viz., due to ignoring the agency of the Supreme Person—that act is said to be Tāmasika.

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्त्ता सात्त्विक उच्यते ॥ 26 ॥

26. That agent is said to be Sāttvika who is free from attachment, who does not make much of himself, who is endued with steadiness and zeal and is untouched by success and failure.

मुक्तसङ्गः फलसङ्गरहितः, अनहंवादी कर्तृत्वाभिमानरहितः; धृत्युत्साहसमन्वितः, आरब्धे कर्मणि यावत्कर्मसमाप्त्यवर्जनीयदुःखधारणं धृतिः, उत्साहः उद्युक्तचेतस्त्वम्, ताभ्यां समन्वितः; सिद्ध्यसिद्ध्योः निर्विकारः युद्धादौ कर्मणि तदुपकरणभूतद्रव्यार्जनादिषु च सिद्ध्यसिद्ध्योः अविकृतचित्तः कर्ता सात्त्विक उच्यते ॥ २६ ॥

'Muktasaṇgaḥ' is one who is free from attachment to fruits. 'Anahamvādī' is one who is devoid of the feeling of being the agent. He is endued with 'steadiness and zeal.' 'Steadiness' is perseverance in regard to an act that has been begun in spite of the pain that is inevitable till the completion of the work. 'Zeal' is the possession of an active mind. One who is enduded with these, and whose mind remains firm, untouched by success and failure in war etc., and also in gathering the material requisites for the work on hand—such an agent is, of Sāttvika nature.

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ 27 ॥

27. That doer is called Rājasika who is passionate, who seeks the fruits of his acts, who is greedy, harmful, impure and who is moved by delight and grief.

रागी यशोऽर्थी, कर्मफलप्रेप्सुः कर्मफलार्थी, लुब्धः कर्मापेक्षितद्रव्यव्ययस्वभावरहितः; हिंसात्मकः परान् पीडयित्वा तैःकर्म कुर्वाणः, अशुचिः कर्मापेक्षितशुद्धिरहितः, हर्षशोकान्वितः युद्धादौ कर्मणि जयादिसिद्ध्यसिद्ध्योः हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ २७ ॥

The 'passionate' doer is one who aspires for fame; 'who seeks the fruits of his acts' is one who longs for the fruits of his acts; the 'greedy' is he who does not spend the wealth required for the act; the 'harmful' is one, who, while acting, hurts others; the 'impure', is one who lacks the puritv required for the act; who is moved by 'delight and grief' in war etc., is one who is elated or depressed by success or failure in victory (or the opposite)—a doer who fulfils these conditions is declared to be Rājasika.

अयुक्तःप्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ 28 ॥

28. That doer is said to be Tāmasika who is unqualified, unrefined, stubborn, depraved, dishonest, indolent, despondent and dilatory.

अयुक्तः शास्त्रीयकर्मा योग्यः विकर्मस्थः, प्राकृतः अनधिगतविद्यः, स्तब्धः अनारम्भशीलः, शठः अभिचारादिकर्मरुचिः, नैष्कृतिकः वञ्चनपरः, अलसः आरब्धेषु अपि कर्मसु मन्दप्रवृत्तिः। विषादी अतिमात्रावसादशीलः, दीर्घसूत्री अभिचारादिकर्म कुर्वन् परेषु दीर्घकालवर्त्यनर्थपर्यालोचनशीलः, एवंभूतो यः कर्ता स तामसः ॥ २८ ॥

'Ayukta' is the doer who is unqualified for acts enjoined by the Śāstras; the meaning is that he is engaged in perverse acts; who is 'unrefined', means one uninstructed; who is 'stubborn' , means one who is not disposed to act; who is 'depraved' means one who has the taste for black magic etc; who is dishonest is one who is treacherous; who is 'indolent' is one who is not inclined to carry out actions undertaken; who is 'despondent' is one given to excessive despondency; and one who is 'dilatory', is a person who, while engaged in black magic, etc., pays malevolent attention to produce long-standing evil to others—such a doer is declared to be Tāmasika.

एवं कर्तव्यकर्मविषयज्ञाने कर्तव्ये च कर्मणि अनुष्ठातरि च गुणतः त्रैविध्यम् उक्तम्, इदानीं सर्वतत्त्वसर्वपुरुषार्थनिश्चयरूपाया बुद्धेः धृतेः च गुणतः त्रैविध्यम् आह—

Thus, has been told the threefold division in terms of the Guṇas of the knowledge about the work that ought to be performed, and about the agent of work. Now, Śrī Kṛṣṇa describes the threefold division of Buddhi and Dhṛti (fortitude) on the basis of Guṇas. These faculties give the determinate knowledge of all realities in existence and of all ends of human life (Puruṣārthas).

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।
प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय ॥ 29 ॥

29. Hear now, the threefold division of Buddhi (reason) and Dhṛti (fortitude), O Arjuna, according to the Guṇas, fully and severally to be set forth.

बुद्धिः विवेकपूर्वकं निश्चयरूपं ज्ञानम्, धृतिः आरब्धायाः क्रियायाः विघ्नोपनिपातें अपि विधारणसामर्थ्यम्, तयोः सत्त्वादिगुणतः त्रिविधं भेदं पृथक्त्वेन प्रोच्यमानं यथावत् शृणु ॥ २९ ॥

'Buddhi' is the knowledge in the form of discriminative determination. 'Dhṛti' is the resolution to hold on with perseverance to what has been undertaken even against all obstacles. Of these two, hear now the threefold division according to Sattva and other Guṇas.

प्रवृतिं च निवृतिं च कार्याकार्ये भयाभये ।
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥ 30 ॥

30. That Buddhi, O Arjuna, which knows activity and renunciation, what ought to be done and what ought not to be done, fear and fearlessness, bondage and release—that (Buddhi) is Sāttvika.

प्रवृत्तिः अभ्युदयसाधनभूतो धर्मः, निवृत्तिः मोक्षसाधनभूतो धर्मः, तौ उभौ यथावस्थितौ या बुद्धिः वेत्ति; कार्याकार्ये सर्ववर्णानां प्रवृत्तिनिवृत्तिधर्मयोः, अन्यतरनिष्ठानां देशकालावस्थाविशेषेषु 'इदं कार्यम् इदम् अकार्यम्' इति च या वेत्ति; भयाभये शास्त्रात् निवृत्तिः भयस्थानं तदनुवृत्तिः अभयस्थानं बन्धं मोक्षं च संसारयाथात्म्यं तद्विगमयाथात्म्यं च या वेत्ति, सा सात्त्विकी बुद्धिः ॥ ३० ॥

'Activity' is that Dharma which is the means for worldly prosperity. 'Renunciation' is that Dharma which is the means for release. The Buddhi which knows both these as they are, is Sāttvikī-buddhi. Further, such a Buddhi is capable of distinguishing between what ought to be done and what ought not to be done by persons of different stations in life, having as their duty activity or renunciation at particular places or times. Such a Buddhi helps them to know

'This ought to be done and this ought not to be done.' Such a Buddhi discerns transgression of the Śāstras as the cause of fear and observance of the Śāstras as the cause of fearlessness. It enables one to distinguish between bondage and release, the true nature of Samsāra and deliverance from it. The Buddhi that functions in these ways is Sāttvika.

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ 31 ॥

31. The Buddhi which gives an erroneous knowledge of Dharma and Adharma (its opposite) and also of what ought to be done and what ought not to be done, O Arjuna, is Rājasika.

यया पूर्वोक्तं द्विविधं धर्मं तद्विपरीतं च तन्निष्ठानां देशकालावस्थादिषु कार्यं च अकार्यं च यथावत् न जानाति सा राजसी बुद्धिः ॥ ३१ ॥

That Buddhi by which one does not know exactly the twofold Dharma previously mentioned and its opposite, and what ought to be done and what ought not to be done by those intent on them in accordance with place, time and conditions—that Buddhi is Rājasika.

अधर्मं धर्ममिति या मन्यते तमसावृता ।
सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ 32 ॥

32. That Buddhi, O Arjuna, which, enveloped in darkness, regards Adharma as Dharma and which reverses every value, is Tāmasika.

तामसी तु बुद्धिः तमसा आवृता सती सर्वार्थान् विपरीतान् मन्यते; अधर्मं धर्मं धर्मं च अधर्मम्, सन्तं च अर्थम् असन्तम्, असन्तं च अर्थं सन्तम्, परं च तत्त्वम् अपरम्, अपरं च तत्त्वं परम्, एवं सर्वं विपरीतं मन्यते इत्यर्थः ॥ ३२ ॥

That Buddhi is of the nature of Tamas which is 'enveloped in Tamas' and 'reverses every value.' The meaning is that it regards Adharma as Dharma and Dharma as Adharma, existent as non-existent, and non-existent as existent, and higher truth as the lower and the lower truth as the higher, and thus reverses every value.

धृत्या यया धारयते मन: प्राणेन्द्रियक्रिया: ।
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ 33 ॥

33. That Dhṛti (fortitude or persisting perseverance) by which one maintains the unswerving activities of the mind and vital force and these sense-organs through Yoga—that Dhṛti is of the nature of Sattva.

यया धृत्या योगेन अव्यभिचारिण्या मनःप्राणेन्द्रियाणां क्रियाः पुरुषो धारयते; योगो मोक्षसाधनभूतं भगवदुपासनम्; योगेन प्रयोजनभूतेन अव्यभिचारिण्या योगोद्देशेन प्रवृत्ताः तत्साधनभूता मनःप्रभृतीनां क्रियाः यया धृत्या धारयते, सा सात्त्विकी इत्यर्थः ॥ ३३ ॥

That Dhṛti by which one through unswerving Yoga sustains the activities of the mind and the vital force and the sense-organs is said to be of the nature of Sattva. 'Yoga is worship of the Lord which forms the means for release. The meaning is that the Dhṛti or fortitude by means of which one sustains the activities of the mind and other organs in the practice of Yoga (worship) until one's object is accomplished, is of the nature of Sattva.

यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन ।
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ 34 ॥

34. That Dhṛti, O Arjuna, by which one, who is desirous of fruits, longs for them with intense attachment, and holds fast to duty, desire and wealth—that Dhṛti is Rājasika.

फलाकाङ्क्षी पुरुषः प्रकृष्टसङ्गेन धर्मकामार्थान् यया धृत्या धारयते, सा राजसी; धर्मकामार्थशब्देन तत्साधनभूता मनःप्राणेन्द्रियक्रिया लक्ष्यन्ते; 'फलाकाङ्क्षी' इति अत्र अपि फलशब्देन राजसत्वाद् धर्मकामार्था एव विवक्षिताः। अतो धर्मकामार्थापेक्षया मनःप्रभृतीनां क्रियाः यया धृत्या धारयते, सा राजसी इति उक्तं भवति ॥ ३४ ॥

That Dhṛti by which a person who, desirous of fruits, i.e., through intense attachment holds fast to duty, desires, and wealth, is of the nature of Rajas. By the terms 'Dharma-kām'ārtha,' the activities of the mind, vital force and senses as a means for the attainment of Dharma (duty) Kāma (pleasure) and Artha (wealth) are signified. Even in the expression, 'One desirous of fruits,' that term indicates duty, desire and wealth, on account of the Rājasika nature of the aspirant. Therefore, what is said amounts to this: the Dhṛti by which one maintains activities of the mind etc., with the purpose of attaining duty, desire and wealth, is of the nature of Rajas.

यया स्वप्नं भयं शोकं विषादं मदमेव च ।
न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ 35 ॥

35. That Dhṛti by which a foolish person does not give up sleep, fear, grief, depression and passion, O Arjuna, is of the nature of Tamas.

यया धृत्या स्वप्नं निद्रां मदं विषयानुभवजनितं मदं स्वप्नमदौ उद्दिश्य प्रवृत्ता मनःप्राणादीनां क्रियाः दुर्मेधाः न विमुञ्चति धारयति। भयशोकविषादशब्दाः च भयशोकादिदायिविषयपराः; तत्साधनभूताः च मनःप्राणादिक्रियाः यया धारयते, सा धृतिः तामसी ॥ ३५ ॥

That Dhṛti by which a foolish person does not give up, i.e., persists in, sleep, and sensuous indulgence through the activities of the mind, vital force etc.,—that Dhṛti is of the nature of Tamas. The terms fear, grief and depression indicate the objects generating fear, grief etc. That Dhṛti by which one maintains the activities of the mind, the vital force etc., as a means for these, is of the nature of Tamas.

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ 36 ॥

36. Now hear from Me, O Arjuna, the threefold division of pleasure... That in which a man rejoices by long practice and in which he comes to the end of pain;

पूर्वोक्ताः सर्वे ज्ञानकर्मकर्त्रादयो यच्छेषभूताः, तत् च सुख गुणतः त्रिविधम् इदानीं शृणु। यस्मिन् सुखे चिरकालाभ्यासात् क्रमेण निरतिशयां रतिं प्राप्नोति; दुःखान्तं च निगच्छति, निखिलस्य सांसारिकस्य दुःखस्य अन्तं निगच्छति ॥ ३६ ॥

Now, hear about the pleasure to which the knowledge, action, agent etc., already mentioned are all subservient and which is threefold according to the Guṇas. ...That pleasure in which a person, through long practice extending over a long time, gradually attains to incomparable joy and never again is engulfed by the pain of life in Samsāra.

तद् एव विशिनष्टि—

Śri Kṛṣṇa explains the same:

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ 37 ॥

37. That which is like a poison at first but becomes like elixir in the end, born from the serene state of mind focusing on the self—such pleasure is said to be Sāttvika.

यत् तत् सुखम् अग्रे योगोपक्रमवेलायां बह्वायाससाध्यत्वाद् विविक्तस्वरूपस्य अननुभूतत्वात् च विषम् इव दुःखम् इव भवति, परिणामे अमृतोपमं परिणामे विपाके अभ्यासबलेन विविक्तात्मस्वरूपाविर्भावे अमृतोपमं भवति, तत् च आत्मबुद्धिप्रसादजम्, आत्मविषया बुद्धिः आत्मबुद्धिः, तस्याः निवृत्तसकलेतरविषयत्वं प्रसादः, निवृत्तसकलेतरविषयबुद्ध्या विविक्तस्वभावात्मानुभवजनितं सुखम् अमृतोपमं भवति; तत् सुखं सात्त्विकं प्रोक्तम् ॥ ३७ ॥

That pleasure, which 'at the beginning,' i.e., at the time of beginning of Yoga, is 'like poison,' i.e., is painful because it requires strenuous efforts and because the distinct nature of the self is not yet experienced, but which after long practice fructifies in the blissful experience of the self—that joy born of a serene state of mind 'focusing on the self' is Sāttvika. The Buddhi concerning the self is 'Ātama-buddhi'. When all objects are withdrawn from that Buddhi it becomes serene (Prasanna). The joy born of the experience of the self in its distinct nature, when all objects are withdrawn from the Buddhi, becomes 'like elixir'. That joy is said to be Sāttvika.

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ 38 ॥

38. That pleasure which arises from the contact of senses with their objects, which is like elixir at first but like poison in the end, is said to be Rājasika.

अग्रे अनुभववेलायां विषयेन्द्रियसंयोगाद् यत् तद् अमृतम् इव भवति, परिणामे विपाके विषयाणां सुखतानिमित्तक्षुधादौ निवृत्ते तस्य च सुखस्य निरयादिनिमित्तत्वाद् विषम् इव पीतं भवति, तत् सुखं राजसं स्मृतम् ॥ ३८ ॥

That which at the 'beginning,' i.e., at the time of experience looks like elixir because of the contact of senses with their objects agreable to them, but 'at the end,' i.e., when satiation or further incapacity to enjoy due to over-indulgence in them occurs, looks life poison —that pleasure is said to be Rājasika. In this latter state these so-called enjoyments cause the misery of Naraka.

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ 39 ॥

39. That pleasure which, at the beginning and at the end, deludes the self, through sleep, sloth and error—is declared to be Tāmasika.

यत् सुखम् अग्रे च अनुबन्धे च अनुभववेलायां विपाके च आत्मनो मोहनं मोहहेतुः भवति मोहः अत्र यथावस्थितवस्त्वप्रकाशः अभिप्रेतः। निद्रालस्यप्रमादोत्थं निद्रालस्यप्रमादजनितम्; निद्रादयो हि अनुभववेलायाम् अपि मोहहेतवः।

निद्राया मोहहेतुत्वं स्पष्टम्; आलस्यम् इन्द्रियव्यापारमान्द्यम्; इन्द्रियव्यापारमान्द्ये च ज्ञानमान्द्यं भवति एव; प्रमादः कृत्यानवधानरूप इति तत्र अपि ज्ञानमान्द्यं भवति; ततः च तयोः अपि मोहहेतुत्वम्; तत् सुखं तामसम् उदाहृतम्; अतो मुमुक्षुणा रजस्तमसी अभिभूय सत्त्वम् एव उपादेयम् इति उक्तं भवति ॥ ३९ ॥

Pleasure of the Tāmasika type causes delusion to the self at the beginning and the end of enjoyment. Here 'delusion' means the absence of knowledge about things as they are. Pleasure springing from sleep, sloth and error are the cause of it. Even at the time of experience, sleep etc., are the cause of delusion. It is clear how sleep causes delusion. 'Sloth' is indolence in sensory operations. When sensory activities are slow, dimness of knowledge results. 'Error' is heedlessness regarding what ought to be done. From this also occurs the dimness of knowledge. Thus, these two also cause delusion. Such pleasure is declared to be Tāmasika. Therefore what is meant is this: subduing Rajas and Tamas, the Sattva alone should be allowed to develop by the aspirant for release.

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ 40 ॥

40. There is no creature, either on earth or again among the gods in heaven, that is free from these three Gunas born of Prakṛti.

पृथिव्यां मनुष्यादिषु दिवि देवेषु वा प्रकृतिसंसृष्टेषु ब्रह्मादिस्थावरान्तेषु प्रकृतिजैः एभिः त्रिभिः गुणैः मुक्तं यत् सत्त्वं प्राणिजातं न तद् अस्ति ॥ ४० ॥

There is no Sattva or creature born either among men etc., on the earth or among the gods in heaven, from

Brahmā down to immobile things, and having their basis in Prakṛti, that is free from the dominance of the three Gunas of Prakrti.

'त्यागेनैके अमृतत्वमानशुः' (महाना० ८।१४) इत्यादिषु मोक्षसाधनतया निर्दिष्टः त्यागः संन्यासशब्दार्थाद् अनन्यः, स च क्रियमाणेषु एव कर्मसु कर्तृत्वत्यागमूलः; फलकर्मणोः त्यागः कर्तृत्वत्यागः च परमपुरुषे कर्तृत्वानुसन्धानेन इति उक्तम्। एतत् सर्वं सत्त्वगुणवृद्धिकार्यम् इति सत्त्वोपादेयताज्ञापनाय सत्त्वरजस्तमसां कार्यभेदाः प्रपञ्चिताः; इदानीम् एवंभूतस्य मोक्षसाधनतया क्रियमाणस्य कर्मणः परमपुरुषाराधनवेषताम्, तथा अनुष्ठितस्य च कर्मणः तत्प्राप्तिलक्षणं फलं प्रतिपादयितुं ब्राह्मणाद्यधिकारिणां स्वभावानुबन्धिसत्त्वादिगुणभेदभिन्नं वृत्त्या सह कर्तव्यकर्मस्वरूपम् आह—

'Tyāga', which has been determined as forming the means for release in the Śruti texts like 'By Tyāga alone do they attain immortality' (Ma.Nā., 8.14), is of the same meaning as of the word 'Sannyāsa'. It is rooted in the relinquishment of the sense of agency in actions that are being performed.

The relinquishment of the results and of possessiveness in actions, and the relinguishing of agency are to be gained by ascribing the agency to the Supreme Person. As all these are the effects of the increase of Sattva-guṇa, the differences of the effects of Sattva, Rajas and Tamas have been described at length with a view to instruct that Sattva is to be cultivated.

Now Śrī Kṛṣṇa, with a view to inculcate that actions done including their fruits, as a means to release and attainment of Him, must be of the nature of the worship of the Supreme Person, and that the fruit thereof is the attainment of Him—describes the actions obligatory for the qualified classes of the people such as Brāhmaṇas, differentiated by virtue of the natural qualities arising from the Guṇas such as Sattva, as also the occupations prescribed for those classes.

ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ 41 ॥

41. The duties of the Brāhmaṇas, Kṣatriyas, Vaiśyas and the Śūdras are clearly divided, O Arjuna, according to Guṇas, born of their nature.

ब्राह्मणक्षत्रियविशां स्वकीयो भावः स्वभावः; ब्रह्मणादिजन्महेतुभूतं प्राचीनं कर्म इत्यर्थः। तत्प्रभवाः सत्त्वादयो गुणाः; ब्राह्मणस्य स्वभावप्रभवो रजस्तमोऽभिभवेन उद्भूतः सत्त्वगुणः, क्षत्रियस्य स्वभावप्रभवः सत्त्वतमसोः अभिभवेन उद्भूतो रजोगुणः, वैश्यस्य स्वभावप्रभवः सत्त्वरजोऽभिभवेन अल्पोद्रिक्तः तमोगुणः, शूद्रस्य स्वभावप्रभवः तु रजःसत्त्वाभिभवेन अत्युद्रिक्तः तमोगुणः। एभिः स्वभावप्रभवैः गुणैः सह प्रविभक्तानि कर्माणि शास्त्रैः प्रतिपादितानि। ब्राह्मणादय एवंगुणकाः तेषां च तानि कर्माणि वृत्तयः च एता इति हि विभज्य प्रतिपादयन्ति शास्त्राणि ॥ ४१ ॥

The nature of Brāhmaṇas, Kṣatriyas, Vaiśyas, and Śudras are due to their respective inherent dispositions. The meaning is that their past Karma has been the cause of determining births as Brāhmaṇas etc. The Sattva and other Guṇas are the result of such Karma. The Sattva-guṇa is born from the inherent nature of the Brāhmaṇa becoming dominant by suppressing the qualities of Rajas and Tamas. The quality of Rajas originates from the inherent nature of the Kṣatriya becoming dominant by suppressing qualities of Sattva and Tamas. Tamoguṇa arises from the inherent nature of the Vaiśya, becoming dominant in a little way by suppressing Sattva and Rajas. The duties and works assigned to them according to the Guṇas constituting their inherent nature, are expounded and allotted by the Śāstras in the order described. For the Śāstras analyse that the Brāhmaṇas etc., possess such and such attributes and such and such are their duties and occupations.

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ 42 ॥

42. Control of the senses and the mind, austerity, purity, forbearance, uprightness, knowledge, special knowledge, and faith—all these constitute the duty of Brāhmaṇa born of his inherent nature.

शमः बाह्येन्द्रियनियमनम्। दमः अन्तःकरणनियमनम्। तपः भोगनियमनरूपः शास्त्रसिद्धः कायक्लेशः। शौचं शास्त्रीयकर्मयोग्यता। क्षान्तिः परैः पीड्यमानस्य अपि अविकृतचित्तता। आर्जवं परेषु मनोऽनुरूपं बाह्यचेष्टाप्रकाशनम्। ज्ञानं परावरतत्त्वयाथात्म्यज्ञानम्। विज्ञानं परतत्त्वगतासाधारणविशेषविषयं ज्ञानम्। आस्तिक्यं वैदिकार्थस्य कृत्स्नस्य सत्यतानिश्चयः प्रकृष्टः, केनापि हेतुना चालयितुमशक्य इत्यर्थः।

भगवान् पुरुषोत्तमो वासुदेवः परब्रह्मशब्दाभिधेयो निरस्तनिखिलदोषगन्धः स्वाभाविकानवधिकातिशयज्ञानशक्त्याद्यसंख्येयकल्याणगुणगणो निखिलवेदवेदान्तवेद्यः स एव निखिलजगदेककारणं निखिलजगदाधारभूतो निखिलस्य स एव प्रवर्तयिता तदाराधनभूतं च कृत्स्नं वैदिकं कर्म, तैः तैः आराधितो धर्मार्थकाममोक्षाख्यं फलं प्रयच्छति, इति अस्य अर्थस्य सत्यतानिश्चयः आस्तिक्यम्। वेदैश्च सर्वैरहमेव वेद्यः।' (१५।१५) 'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते।' (१०।८) 'मयि सर्वमिदं प्रोतम्।' (७।७) 'भोक्तारं यज्ञ तपसां....ज्ञात्वा मां शान्तिमृच्छति॥' (५।२९) 'मत्तः परतरं नान्यत्किंचिदस्ति धनंजय।' (७।७) 'यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम्। स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः॥' (१८।४६) 'यो मामजमनादिं च वेत्ति लोकमहेश्वरम्।' (१०।३) इति ह्युच्यते।

तद् एतद् ब्राह्मणस्य स्वभावजं कर्म ॥ ४२ ॥

'Śama' is the control of the external sense-organs. 'Dama' is the control of the mind. 'Tapas' is the chastisement of the body by controlling enjoyments, as enjoined by the Śāstras. 'Sauca' is fitness for performing acts as enjoined by the Śāstras. 'Kṣānti' is preserving the composure of the mind, though injured by others. 'Ārjava' is straightforwardness expressing itself in correct outward manifestation to others in consonance with one's own mind. 'Jñāna' is knowledge about the real nature of the higher and lower truths. 'Vijñāna' is the knowledge pertaining to exceptional attributes belonging to the Supreme Reality. 'Āstikya' or faith is firm conviction in the truth of all things enjoined in the Vedas. The meaning is that it is unshakable by any reason whatever.

'Āstikya' is positive conviction in the truth to the following effect: (1) The Lord Vāsudeva, the Supreme Person, is signified by the term, Supreme Brahman. (2) He is devoid of even the slightest trace of evil. (3) He possesses countless hosts of auspicious and excellent attributes such as knowledge, strength etc., boundless and natural. (4) To reveal His nature is the sole purpose of the whole of Vedas and the Vedānta and He can be known only through them. (5) He is the sole cause of the universe (6) He is the foundation of the entire universe. (7) He is the actuator of all. (8) All actions taught in the Vedas form His worship. (9) When worshipped through them, He confers fruits known as Dharma, Artha, Kāma and Mokṣa.

That such is the meaning has been declared in the following text: 'Indeed I am to be known from all the Vedas' (15.15); 'I am the origin of all; from Me proceed everything' (10.8), 'All this is strung on Me' (7.7), 'Knowing me as the enjoyer of all sacrifices and austerities .... he attains peace' (10.29), There is nothing greater than myself, Arjuna (7.7) 'He from whom proceeds the activity of all beings and by whom all this is pervaded—by worshipping Him with his duty, will a man reach perfection' (18.46); and 'He who knows Me as unborn, without a beginning and the great Lord of the worlds...' (10.3)

Such are the duties of the Brāhmaṇa arising from his inherent nature.

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ 43 ॥

43. Valour, invincibility, steadiness, adroitness and non-fleeing in battle, generosity and lordliness are the duties of a Kṣatriya born of his inherent nature.

शौर्यं युद्धे निर्भयप्रवेशसामर्थ्यम्। तेजः परैः अनभिभवनीयता। धृतिः आरब्धे कर्मणि विघ्नोपनिपाते अपि तत्समापनसामर्थ्यम्। दाक्ष्यं सर्वक्रियानिवृत्तिसामर्थ्यम्। युद्धे च अपि अपलायनं युद्धे च आत्ममरणनिश्चये अपि अनिवर्तनम् दानम् आत्मीयस्य द्रव्यस्य

परस्वत्वापादानपर्यन्तः त्यागः, ईश्वरभावः स्वव्यतिरिक्तसकलजननियमनसामर्थ्यम्, एतत् क्षत्रियस्य स्वभावजं कर्म ॥ ४३ ॥

'Valour' is the ability of plunging into a battle without fear. 'Invincibility' is the capacity to remain undefeated by others. 'Steadiness' is the capacity to complete a work that has been started despite obstacles. 'Adroitness' is the ability in executing all works. 'Apalāyana' is not fleeing in a battle though one is convinced of one's death. 'Generosity' is parting with one's own possessions to others even to its entirety. 'Lordliness' is the capacity to govern all others. This is the duty of a Kṣatriya born of his inherent nature.

कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ 44 ॥

44. Agriculture, cattle-breeding and trade are the duties of the Vaiśya born of his nature... And the duty of a Śudra is one of service, born of his nature.

कृषिः सस्योत्पादनकर्षणम्। गोरक्ष्यं पशुपालनम् इत्यर्थः। वाणिज्यं धनसंचयहेतुभूतं क्रयविक्रयात्मकं कर्म। एतद् वैश्यस्य स्वभावजं कर्म। पूर्ववर्णत्रयपरिचर्यारूपं शूद्रस्य स्वभावजं कर्म।

तद् एतत् चतुर्णां वर्णानां वृत्तिभिः सह कर्तव्यानां शास्त्रविहितानां यज्ञादिकर्मणां प्रदर्शनार्थम् उक्तम्। यज्ञादयो हि त्रयाणां वर्णानां साधारणाः, शमदमादयः अपि त्रयाणां वर्णानां मुमुक्षूणां साधारणाः। ब्राह्मणस्य तु सत्त्वोद्रेकस्य स्वाभाविकत्वेन शमदमादयः सुखोपादानाः इति कृत्वा तस्य शमदमादयः स्वभावजं कर्म इति उक्तम्। क्षत्रियवैश्ययोः तु स्वतो रजस्तमःप्रधानत्वेन शमदमादयो दुःखोपादानाः इति कृत्वा न तत्कर्म इति उक्तम्। ब्राह्मणस्य तु वृत्तिः याजनाध्यापनप्रतिग्रहाः। क्षत्रियस्य जनपदपरिपालनम्। वैश्यस्य कृष्यादयो यथोक्ताः। शूद्रस्य तु कर्तव्यं वृत्तिः च पूर्ववर्णत्रयपरिचर्या एव ॥ ४४ ॥

'Agriculture' is cultivation to produce crops. The meaning of 'cattle breeding' is the protection and rearing of cattle. 'Trade' is the activity causing the amassing of wealth

through buying and selling. This is the duty of Vaiśya born of his inherent nature.

The duty of a Śudra, born of his inherent nature, is service to the three Orders mentioned earlier.

All these have been described to stress that the occupational activities of the four stations are auxiliary to the performance of sacrifices etc., which are ordained by the Śāstra. Sacrifices etc., are common to the first three stations. Control of the senses etc., are common to those who, among the first three stations, are anxious for release. As a Brāhmaṇa possesses preponderance of Sattva, and as the control of the senses, mind etc., can be performed by him easily and naturally, control of the senses etc., have been prescribed as his duty. As control of the mind, senses etc., can be performed only with difficulty by the Kṣatriyas and the Vaiśyas owing to the preponderance of Rajas and Tamas respectively in them, these have not been stated as their duty. The occupation of a Brāhmaṇa is officiating as priest in sacrifices, teaching the Vedas and receiving gifts. The occupation of a Kṣatriya is protecting the people and that of the Vaiśyas is farming etc., as mentioned before. The duty and occupation of the Śudra is service to the three stations.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ 45 ॥

45. Devoted to his duty, man attains perfection. Hear now how one devoted to his own duty attains perfection.

स्वे स्वे **यथोदिते** कर्मणि अभिरतो नरः संसिद्धिं **परमपदप्राप्तिं** लभते । स्वकर्मनिरतो यथा सिद्धिं विन्दति **परमं पदं प्राप्नोति तथा** शृणु ॥ ४५ ॥

When one is devoted to his own duty in a way mentioned earlier, he attains perfection i.e., the supreme state. When

a person is devoted to his duty, how he attains perfection, i.e., attains the supreme state, listen.

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ 46 ॥

46. He from whom arise the activity of all beings and by whom all this is pervaded—by worshipping Him with his own duty man reaches perfection.

यतो भूतानाम् **उत्पत्त्यादिका** प्रवृत्तिः, येन च सर्वम् इदं ततं स्वकर्मणा तं **माम् इन्द्राद्यन्तरात्मतयावस्थितम्** अभ्यर्च्य **मत्प्रसादात् मत्प्राप्तिरूपां** सिद्धिं विन्दति मानवः ।

मत्त एव सर्वम् उत्पद्यते, मया च सर्वम् इदम् ततम् इति पूर्वम् एव उक्तम्—'अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ मत्तः परतर नान्यत्किञ्चिदस्ति धनंजय ।' (७।६७) 'मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।' (९।४) 'मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ॥' (९।१०) 'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।' (१०।८) **इत्यादिषु** ॥ ४६ ॥

He from whom arise all activities as origination of all beings and by whom all this is pervaded, by worshipping Him, i.e., Myself, who abide in Indra and other divinities as the Inner Ruler, man attains perfection, consisting in the attainment of Myself by My grace. It has been told before that everything originates from Me and all this is pervaded by Me, in texts like the following: 'I am the origin and dissolution of the whole universe' (7.6), 'There is nothing higher than Myself, O Arjuna' (7.7), 'This entire universe is pervaded by Me in an unmanifest form' (9.4), 'Under My supervision, the Prakṛti gives birth to all mobile and immobile entities' (9.10) and 'I am the origin of all; from Me proceed everything' (10.8).

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ 47 ॥

47. Better is one's own duty, though ill done, than the duty of another, though well-performed. . . . . . When one does the duty ordained by his own nature, he incurs no stain.

एवं त्यक्तकर्तृत्वादिको मदाराधनरूपः स्वधर्मः स्वेन एव उपादातुं योग्यो धर्मः। प्रकृतिसंसृष्टेन हि पुरुषेण इन्द्रियव्यापाररूपः कर्मयोगात्मको धर्मः सुकरो भवति। अतः कर्मयोगाख्यः स्वधर्मो विगुणः अपि परधर्माद् इन्द्रियजयनिपुणपुरुषधर्माद् ज्ञानयोगात् सकलेन्द्रियनियमनरूपतया सप्रमादात् कदाचित् स्वनुष्ठितात् श्रेयान्।

तद् एव उपपादयति—प्रकृतिसंसृष्टस्य पुरुषस्य इन्द्रियव्यापाररूपतया स्वभावत एव नियतत्वात् कर्मणः कर्म कुर्वन् किल्बिषं संसारं न आप्नोति अप्रमादत्वात् कर्मणः। ज्ञानयोगस्य सकलेन्द्रियनियमनसाध्यतया सप्रमादत्वात्। तन्निष्ठः तु प्रमादात् किल्बिषं प्रतिपद्येत अपि; अतः कर्मनिष्ठा एव ज्यायसी इति तृतीयाध्यायोक्तं स्मारयति ॥ ४७ ॥

One's proper Dharma is that which is suitable for performance by oneself, in the form of worshipping Myself, relinquishing agency etc., as has been taught. For, Karma Yoga, consisting in the activities of sense organs, is easy to perform by one in association with Prakṛti. Thus, Karma Yoga, even if it is defective in some respects, is better than the Dharma of another, i.e., than Jñāna-yoga, even for a person capable of controlling his senses, which is an attainment liable to negligence, because it consists of control over all sense-organs; for, though this may be well performed occasionally, one is always liable to deflection from it.

He explains the same:

As Karma consists of the activities of the sense-organs, it is ordained by Nature for one who is conjoined with Prakṛti, i.e., the body. So by performing Karma Yoga one does not incur any stain. But Jñāna Yoga is liable to negligence, because it requires the control of the senses from the very beginning for its performance. One intent on it is likely to incur stain from negligence. [Thus we are reminded about what was mentioned in the third chapter – that Karma Yoga alone is greater.]

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ 48 ॥

48. One should not relinquish one's works, O Arjuna, though it may be imperfect; for, all enterprises are enveloped by imperfections as fire by smoke.

अतः सहजत्वेन सुकरम् अप्रमादं च कर्म सदोषं सदुःखम् अपि न त्यजेत् । ज्ञानयोगयोग्यः अपि कर्मयोगम् एव कुर्वीत इत्यर्थः । सर्वारम्भाः कर्मारम्भा ज्ञानारम्भाः च हि दोषण दुःखेन धूमेन अग्निः इव आवृताः । इयान् तु विशेषः कर्मयोगः सुकरः अप्रमादः च, ज्ञानयोगः तद्विपरीतः इति ॥ ४८ ॥

So, one should not relinquish one's works, understanding that they are natural, are easy to perform and not liable to negligence. Such thoughts coupled with the idea that there are imperfections in them should not lead you to abandon them. The meaning is that though one is fit for Jñāna Yoga, one should perform Karma Yoga only. All enterprises, be they of Karma or Jñāna, are indeed enveloped by imperfections, by pain, as fire by smoke. But still there is this difference: Karma Yoga is easy and does not involve negligence, but Jñāna Yoga is contrary to this.

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ 49 ॥

49. He whose understanding is on all sides unattached, whose self is conquered, who is free from desires—he attains by renunciation the supreme perfection transcending all activity.

सर्वत्र फलादिषु असक्तबुद्धिः जितात्मा जितमनाः परमपुरुषकर्तृत्वानुसन्धानेन आत्मकर्तृत्वे विगतस्पृहः एवं त्यागाद् अनन्यत्वेन निर्णीतेन संन्यासेन युक्तः कर्म कुर्वन् परमां नैष्कर्म्यसिद्धिम् अधिगच्छति । परमां ध्याननिष्ठां ज्ञानयोगस्य अपि फलभूताम् अधिगच्छति इत्यर्थः । वक्ष्यमाणध्यानयोगावार्प्तिं सर्वेन्द्रियकर्मोपरतिरूपाम् अधिगच्छति ॥ ४९ ॥

He whose understanding is, on all sides, without attachments, concerning fruits etc., whose 'self is conquered,' i.e., who has conquered his mind; who, by contemplating on the agency of the Supreme Person, is free from the habit of attributing agency to the self; and who is thus equipped with Sannyāsa which has been positively determined to be the same as Tyāga—such a man, performing actions, attains supreme perfection which is free from all activities. The meaning is that he attains devotion to Dhyāna which is the consummation of even Jñāna Yoga; he attains Dhyāna Yoga (Yoga of meditation) consisting in the complete cessation of sensory activity, which is going to be described hereafter.

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ 50 ॥

50. Learn from me in brief, O Arjuna, how, one who has attained perfection, attains the *brahman* (or the self), who is the supreme consummation of knowledge.

सिद्धिं प्राप्तः आप्रयाणाद् अहरहः अनुष्ठीयमानकर्मयोगनिष्पाद्यध्यानसिद्धिं प्राप्तो यथा येन प्रकारेण वर्तमानो ब्रह्म प्राप्नोति तथा समासेन मे निबोध । तद् एव ब्रह्म विशिष्यते निष्ठा ज्ञानस्य या परा इति । ज्ञानस्य ध्यानात्मकस्य या परा निष्ठा परं प्राप्यम् इत्यर्थः ॥ ५० ॥

One who has attained 'perfection', viz., one who has attained perfection in meditation generated by the Karma Yoga performed day after day till death—how, in what way, he attains the *brahman*, learn this from Me in brief. It is the same *Brahman* who is described as the supreme consummation of knowledge. The meaning is that the self is the supreme consummation, the supreme end, of knowledge which is of the nature of meditation.

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ 51 ॥

51. Endowed by a purified understanding, subduing the mind by steadiness, relinquishing sound and other objects of the senses and casting aside love and hate;

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ 52 ॥

52. Resorting to solitude, eating but little, restraining speech, body and mind, ever engaged in the Yoga of meditation and taking refuge in dispassion;

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ 53 ॥

53. Forsaking egoism, power, pride, desire, wrath and possession, with no feeling of 'mine' and tranquil—he becomes worthy for the state of *brahman*.

बुद्ध्या विशुद्धया **यथावस्थितात्मतत्त्वविषयया** युक्तः, धृत्या आत्मानं नियम्य च **विषयविमुखीकरणेन योगयोग्यं मनः कृत्वा**, शब्दादीन् विषयान् त्यक्त्वा **असन्निहितान् कृत्वा**, **तन्निमित्तौ** च रागद्वेषौ व्युदस्य, विविक्तसेवी **सर्वैः ध्यानविरोधिभिः विविक्ते देशे वर्तमानः**; लघ्वाशी **अत्यशनानशनरहितः**, यतवाक्कायमानसः **ध्यानाभिमुखीकृतकायवाङ्मनोवृत्तिः**, ध्यानयोगपरो नित्यम् **एवं भूतः सन् आप्रयाणाद् अहरहः ध्यानयोगपरः**, वैराग्यं समुपाश्रितः **ध्येयतत्त्वव्यतिरिक्तविषयदोषावमर्शेन तत्र विरागतां वर्धयन्** अहंकारम्, **अनात्मनी आत्माभिमानं** बलं **तद्विवृद्धिहेतुभूतं वासनाबलं तन्निमित्तं** दर्पं कामं क्रोधं परिग्रहं विमुच्य, निर्ममः **सर्वेषु अनात्मीयेषु आत्मीयबुद्धिरहितः** शान्तः **आत्मानुभवैकसुखः**, **एवंभूतो ध्यानयोगं कुर्वन्** ब्रह्मभूयाय कल्पते **ब्रह्मभावाय कल्पते सर्वबन्धविनिर्मुक्तो यथावस्थितम् आत्मानम् अनुभवति इत्यर्थः** ॥ ५१-५३ ॥

'Endowed with a purified understanding' means endowed with the Buddhi capable of understanding the self as it is in reality; 'subduing the mind by steadiness' means making the mind fit for meditation by turning away from

external and internal objects; 'relinquishing sound and other objects of senses' means keeping them far away, casting aside love and hate occasioned by them (i.e., the sense objects).

'Resorting to solitude' means living in a lonely place free from hindrances to meditation; 'eat but little' means eating neither too much nor too little; 'restraining speech, body and mind' means directing the operations of body, speech and mind to meditation; 'ever engaged in the Yoga of meditation' means being like this, i.e., constantly engaged in the Yoga of meditation day after day until death; 'taking refuge in dispassion' means developing aversion to all objects except the one entity to be meditated upon, by considering the imperfections of all objects and thus cultivating detachment to everything.

Forsaking 'egoism' means abandoning the tendency to consider what is other than the self as the self, as well as neutralising the power of forcible Vāsanas (tendencies) which nourish (egoism), and the resulting pride, desire, wrath and possessiveness. 'With no feeling of mine' means free from the notion that what does not belong to oneself belongs to oneself; 'Who is tranquil' means, who finds sole happiness in experiencing the self. One who has become like this and performs the Yoga of meditation becomes worthy for the state of *Brahman*. The meaning is that, freed from all bonds, he experiences the self as It really is.

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेष भूतेषु मद्भक्तिं लभते पराम् ॥ 54 ॥

54. Having realised the state of *Brahmaṇ*, tranquil, he neither grieves nor craves. Regarding all beings alike, he attains supreme devotion to Me.

ब्रह्मभूतः आविर्भूतापरिच्छिन्नज्ञानैकाकारमच्छेषतैकस्वभावात्मस्वरूपः । 'इतस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।' (७।५) इति हि स्वशेषता उक्ता ।

प्रसन्नात्मा क्लेशकर्मादिभिः अकलुषस्वरूपो मद्व्यतिरिक्तं न कंचन भूतविशेषं प्रति शोचति न कंचन काङ्क्षति; अपि तु मद्व्यतिरिक्तेषु सर्वेषु भूतेषु अनादरणीयतायां समो निखिलं वस्तुजातं तृणवत् मन्यमानो मद्भक्तिं लभते पराम्।

मयि सर्वेश्वरे निखिलजगदुद्भवस्थितिप्रलयलीले निरस्तसमस्तहेयगन्धे अनवधिकातिशयासंख्येयकल्याणगुणगणैकताने लावण्यामृतसागरे श्रीमति पुण्डरीकनयने स्वस्वामिनि अत्यर्थप्रियानुभवरूपां परां भक्तिं लभते ॥ ५४ ॥

'Having realised the state of *Brahman*,' means having got from revelation an understanding of the nature of the self as consisting of unlimited knowledge and of being a Śeṣa (subservient being) to Me. Subservience to Me has been posited in, 'Know that which is other than this (Prakṛti or lower Nature) to be the higher Prakṛti of Mine' (7.5). One who is 'tranquil' means one who is not contaminated by various forms of grief (the five Kleśas of Yoga-sūtras), and does not grieve about any being other than Myself, nor desires anything other than Myself. On the other hand, he becomes equally indifferent to all beings other than Myself as worthless as straw and attains supreme Bhakti for Me. He attains 'supreme devotion' to Me, which is of the form of an experience which makes Me dear beyond all description—Me the Lord of all, to whom creation, protection and dissolution of the universe is a sport, who is devoid of the slightest trace of evil, who is the sole seat of countless hosts of auspicious attributes which are excellent and unlimited; and who is the ocean of the elixir of beauty;who is the Lord of Śrī; who is Lotus-eyed; and who is the self's own Lord.

तत्फलम् आह—

Śrī Kṛṣṇa declares the fruits of this (devotion):

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ 55 ॥

55. Through devotion, he comes to know Me fully—who and what I am in reality, who I am and how I am. Knowing Me thus in truth, he forthwith enters into Me.

स्वरूपतः स्वभावतः च यः अहं गुणतो विभूतितो यावान् च अहं तं माम् एवंरूपया भक्त्या तत्त्वतो विजानाति। मां तत्त्वतो ज्ञात्वा तदनन्तरं तत्त्वज्ञानानन्तरं ततो भक्तितो मां विशते प्रविशति। तत्त्वतः स्वरूपस्वभावगुणविभूतिदर्शनोत्तरकालभाविन्या अनवधिकातिशयभक्त्या मां प्राप्नोति इत्यर्थः। अत्र तत इति प्राप्तिहेतुतया निर्दिष्टा भक्तिः एव अभिधीयते। 'भक्त्या त्वनन्यया शक्यः' (११।५४) इति तस्या एव तत्त्वतः प्रवेशहेतुताभिधानात् ॥ ५५ ॥

Through such devotion, he knows 'who I am,' i.e., knows My own essence and My nature, and 'what I am,' i.e., in My attributes and glory. Knowing Me truly, he rises to a higher level than this Bhakti, and acquiring knowledge of the truth, enters into Me through devotion. The meaning is that he attains Me by means of infinite and unsurpassed Bhakti which develops subsequent in time to the vision of the nature, attributes and glory of the Lord in reality. Here the term '*Tataḥ*' (through) denotes that devotion is the cause of attainment; for it has been stated to be the cause of entrance in the text, 'But by single-minded devotion it is possible...' (11.54).

एवं वर्णाश्रमोचितनित्यनैमित्तिककर्मणां परित्यक्तफलादिकानां परमपुरुषाराधनरूपेण अनुष्ठितानां विपाक उक्तः। इदानीं काम्यानाम् अपि कर्मणाम् उक्तेन एव प्रकारेण अनुष्ठीयमानानां स एव विपाक इत्याह—

In this way, the crowning development has been told starting from the disinterested performance of periodical and occasional rites suitable for the various stations and stages of life, which are to be performed to propitiate the Supreme Person. Śrī Kṛṣṇa now explains that even for actions meant for attaining desired objects (Kāmya-karmas) the crowning stage is the same as for these described above, provided they too are done not for fulfilling one's desires but as offerings to propitiate the Supreme Person.

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ 56 ॥

56. Taking refuge in Me and performing all works constantly, one, by My grace, attains the eternal and immutable realm.

न केवलं नित्यनैमित्तिककर्माणि अपि तु काम्यानि अपि सर्वाणि कर्माणि मद्व्यपाश्रयः मयि संन्यस्तकर्तृत्वादिकः कुर्वाणो मत्प्रसादात् शाश्वतं पदम् अव्ययम् अविकलं प्राप्नोति। पद्यते गम्यते इति पदम् मां प्राप्नोति इत्यर्थः ॥ ५६ ॥

'Taking refuge in Me' means leaving agency etc., to Me. He who performs 'all works constantly' means works that are not only obligatory and occasional acts but even those meant to fulfil desires (Kāmya Karmas)—he attains, by My grace, the eternal realm which is immutable. 'Pada' means that which is attained. The meaning is that he attains Me. [The idea is that the performance of even those ritualistic actions enjoined for those having the fulfilment of certain desires in view, even these actions, if done without any such desire but only as the worship of the Supreme Person—they have the same effect as the performance of the enjoined daily and occasional rituals to which no effect except the purification of the self is offered by the Śāstras.]

यस्माद् एवं तस्मात्—

Since it is so, therefore:

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ 57 ॥

57. Surrendering all acts to me by your mind, thinking of Me as the goal, and resorting to Buddhi-yoga, focus your thought ever on Me.

चेतसा आत्मनो मदीयत्वमन्नियाम्यत्वबुद्ध्या उक्तं हि 'मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।' (३।३०) इति सर्वकर्माणि सकर्तृकाणि साराध्यानि मयि संन्यस्य

मत्परः 'अहम् एव फलतया प्राप्यः' इति अनुसंदधानः कर्माणि कुर्वन् इमम् एव बुद्धियोगम् उपाश्रित्य सततं मच्चित्तो भव ॥ ५७ ॥

'By your mind' means with thought which considers the self as belonging to Me and as controlled by Me. For, it has been declared: 'Surrendering all your acts to Me with a mind focussed on the self' (3.30). Surrendering all acts to Me along with agentship and the object of worship and regarding 'Me as the goal,' i.e., constantly contemplating that I alone am to be attained as the goal; performing all acts; and resorting to Buddhi-Yoga—focus your mind on Me always. Buddhi Yoga here implies the mental attitude special to the seeker of salvation in regard to agency of works, the fruits etc.

एवम्—

Thus

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
अथ चेत्त्वमहंकारान्न श्रोष्यसि विनङ्क्ष्यसि ॥ 58 ॥

58. Focusing your thought on Me, you shall, by My grace, cross over all difficulties. If, however, out of self-conceit, you do not heed Me, you shall perish.

मच्चित्तः सर्वकर्माणि कुर्वन् सर्वाणि सांसारिकाणि दुर्गाणि मत्प्रसादाद् एव तरिष्यसि। अथ त्वम् अहंकाराद् अहम् एव कृत्याकृत्यविषयं सर्वं जानामि इति भावात् मदुक्तं न श्रोष्यसि चेद् विनङ्क्ष्यसि नष्टो भविष्यसि। न हि कश्चिद् मद्व्यतिरिक्तः कृत्स्नस्य प्राणिजातस्य कृत्याकृत्ययोः ज्ञाता शासिता वा अस्ति ॥ ५८ ॥

Thus, focusing your thought on Me, if you can perform all acts, you will, by My grace, cross over all difficulties of the Samsāra. If, however, out of 'self-conceit,' i.e., out of the feeling, 'I know well what is to be done and what is not to be done'—out of such a feeling, if you do not heed My words, you shall perish. Except Myself, there is none who

knows what ought and what ought not to be done by all living beings; there is also none other than Myself who is in the position of a law-giver to them.

यद्यहंकारमाश्रित्य न योत्स्य इति मन्यसे ।
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ 59 ॥

59. If, in your self-conceit, you think, 'I will not fight,' your resolve is in vain. Nature will compel you.

यद् अहंकारम् आत्मनि हिताहितज्ञाने स्वातन्त्र्याभिमानम् आश्रित्य मन्नियोगम् अनादृत्य न योत्स्ये' इति मन्यसे एष ते स्वातन्त्र्यव्यवसायो मिथ्या भविष्यति। यतः प्रकृतिः त्वां युद्धे नियोक्ष्यति; मत्स्वातन्त्र्योद्विग्नमनसं त्वाम् अज्ञं प्रकृतिः नियोक्ष्यति ॥ ५९ ॥

If, in your 'self-conceit,' i.e., under a false sense of independence that you know what is good for you and what is not—if, not heeding My command, you think, 'I will not fight,' then this resolve based on your sense of independence will be in vain. For Nature will compel you to go against your resolve—you who are ignorant and who adversely react to my sovereignty.

तद् उपपादयति—

He elucidates the same:

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥ 60 ॥

60. O Arjuna, bound by your own duty born out of your own inner disposition, and having no control over your own will, you will be compelled to do that very thing which you now desire not to do through delusion.

स्वभावजं हि क्षत्रियस्य कर्म शौर्यं स्वभावजेन शौर्याख्येन स्वेन कर्मणा निबद्धः तत एव

अवशः परैः धर्षणम् असहमानः त्वम् एव तद् युद्धं करिष्यसि; यद् इदानीं मोहाद् अज्ञानात् कर्तुं न इच्छसि ॥ ६० ॥

For, heroism is the duty of a Kṣatriya born of his nature. Impelled by your own duty of heroism born of your own nature, you will lose self-control when you get the taunts of your enemies. Unable to suffer it, you will be compelled to engage them in battle, which, now, out of delusion and ignorance, you do not desire to do.

सर्वं हि भूतजातं सर्वेश्वरेण मया पूर्वकर्मानुगुण्येन प्रकृत्यनुवर्तने नियमितम्, तत् शृणु—

All beings have been ordained by Me to follow their Prakṛti acquired by their previous Karmas. Listen about it:

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ 61 ॥

61. The Lord, O Arjuna, abides in the heart of every being, spinning them round and round, mounted on a wheel as it were, by His power.

ईश्वरः सर्वनियमनशीलो वासुदेवः सर्वभूतानां हृद्देशे सकलप्रवृत्तिनिवृत्तिमूलज्ञानोदये देशे तिष्ठति। कथं किं कुर्वन् तिष्ठति?

यन्त्रारूढानि सर्वभूतानि मायया भ्रामयन् स्वेन एव निर्मितं देहेन्द्रियावस्थप्रकृत्याख्यं यन्त्रम् आरूढानि सर्वभूतानि स्वकीयया सत्त्वादिगुणमय्या मायया गुणानुगुणं प्रवर्तयन् तिष्ठति इत्यर्थः।

पूर्वम् अपि एतद् उक्तम् 'सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च' (१५।१५) इति 'मत्तः सर्वं प्रवर्तते' (१०।८) इति च। श्रुतिश्च—'य आत्मनि तिष्ठन्' (शत०ब्रा० १।१३।१) इत्यादिका ॥ ६१ ॥

Lord Vāsudeva, who is the ruler over all, lives in 'the heart of all beings,' i.e., in the region from which arises all knowledge which is at the root of all secular and spiritual activities. How and doing what does He exist? He exists enabling, by His Māyā (power), 'all beings who are mounted, as

it were, on the machine Prakṛti' in the form of body and senses created by Himself, to act in accordance with their Guṇas of Sattva and others. It was already expressed in 'And I am seated in the hearts of all. From Me are memory, knowledge and their removal also' (15.15) and in 'From Me proceed everything' (10.8). The Śrutis also proclaim 'He who, dwelling in the self' (Bṛ.U.Madh., 3.7.22).

एतन्मायानिवृत्तिहेतुम् आह—

He now explains the way to get rid of the Māyā:

तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि
शाश्वतम् ।। 62 ।।

62. Seek refuge in Him alone, O Arjuna, with the whole of your being. By His grace, you shall find supreme peace and eternal abode.

यस्माद् एवं तस्मात् तम् एव सर्वस्य प्रशासितारम् आश्रितवात्सल्येन त्वत्सारथ्ये अवस्थितम् 'इत्थं कुरु' इति च प्रशासितारं मां सर्वभावेन सर्वात्मना शरणं गच्छ अनुवर्तस्व। अन्यथा तन्मायाप्रेरितेन अज्ञेन त्वया युद्धादिकरणम् अवर्जनीयम्, तथा सति नष्टो भविष्यसि। अतो मदुक्तप्रकारेण युद्धादिकं कुरु इत्यर्थः। एवं कुर्वाणः तत्प्रसादात् परां शान्तिं सर्वकर्मबन्धोपशमनं शाश्वतं च स्थानं प्राप्स्यसि । यद् अभिधीयते श्रुतिशतैः—

'तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः ।' (ऋ०सं० १।२।६।५) 'ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ।' (यजुःसं० ३१।१६) 'यत्र ऋषयः प्रथमजा ये पुराणाः ।' 'परेण नाकं निहितं गुहायाम्' (महाना० ८।१४) 'यो अस्याध्यक्षः परमे व्योमन् ।' (ऋ०सं० ८।७।१७।७) 'अथ यदतः परो दिवो ज्योतिर्दीप्यते' (छ०उ० ३।१३।७) 'सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम्' (क०उ० ३।९) इत्यादिभिः ।। ६२ ।।

Such being the case, take refuge with all your heart (Sarvabhāvena), by every disposition of your body, senses and mind (Sarvātmanā) in Him—Him, the ruler of all, who has become your charioteer out of compassion for dependents,

and who orders you, 'Act thus' and so on. Even if you do not do so now, fighting in battle etc., is inevitable for you who are ignorant and actuated by His Māyā, but then you will get ruined. Therefore, fight etc., in the manner which has been explained by Him. Such is the meaning.

Acting in this way, you will attain supreme peace, release from all bondage, and the eternal abode. Hundreds of Śrutis declare it: 'That supreme place of Viṣṇu which the sages see' (Ṛg.S., 1.2.6.5); 'They become meritorious and reach this heaven where Devas and Sadhyas dwell' (Tai.Ā., 3.12); 'Where dwell the ancient sages, the first-born' (Tai.Sam., 4.7.13.1); 'The supreme place above the paradise in the heart of the Supreme Heaven' (Ma.Nā., 8.14); 'He who is in the Supreme Heaven and presides over this' (Ṛg.S., 8.7.17.7); 'Now that light which shines above this Supreme Heaven' (Chā.U., 3.13.7); and 'He reaches the end of the journey, the Highest abode of Viṣṇu' (Ka.U., 3.9).

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ 63 ॥

63. Thus the knowledge, the mystery of mysteries, has been declared to you by Me. Reflecting on it fully, do what you will.

इति एवं ते मुमुक्षुभिः अधिगन्तव्यं ज्ञानं सर्वस्माद् गुह्याद् गुह्यतरं **कर्मयोगविषयं ज्ञानयोगविषयं भक्तियोगविषयं च सर्वम्** आख्यातम्। एतद् अशेषेण विमृश्य **स्वाधिकारानुरूपं** यथा इच्छसि तथा कुरु, **कर्मयोगं ज्ञानं भक्तियोगं वा यथेष्टम् आतिष्ठ इत्यर्थः** ॥ ६३ ॥

Thus, in this manner, has been set forth everything that is to be acquired by those aspirants for release—the mystery of mysteries, concerning Karma Yoga, Jñāna Yoga and Bhakti Yoga. Reflecting on it fully, do what you wish to do according to your qualification—i.e., follow Karma Yoga, or Jñāna Yoga or Bhakti Yoga according to your liking. Such is the meaning.

सर्वगुह्यतमं भूयः श्रृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ 64 ॥

64. Hear again My supreme word, the most secret of all; as you are exceedingly loved by Me, I am telling what is good for you.

सर्वेषु एतेषु गुह्येषु भक्तियोगस्य श्रेष्ठत्वाद् गुह्यतमम् इति पूर्वम् एव उक्तम् 'इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।' (९।१) इत्यादौ। भूयः अपि तद्विषयं परमं मे वचः श्रृणु इष्टः असि मे दृढम् इति ततः ते हितं वक्ष्यामि ॥ ६४ ॥

It has been said that Bhakti Yoga is the most secret of all secrets, in such texts as 'I will declare to you, who does not cavil, this most mysterious knowledge' (9.1). Hear again My supreme word concerning it (i.e., Bhakti Yoga). As you are exceedingly dear to Me, therefore, I shall declare what is good for you.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ 65 ॥

65. Focus your mind on Me. Be My devotee. Be My worshipper. Prostrate before Me. You shall come to Me alone. I promise you, truly; for you are dear to Me.

वेदान्तेषु—'वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।' (श्वे०उ० ३।८) 'तमेवं विद्वानमृत इह भवति ।' 'नान्यः पन्था विद्यतेऽयनाय' (श्वे०उ० ३।८) इत्यादिषु विहितं वेदनध्यानोपासनादिशब्दवाच्यं दर्शनसमानाकारं स्मृतिसंसन्तानम् अत्यर्थप्रियम् इह 'मन्मना भव' इति विधीयते।

मद्भक्तः अत्यर्थं मत्प्रियः अत्यर्थमत्प्रियत्वेन च निरतिशयप्रियां स्मृतिसंततिं कुरुष्व इत्यर्थः। मद्याजी तत्रापि मद्भक्त इति अनुषज्यते। यजनं पूजनम्, अत्यर्थप्रियमदाराधनपरो भव। आराधनं हि परिपूर्णशेषवृत्तिः।

मां नमस्कुरु नमो नमनं मयि अतिमात्रप्रह्वीभावम् अत्यर्थप्रियं कुरु इत्यर्थः। एवं वर्तमानो माम् एव एष्यसि इति एतत् सत्यं ते प्रतिजाने तव प्रतिज्ञां करोमि, न उपच्छन्दमात्रं यतः त्वं प्रियः असि मे 'प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः' (७।१७) इति पूर्वम् एव उक्तम्।

यस्य मयि अतिमात्रप्रीतिः वर्तते मम अपि तस्मिन् अतिमात्रप्रीतिः भवति इति तद्वियोगम् असहमानः अहं तं मां प्रापयामि, अतः सत्यम् एव प्रतिज्ञातं माम् एव एष्यसि इति ॥ ६५ ॥

What is enjoined in Vedānta texts such as 'I know the Great Person of the radiance of the sun, who is beyond this Prakṛti. Knowing Him thus, one becomes here immortal; there is no other path for immortality' (Śve.U., 3.8); what is designated by words such as knowledge (Vedanā), meditation (Dhyāna) and worship (Upāsanā); what is of the form of direct perception (Darśana) having the character of continuous succession of memory of a surpassingly loving nature to the worshipped—it is this that is enjoined herein by the words 'Focus your mind on Me,' 'Be My devotee.' It means, be one to whom I am incomparably dear. Since I am the object of superabundant love, meditate on Me, i.e., practise the succession of memory of unsurpassed love of Me. Such is the meaning. Be My worshipper (yājī). Here also the expression, 'Be My devotee' is applicable. Yajña is worship. Worship Me as one exceedingly dear to you. Worship (Ārādhanā) is complete subservience to the Lord. Prostrate before Me. Prostration means bowing down. The meaning is: Bow down humbly before Me with great love.

Renouncing thus all ego-centredness, you shall come to Me. I make this solemn promise to you. Do not take it as a mere flattery. For you are dear to Me It has been already stated, 'For I am inexpressibly dear to the man of knowledge and dear is he to Me' (7.17). He in whom there is surpassing love for Me, I hold him also as surpassingly dear to Me. Consequently, not being able to bear separation from him, I myself will enable him to attain Me. It is this truth alone that has been solemnly declared to you in the expression that 'you shall come to Me alone.'

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ 66 ॥

66. Completely relinquishing all Dharmas, seek Me alone for refuge. I will release you from all sins. Grieve not:

कर्मयोगज्ञानयोगभक्तियोगरूपान् सर्वान् धर्मान् परमनिःश्रेयससाधनभूतान् मदाराधनत्वेन अतिमात्रप्रीत्या यथाधिकारं कुर्वाण एव उक्तरीत्या फलकर्मकर्तृत्वादिपरित्यागेन परित्यज्य माम् एकम् एव कर्तारम् आराध्यं प्राप्यम् उपायं च अनुसंधत्स्व।

एष एव सर्वधर्माणां शास्त्रीयपरित्यागः इति 'निश्चयं शृणु मे तत्र त्यागे भरतसत्तम। त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥' (१८।४) इत्यारभ्य 'सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ।' (१८।९) 'न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः। यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥' (१८।११) इति अध्यायादौ सुदृढम् उपपादितम्।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि एवं वर्तमानं त्वां मत्प्राप्तिविरोधिभ्यः अनादिकालसंचितानन्ताकृत्यकरणकृत्याकरणरूपेभ्यः सर्वेभ्यः पापेभ्यो मोक्षयिष्यामि मा शुचः शोकं मा कृथाः।

अथवा सर्वपापविनिर्मुक्तात्यर्थभगवत्प्रियपुरुषनिर्वर्त्यत्वाद् भक्तियोगस्य तदारम्भविरोधिपापानाम् आनन्त्यात् च तत्प्रायश्चित्तरूपैः धर्मैः अपरिमितकालकृतैः तेषां दुस्तरतया आत्मनो भक्तियोगारम्भानर्हताम् आलोच्य शोचतः अर्जुनस्य शोकम् अपनुदन् श्रीभगवान् उवाच—सर्वधर्मान् परित्यज्य माम् एकं शरणं व्रज इति।

भक्तियोगारम्भविरोध्यनादिकालसंचितनानाविधानन्तपापानुगुणान् तत्प्रायश्चित्तरूपान् कृच्छ्रचान्द्रायणकूष्माण्डवैश्वानरप्राजापत्यव्रातपति- पवित्रेष्टित्रिवृदग्निष्टोमादिकान् नानाविधानन्तान् त्वया परिमितकालवर्तिना दुरनुष्ठान् सर्वधर्मान् परित्यज्य भक्तियोगारम्भसिद्धये माम् एकं परमकारुणिकम् अनालोचितविशेषशेषलोकशरण्यम् आश्रितवात्सल्यजलधिं शरणं प्रपद्यस्व। अहं त्वा सर्वपापेभ्यो यथोदितस्वरूपभक्त्यारम्भविरोधिभ्यः सर्वेभ्यः पापेभ्यो मोक्षयिष्यामि, मा शुचः॥ ६६ ॥

'Relinquishing all Dharmas means the complete relinquishment of the sense of agency, possessiveness, fruits etc., in the practising of Karma, Jñāna and Bhakti Yogas in the way instructed, and the realising of Me as the agent, object of worship, the means and the end. It means that relinquishment is not of all devotional duties but only of the sense of agency and the fruits. This is the Śāstraic relinquishment of all Dharmas. It is firmly established in the beginning of this chapter commencing from, 'Listen regarding My decision, O Arjuna, about abandonment; for abandonment is declared to be of three kinds' (18.4), and 'Re-

nouncing attachments and also the fruit, such abandonment is regarded as Sāttvika...for it is impossible for one who bears the body to abandon acts entirely. But he who gives up the fruits of works, is called the abandoner' (18.9-11).

If you practise such abandonment of the sense of agency and fruits, I will release you from all 'sins'—i.e., I will release you from all evil incompatible with the attainment of Myself, consisting of innumerable acts of the nature of doing what ought not to be done and not doing what ought to be done. These piled up from beginningless times form the obstruction in the way. Grieve not, you should not despair; for I shall release you from all these obstructions.

Another (alternative) explanation is this: Bhakti Yoga is possible only for those people to whom the Lord is exceedingly dear and who are free from all evils. Those evils are so huge in their case that the expiatory rites which could wash them off, could not be performed in the limited time of one's life span. Arjuna therefore thought that he was unfit for commencing Bhakti Yoga. To remove the grief of Arjuna the Lord said: 'Completely relinquishing all Dharmas, seek Me alone for refuge.' Expiatory rites can be taken here as what is meant by Dharma, Completely forsake these rites (Dharmas) appropriate for the removal of numerous and varied sins piled up from beginningless time and obstructing the starting of Bhakti Yoga. The expiatory rites consist of practices like Kṛcchra, Cāndrāyaṇa, Kūṣmāṇḍa, Vaiśvānara, Vratapati, Pavitreṣṭi, Tṛvrit, Agniṣṭoma etc., which are of manifold varieties, and which are difficult to perform on account of the brevity of life. So in order to succeed in commencing Bhakti Yoga, seek Me alone for refuge. I am supremely compassionate, the refuge of all without considering the differences of character among them, and am an ocean of tenderness for those dependent on Me. I will release you from all evil, the nature of which has been explained as incompatible with the commencement of Bhakti Yoga. Grieve not. [Both

these interpretations of this famous verse are said to teach only Bhakti Yoga and not Prapatti. But the question will rise in one's mind—why should it not be so taken?]

इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ 67 ॥

67. Never should this be told by you to one who is not austere, who is not a devotee, nor to one who has no wish to listen, nor certainly to him who traduces Me.

इदं ते परमं गुह्यं शास्त्रं मया आख्यातम् अतपस्काय अतप्ततपसे त्वया न वाच्यं त्वयि वक्तरि मयि च अभक्ताय कदाचन न वाच्यं तप्ततपसे च अभक्ताय न वाच्यम् इत्यर्थः। न च अशुश्रूषवे भक्ताय अपि अशुश्रूषवे न वाच्यं न च मां यः अभ्यसूयति मत्स्वरूपे मदैश्वर्ये मद्गुणेषु च कथितेषु यो दोषम् आविष्करोति न तस्मै वाच्यम्, असमानविभक्तिनिर्देशः तस्य अत्यन्तपरिहरणीयताज्ञापनाय ॥ ६७ ॥

I have taught you this most secret doctrine. This should not be imparted by you to someone who has not practised austere disciplines. Never should this be taught to someone who is not devoted to Me and to you, the teacher (i.e., when you have to play the role of a teacher of this doctrine). The meaning is that it should not be taught by you to someone who, though practising austerities, is not a devotee and does not serve Me. It is also never to be taught to one who has no wish to listen, even though he is a devotee. Nor should it be imparted to one who traduces Me, that is, who—when My nature, glories and attributes are described—discovers defects in them. The differences of case (from ablative to nominative form) is to teach that the last one is the most despicable character.

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ 68 ॥

68. He who proclaims among My devotees this supreme mystery, shall come to Me, acquiring supreme devotion towards Me. There is no doubt about this.

इदं परमं गुह्यं मद्भक्तेषु यः अभिधास्यति, व्याख्यास्यति सः मयि परमां भक्तिं कृत्वा माम् एव एष्यति न तत्र संशयः ॥ ६८ ॥

Whoso expounds or elucidates this supreme mystery to My devotees, he, acquiring supreme devotion towards Me, will reach Me only. There is no doubt about this.

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ 69 ॥

69. Not among men is there any one who does dearer service to Me than he. Nor shall there be another on earth dearer to Me than he.

सर्वेषु मनुष्येषु इतः पूर्वं तस्माद् अन्यो मनुष्यो मे न कश्चित् प्रियकृत्तमः अभूत्, इतः उत्तरं च न भविता, अयोग्यानां प्रथमम् उपादानं योग्यानाम् अकथनाद् अपि तत्कथनस्य अनिष्टतमत्वात् ॥ ६९ ॥

There never exists nor has existed anyone other than such a person as described, who does greater service to Me than he. In the future too, there will not be another such. The first reference is to those who are not worthy to hear the Gītā. It is meant to teach that explaining it to them is more displeasing to the Lord than not teaching to those who are worthy.

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ 70 ॥

70. And he who will study this dialogue of ours which is consistent with Dharma, by him I shall be worshipped through the sacrifice of knowledge; such is My view.

य इमम् आवयोः धर्म्यं संवादम् अध्येष्यते, तेन ज्ञानयज्ञेन अहम् इष्टः स्याम्; इति मे मतिः। **अस्मिन् यो ज्ञानयज्ञः अभिधीयते, तेन अहम् एतद् अध्ययनमात्रेण इष्टः स्याम् इत्यर्थः ॥ ७० ॥**

He who will study the dialogue between us, which is consistent with the path to realisation, by him I shall be worshipped through the sacrifice of knowledge. Such is My view. The meaning is that whatever sacrifice of knowledge is taught herein, by that I shall become worshipped by the mere fact of its study.

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
सोऽपिमुक्तःशुभाँल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥ 71 ॥

71. And the man who listens to it with faith and without çavilling, he too shall be released, and shall reach the auspicious realms of those who have performed virtuous deeds.

श्रद्धावान् अनसूयश्च यो नरः शृणुयाद् अपि तेन श्रवणमात्रेण सः अपि भक्तिविरोधिपापेभ्यो मुक्तः पुण्यकर्मणां मद्भक्तानां लोकान् समूहान् प्राप्नुयात् ॥ ७१ ॥

A man who, with faith and without cavilling, hears the Gītā when taught by a qualified teacher, he too is, by such hearing, released from all evil incompatible with devotional life. He shall reach the Lokās, i.e., the realms of the hosts of My devotees who have done virtuous acts, and who will facilitate the growth of devotion in these new arrivals and lead them ultimately to liberation.

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।
कच्चिदज्ञानसंमोहः प्रनष्टस्ते धनंजय ॥ 72 ॥

72. Have you heard this, O Arjuna, with one-pointed mind? Has your delusion, caused by ignorance, been dispelled?

मया कथितम् एतत् पार्थ त्वया **अवहितेन** चेतसा कच्चित् श्रुतम्? **तव** अज्ञानसंमोहः **कच्चित्** प्रनष्टः? **येन अज्ञानेन मूढो न योत्स्यामि, इति उक्तवान्** ॥ ७२ ॥

O Arjuna, have you heard attentively all that I have taught? Has your delusion caused by ignorance, been dispelled—that ignorance deluded by which you said, 'I shall not fight'?

अर्जुन उवाच

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ 73 ॥

Arjuna said:
73. Destroyed is my delusion and I have, by Your grace, O Kṛṣṇa, gained knowledge (Smṛti). Freed from doubts, I stand steadfast, I will fulfil Your word.

मोहः विपरीतज्ञान त्वत्प्रसादात् **मम तद् विनष्टम्**। स्मृतिः **यथावस्थिततत्त्वज्ञानं त्वत्प्रसादाद् एव तत् च लब्धम्**।

अनात्मनि प्रकृतौ आत्माभिमानरूपो मोहः, परमपुरुषशरीरतया तदात्मकस्य कृत्स्नस्य चिदचिद्वस्तुनः अतदात्माभिमानरूपः च, नित्यनैमित्तिकरूपस्य कर्मणः परमपुरुषाराधनंतया तत्प्राप्त्युपायभूतस्य बन्धत्वबुद्धिरूपः च, सर्वो विनष्टः। आत्मनः प्रकृतिविलक्षणत्वत-त्स्वभावरहिततासातृत्वैकस्वभावतापरमपुरुषशेषतातन्नियाम्यत्वैकस्वरूपताज्ञानम्, भगवतो निखिलजगदुत्पत्तिस्थितिप्रलयलीलाशेषदोषप्रत्यनीककल्याणैकस्वरूपस्वाभाविकानवधि-कातिशयज्ञानबलैश्वर्यवीर्यशक्तितेजः प्रभृतिसमस्तकल्याणगुणगणमहार्णवपरब्रह्मश-ब्दाभिधेयपरमपुरुषयाथात्म्यविज्ञानं च, एवंरूपं परावरतत्त्वयाथात्म्यविज्ञानतदभ्यासपूर्व-काहरहरुपचीयमानपरमपुरुषप्रीत्यैकफलनित्यनैमित्तिककर्मनिषिद्धपरिहारशमदमाद्यात्मगुण निर्वर्त्यभक्तिरूपतापन्नपरमपुरुषोपासनैकलभ्यो वेदान्तवेद्यः परमपुरुषो वासुदेवः त्वम् इति ज्ञानं च लब्धम्।

ततः च बन्धुस्नेहकारुण्यप्रवृद्धविपरीतज्ञानमूलात् सर्वस्माद् अवसादाद् विमुक्तो गतसंदेहः स्वस्थः स्थितः अस्मि। इदानीम् एव युद्धादिकर्तव्यताविषयं तव वचनं करिष्ये यथोक्तं युद्धादिकं करिष्ये इत्यर्थः ॥ ७३ ॥

'Delusion' or misapprehension is perverted knowledge. By Your grace it has been destroyed. 'Smṛti' or memory is the knowledge of things as they really are. I have acquired that. Misapprehension here is the misconception that the self is the Prakṛti (body-mind) which is the non-self in reality. It consists in one not apprehending that all intelligent and non-intelligent entities, by reason of their forming the body of the Supreme Being, have Him as their Ātman and are thus ensouled by Him. The misapprehension also consists in the lack of knowledge that actions, obligatory and occasional, do not cause bondage but actually form a means for the propitiation of the Supreme Being. All such misapprehensions are now destroyed.

The various phases of knowledge that cleared the misunderstanding may be catalogued as follows: (1) The self is different from Prakṛti and is therefore devoid of the qualities of Prakṛti. Its nature is that of the knower of Prakṛti. (2) The self is a Śeṣa (sub-ordinate and servant) of the Supreme Person and is ruled by Him. The true knowledge about the Supreme Person is that He is what is signified by the expression Supreme Brahman. (3) He is the great ocean of all auspicious, excellent attributes such as knowledge, strength, glory, valour, power, brilliance etc., which are unbounded and natural. His essence consists solely of auspiciousness. He is antagonistic to all that is evil without exception. The origin, sustentation and dissolution of the entire universe are His sport. (4) You (Śrī Kṛṣṇa) are Vāṣudeva, the Supreme Person, known from the Vedānta, and who can be reached only by worship, which has taken the form of Bhakti. (5) Bhakti can be achieved by the control of the senses and the mind, the abandonment of prohibited acts and the performance of occasional and obligatory acts as solely intended for the goal of the satisfaction of the Supreme Person. Bhakti has to be developed day after day through the regular practice of the discriminatory knowledge of the higher and lower truths. All this has been attained by me (Arjuna).

Therefore I stand steadfast, freed from the doubts and devoid of the depression rooted in perverted knowledge nourished by compassion and love for relatives. Now I shall fulfil Your words, concerned with fighting etc., which ought to be done by me. I shall fight as instructed by You. Such is the meaning.

धृतराष्ट्राय स्वस्य पुत्राः पाण्डवाः च युद्धे किम् अकुर्वत इति पृच्छते—संजय उवाच—

Sañjaya now relates to Dhṛtarāṣṭra who had questioned him earlier as to what his sons and the Pāṇḍavas were doing in the battle:

संजय उवाच

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिमिमश्रौषमद्भुतं रोमहर्षणम् ॥ 74 ॥

Sañjaya said:
74. Thus have I heard this wondrous dialogue between Vāsudeva and the great-minded Arjuna, which makes my hair stand on end.

इति एवं वासुदेवस्य वसुदेवसूनोः पार्थस्य च तत्पितृष्वसुः पुत्रस्य च महात्मनो महाबुद्धेः तत्पदद्वन्द्वम् आश्रितस्य इमं रोमहर्षणम् अद्भुतं संवादम् अहं यथोक्तम् अश्रौषं श्रुतवान् अहम् ॥ ७४ ॥

Thus, in this way have I been hearing this wondrous and thrilling dialogue, as it took place between Vāsudeva, the son of Vasudeva, and His paternal aunt's son Arjuna, who is a Mahātman, one possessed of a great intelligence, and who has resorted to the feet of Śrī Kṛṣṇa.

व्यासप्रसादाच्छ्रुतवानेतद् गुह्यमहं परम् ।
योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥ 75 ॥

75. By the grace of Vyāsa have I heard this supreme mystery of Yoga as declared in person by Kṛṣṇa, the Lord of Yoga.

व्यासप्रसादाद् व्यासानुग्रहेण दिव्यचक्षुःश्रोत्रलाभाद् एतत् परं योगाख्यं गुह्यं योगेश्वराद् ज्ञानबलैश्वर्यवीर्यशक्तितेजसां निधेः भगवतः कृष्णात् स्वयम् एव कथयतः साक्षात् श्रुतवान् अहम् ॥ ७५ ॥

By the grace of Vyāsa i.e., by the benefit of the divine sense of perception, granted by him, I have heard this supreme mystery called Yoga from Śrī Kṛṣṇa himself—Śrī Kṛṣṇa who is the treasure-house of knowledge, strength, sovereignty, valour, power and brilliance.

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ 76 ॥

76. O King, remembering again and again this wondrous and auspicious dialogue between Śrī Kṛṣṇa and Arjuna, I rejoice again and again.

केशवार्जुनयोः इमं पुण्यम् अद्भुतं संवादं साक्षाच्छ्रुतं स्मृत्वा मुहुः मुहुः हृष्यामि ॥ ७६ ॥

Remembering this auspicious and wondrous dialogue between Śrī Kṛṣṇa and 'Arjuna, directly heard by me, I rejoice again and again.

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।
विस्मयो मे महान्राजन्हृष्यामि च पुनः पुनः ॥ 77 ॥

77. And remembering over and over again that most marvellous form of Hari, great is my amazement, O King, and I rejoice again and again.

तत् च अर्जुनाय प्रकाशितम् ऐश्वरं हरेः अत्यद्भुतं रूपं मया साक्षात्कृतं संस्मृत्य संस्मृत्य हृष्यतो मे महान् विस्मयो जायते पुनः पुनः च हृष्यामि ॥ ७७ ॥

Great amazement is caused in me, stirred by joy born of the repeated remembrance of that most marvellous and sovereign form of the Lord revealed to Arjuna and directly witnessed by me. I rejoice again and again.

किम् अत्र बहुना उक्तेन

Why say more?

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ 78 ॥

78. Wherever there is Śrī Kṛṣṇa, the Lord of Yoga, and Arjuna the archer, there are ever fortune, victory, wealth and sound morality. This is my firm conviction.

यत्र योगेश्वरः कृत्स्नस्य उच्चावचरूपेण अवस्थितस्य चेतनस्य अचेतनस्य च वस्तुनो ये ये स्वभावयोगाः तेषां सर्वेषां योगानाम् ईश्वरः स्वसंकल्पायत्तस्वेतरसमस्तवस्तुस्वरूपस्थितिप्रवृत्तिभेदः कृष्णो वसुदेवसूनुः यत्र च पार्थो धनुर्धरः तत्पितृष्वसुः पुत्रः तत्पदद्वन्द्वैकाश्रयः तत्र श्रीः विजयो भूतिः नीतिः च ध्रुवा निश्चला इति मतिः मम इति ॥ ७८ ॥

Wherever there is Śrī Kṛṣṇa, the son of Vasudeva, the 'Yogeśvara' who is the ruler of the various manifestations of Nature pertaining to all intelligent and non-intelligent entities that have high and low forms, and on whose volition depend the differences in the essential natures, existences and the activities of all things other than Himself, and wherever there is Arjuna, the archer, who is his paternal aunt's son and who took sole refuge at His feet—in such places there always will be present fortune, victory, wealth and sound morality. Such is my firm conviction.

श्रीमद्भगवद्गीताश्लोकाद्यचरणप्रतीक-वर्णानुक्रमः

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श्लोकप्रतीकानि	अ०	श्लो०

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥

Whence comes on you this despondency, O Arjuna, in this crisis? It is unfit for a noble person. It is disgraceful and it obstructs one's attainment of heaven.

Yield not to unmanliness, O Arjuna, it does not become you. Shake off this base faint-heartedness and arise, O scorcher of foes!

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